

NAZARENE ISRAEL

Scripture

Studies

Volume Five

BY

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Nazarene Scripture Studies, Volume Five, Version 1.02
By Norman B. Willis.
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May the name of Yahweh be glorified.
In Yeshua's name, amein.

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Preface

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 Greek Textus Receptus (TR). If I quote anything else, I will try to let you know.

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

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

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

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

Tehillim (Psalms) 91:14

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

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

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

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

May Yahweh bless you for proving all things.

Amein.

Wanting What Yeshua Wants

If we say we love our spouse, then do we think about what our spouse wants?

And if we say we love Yeshua, then do we think about what He wants?

Sometimes it can be difficult to know what our spouses want, because they don't always tell us directly. Yet it is easy to know what Yeshua wants, because He tells us plainly. He wants us to go into all nations, and immerse disciples in His name, and teach them to do everything He has commanded.

Mattityahu (Matthew) 28:19-20

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

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

We are also to immerse believers, but a disciple is more than a believer. We explain what disciples are in *Torah Government*, in the chapters, "Priests, Disciples, and Believers", and in "Yeshua's Definition of Belief". The original definition was that disciples had to lay down their lives in the world, spend the rest of their lives helping Yeshua to build His kingdom here on earth.

Luqa (Luke) 14:33

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

While that is still the standard for the priesthood, over time the standard for disciples was relaxed somewhat, so that anyone who sacrifices for His kingdom even as much as the widow's two mites can be considered a disciple if they are truly making a sacrifice. And yet, it is still best to do everything that Yeshua says, because He tells us that in the future, not everyone who calls Yeshua Adon (Master) will enter the kingdom of heaven, but only those who do the will of His Father in heaven.

Mattityahu (Matthew) 7:21-23

21 “Not everyone who says to Me, 'Adon! Adon!', shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, 'Adon! Adon, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness [torahlessness]!'”

To enter the kingdom of heaven, we must keep Torah. However, most believers don't know what the Torah is, because there are many “Torah teachers” teaching something other than Yeshua's Torah (perhaps because they don't know what it is).

In *Nazarene Scripture Studies, Volume 3*, in “About the Change in Priesthoods”, we showed that when Yeshua established His renewed Melchizedekian order, there was a change (or a transposition) in the priesthoods, such that the Levitical order stood down, and the order

of Melchizedek stepped up. At the same time there was also a change in the active Torah, such that we no longer practice the Levitical Torah (and will not do so again until after Armageddon, when we are brought back to live in the land).

Ivrim (Hebrews) 7:12

12 For the priesthood being changed [transposed], of necessity there is also a change [transposition] of the Torah.

When the active anointing changed from the Levitical order to the Melchizedekian order, the Levitical Torah became inactive, and Yeshua's Melchizedekian Torah became active.

As we explain in *Torah Government, Acts 15 Order*, and other places, Yeshua's Torah (Instructions) includes both the Great Commission and what is called the *Fivefold Ministry* of Ephesians 4. This Fivefold Ministry calls for organizing differently than the Levites or the rabbis organize, because our mission in the dispersion is different. Instead of unifying the tribes about a physical altar in the land, we are to unify Yeshua's disciples as a single body, although we are scattered in every country.

Ephesim (Ephesians) 4:11-16

11 And He Himself [i.e., Yeshua] 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.

Verse 13 tells us to practice this fivefold order until we all come to the unity of the faith. This, of course, will not take place until after Armageddon, which means we are still supposed to be organizing and operating this way right now. And this is still “obeying Torah” because even though the structure and rules have changed, we still operate by the same principles and precepts.

Tehillim (Psalms) 119:45
45 And I will walk at liberty,
For I seek Your precepts.

We need the freedom to walk at liberty in the dispersion, because there will be many situations in the dispersion that are not covered in the Levitical Torah.

Further, our mission is to immerse disciples in Yeshua’s name in all nations, and teach them to do all that He commands (verse 20). The rules are necessarily a bit different than the rules for Levi, because the rules for Levi do not call for immersing disciples into Yeshua’s name, and teaching them to obey all that He has said.

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.

Yet in both the Levitical and the Melchizedekian orders, the point is to establish Elohim's kingdom here on earth.

Mattityahu (Matthew) 6:9-10

9 "In this manner, therefore, pray:

Our Father in heaven,
let Your name be set-apart.

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

As we explain in *Torah Government*, in *Acts 15 Order*, and in *Revelation and the End Times*, Yeshua's kingdom will be established as the spiritual government of the world after Armageddon, and it will be us and our children who will rule over it.

Daniel 7:27

27 Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.'

So, in a very real sense, what Yeshua wants is that we form the future government of the world. And if we do that faithfully, He will be pleased with us. But we cannot just talk about it, we need to do it. That means we must be wise, and discipline ourselves to do everything that He says, so that we can stand in the tribulation.

Mattityahu (Matthew) 7:21-27

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

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

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

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

Yeshua is speaking in similitudes so that those who are wise will hear, and understand, and do everything He says (while those who are not wise will not).

If we are wise, do we want what Yeshua wants?

And if we want it, what then should we do?

What would Yeshua want from His bride?

How to Walk in the Spirit

Scripture tells us to walk in the Spirit, so that we will not fulfill the desires of the flesh.

Galatim (Galatians) 5:16-17

16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

This is perfect advice, but it seems not many believers know what it means, and of those that do know what it means, fewer still actually do it. This may be because it is not easy.

Contrary to popular belief, we do not begin to walk in the Spirit when we say we accept Yeshua as our Messiah. Rather, it is something that we must practice until it becomes second nature—and even then, we need to continuously monitor ourselves, to make sure we do not go astray.

In this article we will talk about what it means to walk in the Spirit, and how to do it. And once we know what to do, then it still takes practice and monitoring for the rest of our lives, but it greatly pleases Yeshua, and will stand us in good stead in the day of the Judgment.

What is a Spirit?

To learn how to walk in the Spirit, first we need to know what the concept of the Spirit is, in Hebrew. In Hebrew, the word for *Spirit* is the same as the word for wind, and

for breath. That word is *ruach* (רוּחַ), and it is Strong's Hebrew Concordance OT:7307. Notice that it deals not only with the wind, but also with the breathing of rational (i.e., human) beings.

OT:7307 ruwach (roo'-akh); from OT:7306; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions):

Even in Hebrew culture, the concept of a Spirit is not always well understood, but it means spirit, wind, and breath all at the same time. It refers to an unseen force that animates both the wind, and our breathing. And not only that, but it is a living being that literally plants life within us—and if that seems like a strange concept, not even Nicodemus of the Sanhedrin understood it.

Yochanan (John) 3:5-8

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.

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."

But what is the Spirit in relationship to man? First, our bodies are made from the dust of the ground, and our flesh is (called *basar* in Hebrew). We also have a breath of life (called *nish'mat chaim*). The *nish'mat chaim* is not

the Spirit, but rather the physical breathing that goes in and out of our lungs. When we put our flesh and the breath of life together, we get a living being (called a *nefesh*), which is thought to have its own personality.

B'reisheet (Genesis) 2:7

7 And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

But there is more to breathing than mere respiration. In addition to our physical breathing, we humans can also have a spirit which leads us to behave in certain ways. There are many different aspects to this, and it is very possible to argue about the terms, but we will try to make it simple.

In *Revelation and the End Times*, we show that there are four main spirits of heaven that impact life here on earth. These are legitimate spirits that have gone out from their stations, and are no longer in the proper order (but are forming history here on earth). They are the red horse Esau spirit, the black horse Judah spirit, the white horse Joseph spirit (including both the Manasseh and Ephraim spirits), and the green (dappled, "pale") horse Ishmael spirit. (For details, see *Revelation and the End Times*.)

To simplify, if we are born into a culture that is influenced by Yeshua's white horse spirit, then the culture we grow up in will be influenced by His Spirit. As we explain in other places, the United Kingdom is of Manasseh, and it manifests a Manassite culture. The United States is of Ephraim, and it manifests an Ephraimite culture. The State of Israel is of Judah, and it manifests a black horse culture. The Roman Catholic and Eastern Orthodox nations are of Esau, and they manifest a red horse culture, which can take many forms (Catholic, socialist,

communist, democratic, secular, or anarchistic). Finally, the Muslims nations are of Ishmael, and they manifest a green horse culture. These cultures can be thought of as “strongholds”, because they are so well-established that they can be difficult to change.

In addition to the spirit in the prevailing culture, there can also be demons. Demons are actually very common. In the first century, Israel was filled with a Pharisaic spirit, but in addition to that there were those who had spirits of unclean demons, even within the synagogues.

Luqa (Luke) 4:33-35

33 Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice,

34 saying, "Let us alone! What have we to do with You, Yeshua of Natseret? Did You come to destroy us? I know who You are — the Set-apart One of Elohim!"

35 But Yeshua rebuked him, saying, "Be quiet, and come out of him!" And when the demon had thrown him in their midst, it came out of him and did not hurt him.

We will talk more about demons another time, but the main thing to understand here is that they must be sent away before Yeshua’s spirit will enter and dwell.

Immersion and Receiving Yeshua’s Spirit

Immersion (baptism) is a ritual that symbolizes dying to our flesh, washing away the old man of flesh and sin, and emerging from the waters a new spiritual man who is cleansed of unclean spirits, and ready to receive Yeshua’s Spirit. However, let us notice that these are two separate events. Let us also notice that just because

the spirit alighted in Yeshua's case does not necessarily mean that it will come automatically for us. Rather, what it means is that Yeshua was able to receive the Spirit because He was truly cleansed of unclean spirits—and this is the same pattern we also must follow. (First we must be truly cleansed, and then the Spirit will indwell.)

Mattityahu (Matthew) 3:16

16 When He had been immersed, Yeshua came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of Elohim descending like a dove and alighting upon Him.

In Hebrew, the Ruach is technically considered to be gender neutral (an “it”), while in Aramaic, the Spirit (Rukha) is a female. Scripture also speaks of spirits and spiritual groups as women. For example, in Proverbs 8, Yahweh's Spirit (“wisdom” and “understanding”) is described as a She.

Mishle (Proverbs) 8:1-2

1 Does not wisdom cry out, And understanding lift up her voice?

2 She takes her stand on the top of the high hill,
Beside the way, where the paths meet...

Consider: if Yahweh is a great King, then perhaps as an analogy, His Spirit can be likened unto a great Queen—and a Queen has no desire to enter our houses unless she is first warmly welcomed in. Further, She is not likely to stay if She is not paid attention to. This may be why so many believers get immersed, and pray for the Spirit, but nothing happens. Perhaps they either do not truly invite Elohim's Spirit in, or they do not continuously help Her to feel welcomed, and paid attention to. Or it may be

that She enters, but never speaks, because no one is truly listening.

Which Do We Want More?

If we have not received the Spirit (or if we are not sure), then there are some very important questions we can ask ourselves. First and most importantly, do we realize that the Spirit and the flesh are opposed to each other? And is our foremost desire to help our Husband establish His kingdom here on this earth?

Galatim (Galatians) 5:16-17

16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

If there is anything that we want more in life than to help Yeshua establish His kingdom here on earth, then we are not truly cleansed by our immersion, and Yeshua's Spirit probably will not come (or it will not stay, or it will not speak). Because if we fail to walk after the Spirit, the Spirit will not feel honored (and there is no fooling the Spirit).

[One time I led a group to immerse at a pool. I spoke with them first about the need to dedicate ourselves and the rest of our lives toward helping Yeshua to establish His kingdom here on earth, but they did not understand what I was saying. As soon as the immersion was done, they went right back to what they were doing. One couple remarked how good it was that they had time to go for a ride in their airplane. Yet another couple started planning their next vacation. I started to speak, but it was

clear that they valued their lives in the world over serving Yeshua—so why would Yeshua’s Spirit even enter?]

If we want to walk in the Spirit (and hear the voice of the Spirit), we must realize that the Spirit and the world are completely incompatible, and that we must choose one or the other (and that failing to choose the Spirit means we are following the flesh, by default).

Yaakov (James) 4:4-5

4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore wants to be a friend of the world makes himself an enemy of Elohim.

5 Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?

If we seek Her like men chase money, then we shall find Her.

Mishle (Proverbs) 2:4-5

4 If you seek her as silver, And search for her as for hidden treasures;

5 Then you will understand the fear of Yahweh, And find the knowledge of Elohim.

And if She does not mean that much to us, then why should She want to be found by us?

Other Spirits and Emotional Issues

Yet in addition to those believers who never encounter Yeshua’s Spirit because they never truly dedicated themselves, there are also sincere disciples who pay their tithes, volunteer time and help for the kingdom, and who pray for the infilling of the Spirit, but who never receive the infilling of the Spirit, and so they are unable

to hear the Spirit, or walk after Her. There can be many reasons for this, but very often it comes down to the presence of some type of idol, or some type of unclean spirit, of which they are usually not aware. Also, it can be a lack of forgiveness that cripples their ability to live joyfully in the Spirit—and this lack of forgiveness and joy can also have severe implications for their bodily health.

Often some of the most dedicated disciples are affected by some childhood trauma. Some of them were orphans, some were molested, some were beaten, some were cursed, or given severe shame or guilt trips, or other bad things. Often the Spirit enters them, but they cannot hear Her voice because there are too many other voices inside that are also vying for attention. This is a problem, because Elohim's Spirit is jealous of all our attentions, and wants to be the only one we pay attention to.

Yaakov (James) 4:5

5 Or do you think that the Scripture says in vain,
"The Spirit who dwells in us yearns jealously"?

Sometimes the problem can be a lack of forgiveness. Lack of forgiveness is effectively an idol (holding onto anger), because we subconsciously value the anger and the opportunity for revenge more than we trust Elohim to set things right.

There can also be worry or fear. Usually these are rooted in something that happened to us in the past. What it means is that our love and our trust (faith) in Yahweh has not been perfected as much as it needs to be, because if our love for Yahweh was perfected, we would choose to focus on Him instead (instead of the anger).

Yochanan Aleph (1 John) 4:17-19

17 Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.

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

19 We love Him because He first loved us.

Whether it is a lack of forgiveness, or some worry or fear that has its roots in past abuse, or for whatever reason, the problem is that when we take our eyes off of Yeshua to put it on the idol, we begin to “sink” in a metaphorical sense. We can no longer “walk on water.”

Mattityahu (Matthew) 14:28-31

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?"

This is a true history, but it also has other meanings. So long as we focus on Yahweh-Yeshua, the troubles of this world do not affect us. Yet if we have something that we secretly fear, eventually it will distract our attention away from Yahweh-Yeshua, and we will start to worry, or be afraid. The only solution to this is to refocus on Yahweh-Yeshua—and this is where an awareness of our breath (our spirit) becomes so important.

Practical Advice: Breathing and Spirits

Sometimes disciples ask if there is any practical advice for walking in the Spirit. The best advice I know is to focus on Yahweh-Yeshua continually, and to pay close attention to our breathing (our spirit). If we will monitor both His presence and our breathing, then we can know if we are abiding safely in Him, or if we are in danger of quenching His Spirit, and drifting away.

The reason quenching the Spirit is such a big deal is that mankind was designed to be in constant union with the Divine. This essential connection was lost in the Garden of Eden (when mankind fell from favor or grace), and while various individuals had it before Yeshua's first advent, it was with Yeshua's first advent that His Spirit became available to the masses of believers, restoring the spiritual connection.

The relationship we want is that Yeshua dwells in us, and we dwell in Him, while He dwells with His Father, and His Father also dwells in Him. This restores the lost connection.

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."

What we want is to be continuously aware of Yeshua's presence within us. Also, when we are abiding in Him, we should ideally feel at shalom. Our breathing should be calm, and relaxed, our attitude should be joyful, and we should be eager to do the kinds of works that lead to His kingdom becoming established. (In other words, we need to joyfully contribute toward building His kingdom. If we do this correctly, it will lead us to want to do all the same things as Yeshua would do, if He were physically here (because when He is in us, in a very real sense, He is).

Galatians 5:19-25 tells us what it looks like when our relationship in Yeshua is correct, and what happens if it is not.

Galatim (Galatians) 5:19-25

19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of Elohim.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23 gentleness, self-control. Against such there is no Torah [i.e., there is no instruction against these].

24 And those who are Messiah's have crucified the flesh with its passions and desires.

25 If we live in the Spirit, let us also walk in the Spirit.

If we are paying attention to Yeshua's presence within us, and if we are truly doing what we can to help His kingdom to grow, and yet somehow we start to get upset, or if we start manifesting the works of the flesh, then we know we are starting to lose our focus on Him, or are starting to quench His Spirit. This can happen to anyone, at any time, and the solution is to refocus on Him, and pray until the indwelling is re-established.

The world uses bio-feedback machines to do this same kind of thing, but such machines are not necessary for us. As disciples, we only need to focus on Yeshua, feel the connection, pray, breathe, and then listen for what we hear the Spirit telling us to do (and then do it). This is what walking in the Spirit is all about, because when we approach life this way, it causes us to put the Spirit first (and then we can begin thinking). It causes us to seek the kingdom of Elohim first.

Satan Attacks Us Through Our Minds

There is much more we could say, but before we close we should talk about how Satan tries to fool us, so we can be aware of his devices.

In the article, "Satan Attacks Us Through Our Minds" (in *Nazarene Scripture Studies, Volume 4*), we explain how Satan attacks us through our minds. In that article we explain how Yahweh gives us brains, and He expects us to use them. Only, He expects us to maintain the spiritual connection with Him first (through the indwelling of His Son Yeshua). Then, while we maintain that indwelling, then we can use our minds to think.

If we will think within the confines of the indwelling, the spiritual connection between Elohim and man will not be broken. But that is precisely why Satan wants us to think

without considering that spiritual relationship. (And that is what secular people do, and that is why Satan has them under his power.)

Satan-worship requires idols. An idol is anything that we place between ourselves and Yahweh-Yeshua. It can be money, power, fame, carnal relationships, or mistaken ideals. It can be a demon spirit, fears, worries, or any number of other things. Anything we value more highly than service to Yahweh-Yeshua is an idol (plain and simple).

If we will seek first the kingdom of Elohim and His righteousness, He will give us everything that He wants us to have, to serve Him. This may be as little as food and clothing, or it may be much more than that, but the point is that it is always enough. And he may test us in this, but if we will be faithful to Him, He will always give us enough to do what He wants us to do for Him.

Mattityahu (Matthew) 6:25-34

25 "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

26 Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

27 Which of you by worrying can add one cubit to his stature?

28 "So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

29 and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

30 Now if Elohim so clothes the grass of the field, which today is, and tomorrow is thrown into the

oven, will He not much more clothe you, O you of little faith?

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

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

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

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

This does not mean, not to work hard, because Hebrews have always worked hard. Rather, what it means is that when we focus on Yeshua and our breathing, and then do our very best job for Him, that we don't need to worry, because He is fully and completely in control. Whether or not He wants us to have a house, or money, or long life, that is all up to Him. The main thing is that no matter what happens, we maintain the indwelling relationship with Yahweh-Yeshua, and breathe, and pray, and do what we hear Him telling us to do. And if anything goes to interrupt our breathing, we don't alter our breathing, we edit the outside interference out. But to do this we must have unshakable faith in Yahweh, because there will always be many trials.

About Predestination (Predetermination)

We will talk about how to build unshakable faith in future articles, but the first thing is to understand what is called Predestination, or Predetermination. This is the concept that one way or another, Yahweh is perfectly in control of everything that happens here on earth. So if that is the

case, then if we will think about it, the only logical response is to love Him, and trust Him completely no matter what, as this will please Him the best, and will also stand us in the best stead, in the Judgment. So because of this, there is never a need for worry.

We talk about Predestination (Predetermination) in the article, "About Predestination (Predetermination)", in *Nazarene Scripture Studies, Volume 1*. If you tend to worry, or be afraid, or you are having a hard time developing an unshakable faith in Yahweh-Yeshua, we pray that article will help.

There is much more we could say, but hopefully this article will help some to understand what it means to walk in the Spirit, as well as how to do it.

Case Study: Incest

This is a true story, and there is a victim at the time of this writing (2020 CE). I am changing the names and other identifying characteristics so that in case the guilty party repents, his name will not be tarnished.

Mishle (Proverbs) 10:12
12 Hatred stirs up strife,
But love covers all sins.

Our prayer is that the victim will be delivered from this evil situation, preferably by the full repentance of the perpetrator, so that his soul might be saved in the day of Yahweh-Yeshua.

[Note: this study builds on material found in “Yahweh’s Heart in Marriage”, which is one of the studies in the *Covenant Relationship* collection. It may be helpful to read that study before attempting to read this case study, as this study builds on the understandings found in that one.]

In “Yahweh’s Heart in Marriage”, we show how Yahweh never intended divorce to be permanent. We know this for several reasons, but principally that Yahweh gave the house of Ephraim (here called Israel) a bill of divorce (verse 8), and yet He also says He is still married to her (verse 14). This means that Yahweh views divorce more like what is today called legal separation.

Yirmeyahu (Jeremiah) 3:8-14
8 “Then I saw that for all the causes for which
backsliding Israel had committed adultery, I had
put her away and given her a certificate of divorce;

yet her treacherous sister Judah did not fear, but went and played the harlot also.

9 So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with stones and trees.

10 And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but in pretense," says Yahweh.

11 Then Yahweh said to me, "Backsliding Israel has shown herself more righteous than treacherous Judah.

12 Go and proclaim these words toward the north, and say: 'Return, backsliding Israel,' says Yahweh; 'I will not cause My anger to fall on you. For I am merciful,' says Yahweh; 'I will not remain angry forever.

13 Only acknowledge your iniquity, That you have transgressed against Yahweh your Elohim, And have scattered your charms To alien deities under every green tree, And you have not obeyed My voice,' says Yahweh.

14 "Return, O backsliding children," says Yahweh; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Tzion."

Logically, the only way Yahweh can divorce Israel (Ephraim) in verse 8, and yet still be married to her in verse 14 is if Yahweh's definition of divorce means legal separation. And as we show in Yahweh's Heart in Marriage, Scripture is entirely consistent with this.

Originally, Yahweh intended marriage to be for life, and the men were to forge a brotherhood in which every man was to treat his wife with love and respect, even going so far as to pursue their wives in the case of adultery, to win them back through love and dedication,

just as Yahweh wins Israel back (Hoshea 3:1-4). Yet instead of that, Ephraim has ironically opted for the same legal system that the Pharisees advocated, in which a man and his wife can get divorced for “any reason.”

Mattityahu (Matthew) 19:3-6

3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"

4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'

5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

6 So then, they are no longer two but one flesh. Therefore what Elohim has joined together, let not man separate."

Today the kind of strong brotherhood the Scriptures speak of does not exist in Western culture, and divorce is relatively easy to get. Other forms of sexually immoral activity are also condoned, because the hearts of men have grown cold. Yet in the interest of establishing Yahweh’s justice inside of our communities, let us begin our case study.

Many years ago, a Christian woman we will call Sarah had several children by an earlier husband. Among these was a girl we will call Tamar. Afterward, Sara got a “permanent” (Western-style) divorce. Sarah then went to Bible college, where she met a believing man we will call Amnon. Tamar was only 2 years old when Amnon and her mother Sarah got married, and Amnon was the only father Tamar has ever known. She grew up loving Amnon, and admiring, and she thought of him only as

her “dad.” She greatly respected him, and trusted his counsel.

Because of Amnon’s studies in Scripture, he felt it was important to leave the United States, and relocate to a certain historically Catholic country, to establish a place of safety and refuge for the end times. The place where they went was extremely remote, and while there were very many Catholics, there were not many Protestants—and among the Protestants that they did know, none of them believed in obeying all of Scripture.

Because they were so isolated, and did not know any other families that believed in obeying all of the Word, Tamar’s family was very close.

When Tamar was 17, her mother Sarah had a child delivered at a hospital in the US, and the doctors talked her into becoming sterilized (for population control). Amnon could not fathom what Sarah had done, so he spoke with her, and persuaded her to help him talk his adopted daughter Tamar into becoming his second wife, to bear him more children. He used the story of Lot and his daughters as an example of allegedly righteous daughters keeping their father’s lineage alive. And even though she had many misgivings, because she trusted, loved, and admired dad, she consented.

B’reisheet (Genesis) 19:30-38

30 Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.

31 Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth.

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father."

33 So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

34 It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father."

35 Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

36 Thus both the daughters of Lot were with child by their father.

37 The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day.

38 And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day.

Tamar had not wanted to marry young, and the idea of marrying her dad had never crossed her mind. What she dreamt of was what any healthy 17 year old woman would want, which was to find a righteous believing man who would be her "knight in shining armor" (her words), who would love her, and then together they could raise a family in Yeshua. However, they did not know of any other families who believed in obeying all of Scripture.

The agreement was that if Tamar would bear Amnon's children, then if someone else came along later that she wanted to marry, she could. But in the meantime, she would be helping to "keep her father's lineage alive."

Tamar had severe misgivings, but, she told herself that all the great people in Tanach (the Older Covenant) had to go through difficult situations, and so she “just needed to use more faith, to make the situation right.” So, because she wanted to support and obey her dad, she agreed that she would bear Amnon’s children, and that if another man came along later who was right for her, she could marry him.

Tamar never found a man she thought was righteous, who believed in obeying all of Scripture. Because of this, she continued to have relations with Amnon in secret. She tried to end the relationship many times, because she felt bad inside, only to get talked back into it again by Amnon (who has a gift for talking).

As far as the outside world knew, Tamar was a single mother with two children, who still lived at home.

Then, in 2018, Tamar’s mother Sarah repented of the marriage between Amnon and her daughter, and she fled back to the United States. Two years later (in 2020), Tamar sought counsel with Nazarene Israel. Although her situation is a difficult one, we will try to explain what we believe to be Yahweh’s heart in the matter.

Living by Yahweh’s Precepts

As we explain in *Nazarene Israel*, Yahweh gave Israel His Torah at Mount Sinai as a marital contract. The bride (Israel) said her “I do’s”, and promised to obey.

Shemote (Exodus) 24:7

7 Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that Yahweh has said we will do, and be obedient."

Yeshua tells us not to think that the marital covenant has been abolished.

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 [i.e., to fulfill a 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.

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."

In verse 20, the "righteousness" Yeshua speaks of is our obedience to Yahweh's commandments. Only, we need to obey it better than the scribes (i.e., Karaites) and the Pharisees (Orthodox). We need to do it through His Spirit. But how can we obey the Torah through Yeshua's Spirit, in the dispersion?

Yahweh's Torah Regarding Near of Kin

According to Scripture, Amnon's marriage to Tamar is unlawful, and wicked, and it should never have taken place. Leviticus 18:17 prohibits a man from uncovering the nakedness of a woman and her daughter, because they are near of kin.

Vayiqra (Leviticus) 18:17

17 “You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness. They are near of kin to her. It is wickedness.”

In Hebrew, the term *wickedness* is *zimmah* (זִמָּה). Zimmah goes beyond ordinary sin in that it indicates evil planning which goes contrary to Yahweh's will. Here is how Strong's Hebrew Concordance defines it.

OT:2154 zimmah (zim-maw'); or zammah (zam-maw'); from OT:2161; a plan, especially a bad one:

KJV - heinous crime, lewd (-ly, -ness), mischief, purpose, thought, wicked (device, mind, -ness).

A similar verse in Leviticus 20:14 prohibits a man from marrying both a woman and her mother, and indicates that the [voluntary] offenders are to be burned with fire, so that there may be no wickedness among us.

Vayiqra (Leviticus) 20:14

14 “If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.”

The only caveat is that this implies planning or plotting. This only applies to Amnon, who schemed to get his wife Sarah to help him convince her daughter Tamar to enter the unlawful marriage.

It is true that Sarah sinned, in that she should have known better. However, she is not guilty of wickedness

in that she did not scheme, or devise the plan (but rather, she was talked into it).

Clearly, Tamar is not guilty of zimmah, as she is the victim. Only Amnon is guilty of premeditating a plot that goes contrary to Yahweh's will.

Dealing with Wickedness in the Dispersion

If we were living in the land of Israel and the Torah was our constitution, the correct thing to do would be to burn Amnon by fire, so that there would be no wickedness among us. This is an extreme judgment, which is fitting for extreme evil (and Yahweh considers sexual sin to be extremely evil). However, because we did not keep the Torah in the past, now we are out in the dispersion, where we cannot keep the Torah, but must suffer the consequences, so that we will become eager to obey it. And in the meantime, we are to obey the laws of the governments appointed over us.

Romim (Romans) 13:1-2

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

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

While plotting sexual immorality merits burning in Torah, no Judeo-Christian nations today call for burning those who plot wickedness (and in fact today the trend is in the opposite direction, to allow depravity of all kinds).

Burning the wicked was also not allowed in ancient Corinth, which is why the Apostle Shaul (Paul) told the

Corinthians to put the one committing wickedness and malice outside the camp (verse 8), so that the assembly would not inadvertently become leavened through the acceptance of sexual sin. While this may not be the letter of Torah, it is a perfect discipline in the dispersion, in that it obeys Yahweh's precept that sin (and especially sexual sin) is not allowed inside the camp. Notice also Shaul's astonishment that the brothers allowed the sin of uncovering the nakedness of nearness of kin. Even the gentiles knew it was wrong (and it was only Yeshua's people who behaved like they did not know).

Qorintim Aleph (1 Corinthians) 5:1-13

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

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

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

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

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

6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump?

7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Messiah, our Passover, was sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and

wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in my epistle not to keep company with sexually immoral people.

10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner — not even to eat with such a person.

12 For what have I to do with judging those also who are outside? Do you not judge those who are inside?

13 But those who are outside Elohim judges. Therefore "put away from yourselves the evil person."

So if Yahweh's people seem to have difficulty identifying evil, how can we know that the plan Amnon devised was evil?

Identifying Evil

One way we know Amnon's plan was evil was because it had to be kept a secret from the public. If it were not evil, it would have been made public from the start.

Yochanan (John) 3:19-21

19 "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in Elohim."

In *Nazarene Scripture Studies, Volume 4*, in the study, "Why Give Your Wife a Ketubah", we show how a ketubah is a written public record of our marriage agreements. A ketubah is a kind of marriage contract, except that the terms of the covenant are spelled out in writing. We also show how we as Israelites are required to obey Yahweh's example in this matter by establishing written records of the marital agreements with our wives, and posting them prominently in our homes, so that anyone who visits can see. However, this would not be possible in the case of Amnon and Tamar, because the violations of Leviticus 18:17 and Leviticus 20:14 would make any marital agreement immediately null and void, as there is no way to simultaneously obey Yahweh's example while breaking His Torah—and any suggestion that it is possible represents a wicked plot against Yahweh, by invoking the name of Yahweh as a cover for evil.

Vayiqra (Leviticus) 20:14

14 "If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you."

We also know that the marriage was evil because Tamar never wanted it. Amnon even had to talk her into it by pretending that the example of Lot's daughters was righteous. (To be generous, perhaps Amnon made the not-uncommon mistake of thinking that every action that is recorded in the Torah is exemplary, and is worthy of emulation, but this is not true. Lot was never righteous, and his offspring Moab and Ammon are traditionally the

enemies of Israel. Lot's example is not to be imitated, and anyone who is filled with Yahweh-Yeshua's Spirit would know this.)

Sin is a Failure to Love

Amnon's big problem is that he fails to love Yahweh, and fails to love his neighbor (in this case his daughter). His actions are entirely selfish, and disobey both Yahweh's Torah, and his daughter's best interests.

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.'

38 This is the first and great commandment.

39 And the second is like it: 'You shall love your neighbor as yourself.'

40 On these two commandments hang all the Torah and the Prophets."

Any husband has the responsibility to learn Yahweh's ways, and to lead his family in them by example. When each man in Yeshua's kingdom does this, the kingdom comes together, and functions. However, while Amnon himself might believe he has Yahweh-Yeshua's Spirit, he cannot, because his fruit is contrary to what Yahweh commands.

Mattityahu (Matthew) 12:33

33 "Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit."

As Tamar's adoptive dad, Amnon's job was to look out for Yahweh's interest, and to look out for his daughter's interest. This calls for putting Yahweh's and Tamar's interests before his own. Yet rather than helping Tamar to realize her perfectly normal dream of finding a man who would love and care for her, he used his position of authority and his gift of persuasion to talk her into doing what he wanted, instead.

Tamar was conflicted because she wanted to be a good daughter who supported her father. She did well, except that she failed to be as wise as a serpent (Matthew 10:16), and allowed herself to be misled. Yet the greater fault clearly lies with Amnon, who told her that they could get "married", and that she could bear him children, and then if another man ever came along they could get a "divorce", and she could marry him, even though that is contrary to Yahweh's Torah (and even the gentiles know it is unclean). Amnon's scheme is a perfect example of twisting Yahweh's word to devise an evil plot, and in this it is a perfect example of wickedness. It is also exactly how Satan operates.

Luqa (Luke) 4:9-12

9 Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of Elohim, throw Yourself down from here.

10 For it is written: 'He shall give His messengers [angels] charge over you, To keep you,'

11 and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'"

12 And Yeshua answered and said to him, "It has been said, 'You shall not tempt Yahweh your Elohim.'"

We should also point out how Amnon's malicious plan was against Philippians 2, which tells us that if we have any love or fellowship with Yeshua's Spirit, then we should esteem others as better than ourselves, and to look out for their interests (which Amnon did not do). This applies especially to children.

Philipim (Philippians) 2:1-4

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

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

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

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

That Amnon would be more concerned with his wants and desires than with Tamar's best interest is another clear indication that he cannot be led by Yeshua's Spirit, because his actions are not motivated by love.

Yet even now, for all of this, what Tamar wants at the time of this writing is for her adoptive dad to repent from the heart, so she does not need to leave, in order to raise her children up in an environment that is not filled with unclean spirits. She wants to keep him as her dad, and not as her husband. But for this, Amnon needs to be repent not just of his sin, but of his sinful nature.

Yochanan (John) 16:7-8

7 "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment....”

There is something vital here that is usually overlooked. Notice how Yeshua does not say that when the Set-apart Spirit comes, it will convict the world of its sins, but rather that it will convict the world of sin. That is, it will convict all those who receive the Spirit that our fleshly human nature is evil, and sinful, such that the only way we can truly obey Yahweh, and please Him, is to repent of our sinful animal nature. We must repent of seeking to do our own will, thinking that it is His will. That is, we must fall on the Stone, and be broken, lest He fall on us, and grind us to powder.

Mattityahu (Matthew) 21:44

44 “And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”

Let us pray that Amnon and all those like him, who use Yahweh’s name to achieve their own ends, will wake up, and repent from the heart, and fall on the Stone, so that their souls might be saved in the day of Yahweh-Yeshua.

Divorce, Remarriage and Leadership

There are three studies in the *Covenant Relationships* collection in which we talk about marriage, divorce, remarriage, polygyny (polygamy), and celibacy. These studies are “Yahweh’s Heart in Marriage,” “Abstinence, Celibacy, and Nazirites”, and “Polygyny, Concubines, and Kingship.” Sometimes people read these studies, and they still have questions about how this pertains to them and their situation, so in this short study we want to take a look at the most likely possibilities, and form them into a flow chart of sorts.

The Abstinence / Celibate Path

Celibacy is the theoretical “highest and best” option, if we are called to it. (And if we are not called to it, then we should not attempt it, but we should absolutely remain abstinent until marriage.)

Mattityahu (Matthew) 19:10-12

10 His disciples said to Him, "If such is the case of the man with his wife, it is better not to marry."

11 But He said to them, "All cannot accept this saying, but only those to whom it has been given:

12 For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs [i.e., celibate] for the kingdom of heaven's sake.

He who is able to accept it, let him accept it."

Most people are not able to accept this path, and that is all for the good, because most people need to marry and raise up children in the way they should go, so that the next generation of Israelites will worship Yahweh.

Mishle (Proverbs) 22:6

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

Suppose a brother or sister feels called to the celibate path. This is a much harder path, but it is also a good path, in that the increased difficulty causes him or her to draw closer to Elohim. Also, since there are no family responsibilities, there is more time to do Yeshua's work. This is the theoretical ideal, for those He calls to this path.

Yeshayahu (Isaiah) 56:3-5

3 "Do not let the son of the foreigner Who has joined himself to Yahweh speak, saying, "Yahweh has utterly separated me from His people"; Nor let the eunuch say, "Here I am, a dry tree."

4 For thus says Yahweh: "To the eunuchs who keep My Sabbaths, And choose what pleases Me, And hold fast My covenant,

5 Even to them I will give in My house And within My walls a place and a name Better than that of sons and daughters; I will give them an everlasting name That shall not be cut off."

Yet to clarify, celibacy is not ideal inside of marriage. Inside of marriage, closeness and physical intimacy is better. Therefore these are two separate paths which do not overlap.

The Marital Path

Once we begin to look at the marital pathway, things get more complicated, but first let us look at the hypothetical ideal, which is sometimes called, "one wife for life." In this ideal scenario, one man marries one woman, and dedicates himself to loving her and their children, while

she in turn dedicates herself to respecting and obeying him. If they do it well, this is where the next generation of Israel comes from, so this is also a set-apart pathway.

Ivrim (Hebrews) 13:4

4 Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers Elohim will judge.

Further, we know that the ideal in marriage is that of “one wife for life”, because what is called the *Law of First Mention*. This tells us that the first time we see something in Scripture, this sets the standard against which all later instances are judged.

B'reisheet (Genesis) 2:24

24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

The first instance shows us very clearly that the ideal in marriage is that of one man and one woman, together for life. This is also why it is the standard for both elders and deacons (i.e., congregational leaders).

TimaTheus Aleph (1 Timothy) 3:2

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

TimaTheus Aleph (1 Timothy) 3:12

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

At the congregational level, what most people need is help getting their families in order. And that is why the

congregational elders and deacons (in general) need to be able to give the people an example of how to do it.

[There can also hypothetically be congregational leaders who are either abstinent or even celibate, but the normative rule is that the congregational leaders are selected at least in part based on their ability to lead the people toward the theoretical ideal. And if they do not set this example, then it leads to a situation in which the leadership tells the people to something other than what they do, which is hypocrisy.]

Polygyny (Polygamy)

While lifetime monogamy is the ideal, there are other examples in Scripture. However, we will see that the farther and farther we get from the theoretical ideal, the messier things become.

Although the modern world rejects it, one of the rules of Scripture is that men and women have different biology, and therefore Yahweh established different rules for men, and for women. A prime example is Avram (later Avraham), who had not only his wife Sarai (later Sarah), but also a concubine named Hagar. Sarai brought Hagar to Avram, so he could bear children.

B'reisheet (Genesis) 16:1-4

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

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

3 Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram

to be his wife, after Abram had dwelt ten years in the land of Canaan.

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

However, let us note well that although it was lawful for Avraham to take a concubine in addition to his wife, it caused both him and all subsequent generations of Israel untold pain, grief, and heartache. And as we show in *Revelation and the End Times*, this grief and pain will last at least through Armageddon, if not until the end of earth's history.

A concubine is essentially a sex slave. That is not what Elohim wants. Rather, what Elohim wants is lifetime, dedicated monogamy—and the farther we get from that, the more problems we cause for ourselves and our children. (This is not to say that there cannot be a good end to it, it is only to say that it deviates from Yahweh's will.)

Under no circumstances should anyone who seeks to inflict concubinage on anyone lead a congregation, as to seek a concubine is to focus on the flesh, rather than on the spirit of love.

Notice also that while Jacob (Israel) had two wives and two concubines, he was not an ecclesiastical leader. The only situation in which someone with more than one wife, or with a concubine should lead a congregation would be in the case of a convert from another faith, and he already has multiple wives. If a man realizes his mistake, and dedicates himself to teaching what the Scriptures teach on this subject, then he can perhaps be trusted to lead people in Elohim's pathway. But unless he idealizes the same things the Scriptures teach, then

he is not to be allowed to lead or teach people, because he will want to teach them the wrong things.

Adultery, Divorce and Remarriage

Yeshua tells us that the ideal is that of one wife for life, and that man should not alter this for any reason.

Mattityahu (Matthew) 19:4-6

4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'

5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

6 So then, they are no longer two but one flesh. Therefore what Elohim has joined together, let not man separate."

However, because we live in a fallen world, sometimes one partner does adulterate against another. When we live in the land of Israel, and the Torah is our constitution, the legal punishment is that adulterers should be put to death.

Vayiqra (Leviticus) 20:10

10 "The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death."

However, as we explain in "Yahweh's Heart in Marriage" (in the *Covenant Relationships* collection), the highest and best response is to show mercy and forgiveness, because mercy triumphs over judgment.

Yaakov (James) 2:13

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

Mercy and love are why Yahweh pursues his wayward wife Ephraim (Jeremiah 3). It is also why Yahweh told Hoshea (Hosea) to pursue his wayward wife Gomer. Yet still we must to put active sin outside the camp.

When we are restored to the land of Israel, the law for adultery will again be set at capital punishment. Yet in the dispersion we are under the Melchizedekian order, and we do not normally have capital authority. Because of this, the best we can do is to shun those who are actively sinning, and to put them outside the assembly.

Qorintim Aleph (1 Corinthians) 5:1-6

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

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

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

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

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

6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump?

We must put sin outside the camp, both to encourage the sinner to repent unto life, and also to maintain the purity of the camp (so that no one will mistakenly believe that the standards are lower than they are). Yet it is equally important that once the sinner repents of his sin, we bring him back inside the camp, and confirm our love for him, lest Satan succeed in destroying an Israelite who could have been salvaged.

Qorintim Bet (2 Corinthians) 2:5-11

5 But if anyone has caused grief, he has not grieved me, but all of you to some extent — not to be too severe.

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

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

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

9 For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.

10 Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Messiah,

11 lest Satan should take advantage of us; for we are not ignorant of his devices.

That is why, even though we shun sinners, we let them know that it is not them that we hate. Rather, we love them—it is only that the sin is anathema to us, so we must distance ourselves from it. Or as it is said, “We hate the sin, but we still love the sinner.”

Choices After Divorce

We live in a fallen world, and there are many different things that can go wrong in our walks, but one question that affects many people is what we should do if there is a divorce and remarriage (or multiple divorces and remarriages). Let us talk about some basics.

The Apostle Shaul was a highly respected rabbi before his conversion to Nazarene Israel (and may even have been on track to become the high priest). As such, he undoubtedly had a wife and children. Yet the Pharisaic (Orthodox) doctrine is that when someone converts to Nazarene Israel (or any variation of the faith in Yeshua), they consider him to be “dead”. Shaul could easily have married within the faith, and this would have qualified him to become a congregational elder. However, since his calling was that of an apostle he chose not to marry, so as to spend more time working for Elohim.

Hypothetical Examples

To get into hypothetical examples, had Yahweh called Shaul to be a congregational elder, he could have taken one wife within the faith, but not two wives, because two wives is not the original ideal.

Such a hypothetical Shaul also could not have taken a concubine, because Scripture idealizes marriage, rather than sex slavery. (We should also add that those who want to take a concubine do not know what spirit they are of).

If a man converts from a faith where he already has more than one wife, he may serve as a congregational elder or deacon, provided he explains that what he did was not the Scriptural ideal (and not to do that). He also needs to love and commit himself to all of the women he has married, unless they have remarried (in which case

he should distance himself from the ex-wife, while trying to support the children as much as possible).

It often happens that Christians and other converts have past divorces and remarriages, and Yahweh calls some of them to leadership roles. They may serve as leaders if they confess the sins they committed in ignorance. Yahweh forgives sins that were committed in ignorance, so long as we confess our past sins, and are faithful from then on.

Ma'asei (Acts) 17:30

30 Truly, these times of ignorance Elohim overlooked, but now commands all men everywhere to repent...

Of course such past sins are a blemish on any one of us, just as Shaul's past sins in murdering others in the Nazarene Israelite faith were a blemish on him. Yet his past blemishes did not stop him from being called to a leadership capacity. Rather, the main thing was that he confessed his past sins, and did his best from then on, to set the best example he could.

Yochanan Aleph (1 John) 1:9

9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Once we have confessed our sins, Yahweh is faithful and just to forgive us of our sins, and to cleanse us from all unrighteousness. And once we are cleansed, then we may serve in leadership, so long as we remain clean.

[For more details, see "Yahweh's Heart in Marriage" in the *Covenant Relationships* collection.]

Why a Hebrew or Aramaic Inspiration?

In *Nazarene Israel* and other places we show how the faith Yeshua came to teach was designed to regather the lost tribes of Israel. However, even though it was for all twelve tribes it had a decidedly Jewish flavor, because the style of worship service was given to brother Judah to maintain.

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 law, the [worship] service of Elohim, and the promises...

We know this also because Yeshua was a Jew, and His custom was to go to the synagogue on Sabbath.

Luqa (Luke) 4:16

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

This was also Shaul's custom, and we are to imitate him as he imitates Yeshua (1 Corinthians 11:1).

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 into them, and for three Sabbaths reasoned with them from the Scriptures...

In contrast to the church (which teaches in the common language of the people), the primary language of the synagogue has always been Hebrew, while Aramaic is considered an important secondary language. And in fact, the Church Father Epiphanius of Salamis tells us that even as late as the fourth century, the Nazarenes 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]

We should also note well how Epiphanius tells us that the Nazarenes “did not differ in any essential thing” from the Orthodox Jews, and that they “read the Law.” This is a euphemism for the traditional Jewish Torah service. Taken all together, what means is that even as late as the fourth century, the Nazarenes still walked even as Yeshua walked (as Melchizedekian Jews), worshipping in the synagogues in Hebrew and Aramaic.

Yochanan Aleph (1 John) 2:6
6 He who says he abides in Him ought himself also to walk just as He walked.

Why Not a Greek Inspiration?

In Western Europe, the Catholic Church traditionally used the Latin Vulgate. Then when Constantinople fell to the Ottoman Islamic Empire in 1543, the Eastern Bible scholars fled to the West, bringing with them the Greek *Textus Receptus*, or the so-called *Received Text*, which they claimed was the original. This claim was widely accepted at the time, and this misunderstanding is still widely accepted to this day. However, for many reasons we will explain here, it seems clear that the Renewed Covenant was inspired either in Hebrew or Aramaic, and was soon translated eloquently into Greek.

We know that the synagogues in the dispersion (outside the land of Israel) would sometimes read Scripture in Greek, because the Orthodox rabbis had the Tanach (Older Covenant) translated into Greek some 200-300 years before Yeshua. This official translation is called the *Septuagint*. Yet because devout Jews treasure the Hebrew language, the Septuagint was neither read nor accepted by all Jews—and it is the same today. Outside the land of Israel, some synagogues perform the Torah service in their native tongues, while other (more devout) synagogues perform the services in Hebrew. While Greek epistles might have been read in the less-devout synagogues, they would not have been read in the more devout synagogues unless they were written in Hebrew or Aramaic—and we know that the goal was to reach the more devout Jews, because the Good News was given to the (devout) Jews first, and then also to the Greeks (i.e., the Hellenistic Jews).

Romim (Romans) 1:16

16 For I am not ashamed of the Good News of Messiah, for it is the power of Elohim to salvation

for everyone who believes, for the [devout] Jew first, and also for the Greek [i.e., Hellenistic Jews].

Testimony of the Church Fathers

Now let us consider that several of the church fathers, including Epiphanius, Papias, Irenaeus, Origen, Jerome, and Eusebius tell us that the Apostle Matthew first penned his epistle in Hebrew; and that it was then translated into other languages. For example, Eusebius states:

Matthew composed the words in the Hebrew dialect, and each translated as he was able. [Papias, 150-170 CE, quoted by Eusebius, Eccl. Hist. 3:39]

Irenaeus tells us:

Matthew also issued a written gospel among the Hebrews in their own dialect. [Irenaeus, 170 CE, Against Heresies 3:1]

Origen says:

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, Eccl. Hist. 6:25]

Before the Greeks and Romans conquered the land of Israel, it was conquered by the Assyrians (Syrians, aka Arameans). At that time, Aramaic became the common language (lingua franca) of the land. That is why Yeshua

and the disciples would have spoken Aramaic in the Galilee region. However, the language of the temple and the synagogue was always Hebrew, and so Hebrew was still spoken in Jerusalem (as it was even more respected than Aramaic). We should note, then, that the church fathers Eusebius, Jerome, and Clement of Alexandria all tell us that Shaul wrote his epistle to the Hebrews in Hebrew. For example:

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 Eccl. Hist. 6:14:2]

And:

He [Shaul] 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, 382 CE, 'Lives of Illustrious Men', Book V]

Shaul undoubtedly spoke Greek because he was raised in Tarsus of Cilicia (in modern day Turkey), where Greek was the lingua franca.

Ma'asei (Acts) 21:39

39 But Shaul said, "I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people."

Yet because Shaul was a Pharisee of the Pharisees, he would have preferred Hebrew to any other tongue. He

would also have written his epistles in Hebrew, so that they would be accepted in the more devout synagogues.

Josephus

Josephus spoke Greek because he had been raised an aristocrat. He was far more educated than most Jews, and while he ultimately wrote most of his works in Greek, he was one of only a handful of Jews who could read or write Greek. Even after taking pains to learn it, he tells us he was unable to speak it fluently. He also says that Hebrews did not like to learn foreign tongues.

For those of my own nation freely acknowledge that I far exceed them in the learning belonging to Jews; I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness; For our own nation does not encourage those that learn the languages of many nations, and so adorn their discourses with the smoothness of their periods; because they look upon this sort of accomplishment as common....

[Flavius Josephus, Jewish Antiquities, Book 20, Chapter 11, paragraph 2]

If even scholarly Josephus had difficulty pronouncing Greek with sufficient exactness (though he had taken “a great deal of pains” to learn it), then why would the uneducated fishermen who later became the apostles have learned it? And why would they write their epistles in Greek, when Hebrews disdained the languages of other nations? Doesn’t it make more sense to assume that because they hoped that other devout Jews would read their letters in the synagogues, that they would

write their letters in the languages of the synagogue—namely Hebrew or Aramaic?

The Dead Sea Scrolls

The Dead Sea Scrolls also date from around the first century, and they were written in Hebrew and Aramaic. Only a few of the Dead Sea Scrolls are written in Greek, which (in addition to Josephus' letters) tells us that Greek was not a common language among Jews in that era.

About the Lost Hebrew or Aramaic Originals

I am aware of three Hebrew manuscripts for Matthew (the Shem Tov, the DuTillet, and the Munster). I am also aware of a Crawford Revelation in Hebrew. However, the scholarly consensus is that none of these works are the originally inspired texts, at least in part because they all contain certain Hellenisms (or influence from the Greek language).

If the Hebrew and Aramaic originals still exist, they may be hidden in the Vatican archives. It is said that the Vatican is now digitizing its archives, and plans to slowly make them available online. If true, and if the originals still exist, we may see them published by the Vatican someday. However, it seems more likely to assume that they would have been destroyed, as part of the Vatican's propaganda efforts to prove that Hebrew was no longer important (after Yeshua).

About the Aramaic Peshitta

There are also two versions of the Renewed Covenant (New Testament) written in Syriac Aramaic. These are called the Eastern Peshitta and the Western Peshitto.

The Church of the East claims that the Eastern Peshitta is the inspired original manuscript. An Aramaic original could be devoutly wished, as both Yeshua and most of the apostles were raised in the Galilee region, where Galilean Aramaic was spoken daily. This is why Kepha's accent gave him away in Jerusalem (because Hebrew was spoken in Jerusalem).

Marqaus (Mark) 14:70

70 And a little later those who stood by said to Kepha again, "Surely you are one of them; for you are a Galilean, and your speech shows it."

However, while there is no theological difficulty with Aramaic originals, in practice there are some issues with the Peshitta. First, the Peshitta is written in the wrong dialect. Yeshua and His disciples spoke the Galilean Aramaic of the first century CE, while the Eastern Peshitta is written in Syriac Aramaic, which did not begin to be used until around the fourth century.

Some theorize that the Peshitta descends from the original manuscripts, and was then transcribed from Galilean Aramaic into Syriac Aramaic. There is some evidence for this, in that the Peshitta contains Semitic poetry structures, which would be difficult (although not impossible) to reproduce, if it was backward translated from Greek. However, this would present a challenge at least with the books of Matthew and Hebrews, both of which were first written in Hebrew.

Another major issue is that the Peshitta was originally missing Revelation, Jude, 2 Peter, and 2 & 3 John. While these were later added from translations, there are other issues, including the existence of many Hellenisms. For one example, the Apostle Shaul is not Shaul, but the Greek Paulos (פּוֹלוֹס). He is called Paulos even when he

goes up to Jerusalem (where he would have been called Shaul).

<p>Acts 21:18 Peshitta 18 On the following day Paulos went in with us to James, and all the elders were present.</p>	<p>PEH Acts 21:18 וליומא אחרנא עלן עם פולוס לות יעקוב כד אית הוא לותה כלהון קשישא</p>
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For another example, consider that the Aramaic word for bread is *lechema* (לחמא). This is a close relative of to the Hebrew word for bread, which is *lechem* (לחם). The Peshitta has Yeshua breaking *lechema* (לחמא) during the Last Supper.

<p>Luke 22:19 19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."</p>	<p>PEH Luke 22:19 ונסב לחמא ואודי וקצא ויהב להון ואמר הנו פגרי דעל אפיכון מתיבה הדא הויתון עבדין לדוכרני :</p>
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Jarringly, by Acts 2:42, the Peshitta has the disciples breaking the *Eucharistia* (דאוכרסטיא), or the Eucharist (which is a Catholic invention).

<p>Acts 2:42 Peshitta 42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of the Eucharist, and in prayers.</p>	<p>PEH Acts 2:42 ואמינין הוּוּ ביולפנא דשליחא ומשתותפין הוּוּ בצלותא ובקציא דאוכרסטיא :</p>
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Because the apostles continued to practice the same worship as Yeshua did, they would not have used the term Eucharist (or Eucharistia). The fact that the Peshitta uses this term means that at best, the Peshitta was altered to use this term after the doctrine of the Eucharist had been invented.

Another likely alternative is that the Peshitta is a high-quality backward translation from Greek into Aramaic (similar to the Salkinson-Ginsburg backward translation of the King James Version into Hebrew in the late 19th century).

Mark 15:34 supports the idea that the Peshitta was a backward translation from Greek into Aramaic. This is because the Peshitta quotes Yeshua (who was speaking Aramaic), and it translates His Aramaic into Aramaic. However, this makes no sense.

Mark 15:34 Peshitta

34 And at the ninth hour Yeshua cried out with a loud voice, saying, "Eloi, Eloi, lamna sabachthani?" which is translated, "Elohi, Elohi, lamna sabachthani?"

If Mark hypothetically wrote Yeshua's Aramaic speech into an Aramaic scroll that would later be incorporated directly into the Peshitta, he would not have said the words, "which is translated." Rather, he would simply have recorded what Yeshua said (without additional comments). The only way those words could have got there is if it was backward translated (probably from Greek).

What then shall we say? The Church Fathers clearly testify that the original manuscripts for Matthew and Hebrews were written in Hebrew, and that the rest

were originally inspired in Hebrew, and were then eloquently translated into Greek. Based on this, the Peshitta either descends from the original documents with several obvious Hellenisms, or it was a very high-quality backward translation (like the Salkinson-Ginsburg). Both of these are possible. We may know more as the Vatican continues digitizing its archives.

Restoring a Pure Language

Sometimes people ask why I have not done most of my writing in Hebrew. The answer is that the restoration is a process. At the time of this writing, our main focus is still to continue taking the true Good News out to the nations, so as to restore the Tabernacle of David which has fallen down (Amos 9:11, Acts 15:16). This is to be our primary focus until after Armageddon. Then, after Armageddon, Yahweh will bring us home, and He will then restore a pure language to us, and to our children.

Zephaniah 3:9

9 "For then I will restore to the peoples a pure language, that they all may call on the name of Yahweh, to serve Him with one accord."

It is good to prepare for the restoration, and it is good to learn the languages our Example used, so long as we remember that our main focus right now is to take the Good News outward, to restore the Tabernacle of David.

Love Means Committed Affection

The world thinks that love is a feeling. When we feel good about other people, and we are benefiting from our relationships, the world calls that love. However, that is nothing more than feelings of gratification based on selfish interest.

Consider: in the arranged marriages of old, you would be introduced to your potential marriage partner. You could say yes or no, but if you said yes, then for better or for worse, you would need to learn to commit yourself to the relationship, and play your role as best you could. You would need to learn to support your spouse, and learn to love and support him or her in Yeshua. In this system, it was understood that love was a commitment. You had to decide to do your best for the other person, and learn to care about him or her, regardless of whether they reciprocated, or not.

Ahava: Committed Affection

In English, sometimes it is said that although you may not like your spouse, you still need to love him or her. The only problem is that this distinction does not exist in Hebrew. In Hebrew, like and love are the same word, Strong's OT:160, ahava (אהבה).

OT:160 'ahabah (a-hab-aw); feminine of OT:158 and meaning the same:
KJV - love.

When we trace this word back to its root we get Strong's OT:157, ahav (אהב), which means to have affection for someone. It can be any kind of affection (sexual or not). Either way, affection is love.

OT:157 'ahab (aw-hab'); or 'aheb (aw-habe'); a primitive root; to have affection for (sexually or otherwise):

KJV - (be-) love (-d, -ly, -r), like, friend.

Hebrew love does not depend on getting anything back. It means only committed affection, and compassion.

Luqa (Luke) 10:25-37

25 And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

26 He said to him, "What is written in the Torah? What is your reading of it?"

27 So he answered and said, "'You shall love Yahweh your Elohim with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'"

28 And He said to him, "You have answered rightly; do this and you will live."

29 But he, wanting to justify himself, said to Yeshua, "And who is my neighbor?"

30 Then Yeshua answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.

31 Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.

32 Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.

34 So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.

35 On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'

36 So which of these three do you think was neighbor to him who fell among the thieves?"

37 And he said, "He who showed mercy on him." Then Yeshua said to him, "Go and do likewise."

What Love Is Not

In worldly marriage, two people find they have similar interests, and they feel attracted to each other based on their shared interests. Then they mistake these mutual shared interests for love.

In the world, couples usually assume they will always feel mutual attraction based on shared interests, and then based on this, they decide to marry. But notice how this model lacks the same dedication and commitment. There is no real permanency, or unilateral commitment. That is why the world's definition is faulty. They only commit while they are getting what they want.

It may sound strange, but the world looks at love as if it is a substance that some heavenly messenger (angel) pours out on our heads, as if from a bucket. While the good feelings are being poured out, they say it is a match made in heaven. However, relationships based on taking never last.

Confusing Satisfied Gain for Love

I once counseled a certain mother and her daughter on their relationship in Yeshua. Even though the daughter did not obey her mom, and did not respect her feelings, she was insistent that she loved her mom.

“I know I love my mom!” the daughter insisted, smiling. (The look on her face seemed to say, “And you can’t tell me otherwise!”)

Her mother corrected her. “No, sweetheart, rather, what it is, is that you feel my love for you. That is what you think love is, is when you feel good because you feel my love for you. But if you really loved me, you would care about my feelings. And you would want to help me get what I need also.”

The had daughter wrongly concluded that she loved her mom because she felt good, because she was getting things from her relationship with her mom. In other words, she felt good toward her mom because she was getting what she wanted—and it never occurred to her to help her mom get her needs met.

It took some time, but eventually I was able to explain to the daughter that if she loved her mom, then she needed to find out what Yahweh wanted her mom to do for Yeshua—and then she needed to help her mom do it, so she could get her best reward.

Helping others in Yahweh

If we love Yeshua, then we should help Him complete this mission, which His Father has given Him. One way we can do that is to keep all His commandments.

Yochanan (John) 14:15

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

Yeshua gives us these commands because He wants us to qualify as His bride—and we cannot qualify as His bride unless we obey. Yeshua will abide in His Father's house, where His Father's commandments are law—and His bride must also obey His Father's commands. Therefore He admonishes us to do the things that will allow us to be joined to Him. And if we are wise, we will also want to help Yeshua accomplish the mission His Father wants Him to accomplish, which is to establish a global kingdom without end.

Yeshayahu (Isaiah) 9:7

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

Marriage and Trust

How many marriages come together based only on the satisfaction of the partner's wants (and not what Yahweh wants)? And how often does it happen in these kinds of self-centered unions that something goes wrong, and it shakes their confidence that they can continue to get what they want through mutual self-interest?

The reality is that people change, and their interests also change. Sometimes there can also be a breach of faith (such as adultery, Elohim forbid). If two self-focused partners no longer feel that they share the same mutual interests, or they are no longer able to feel the bucket of warm fuzzy feelings being poured out on them from the sky, what can they do? How can their relationship carry on without commitment, and unilateral affection?

Love and Yeshua's Bride

Yeshua's example is to feel affection toward His bride, and to dedicate himself completely to her redemption. No matter if she is faithful or not, he commits himself to her unilaterally—and this is the example that husbands should follow.

Ephesim (Ephesians) 5:25-28

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

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

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

And in the same way, an earthly bride needs to feel affection toward her husband, and dedicate herself unilaterally to supporting him. Even if he does not do his part toward her, her focus needs to be on loving him, and supporting him, and giving an example to him of fearing and loving Elohim.

Kepha Aleph (1 Peter) 3:1-2

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

2 when they observe your chaste conduct accompanied by fear.

And not only is this the duty of earthly husbands and wives, it is also our job, as Yeshua's bride.

Committed Affection Toward Yeshua

Since Yeshua is ever faithful toward us, all that remains is for us to be faithful toward Him. And to do that, we need unilateral committed affection, and obedience. We need to help Him establish the kingdom His Father wants for Him to build.

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.

Yet like the daughter who mistook her mom's love for her as a sign that she loved her mom, some believers think they love Yeshua, because they feel Yeshua's love and commitment toward them. Let us not make this mistake. Rather, let us move on toward committed love and affection toward Yeshua, such that we seek to help Him establish His kingdom here on earth.

Breathing in the Fear

What was Yeshua like? And how can we become like Him? One thing we know is that both Yeshua and His forefather David delighted themselves in keeping Yahweh's Torah, including His precepts (or principles).

Tehillim (Psalms) 119:92-93

92 Unless Your Torah had been my delight,
I would then have perished in my affliction.

93 I will never forget Your precepts,
For by them You have given me life.

Yahweh's precepts are perhaps the most important part of the Torah, because while the letter of the Torah can change depending on whether we are under the order of Melchizedek or the order of Levi, the precepts (i.e., the principles) remain the same.

King David loved Yahweh's commandments, but he was also able to walk at liberty, because he sought Yahweh's precepts.

Tehillim (Psalms) 119:44-45

44 So shall I keep Your Torah continually, Forever
and ever.

45 And I will walk at liberty, For I seek Your
precepts.

As we saw in our studies on the Tabernacle of David, King David did many things that were forbidden to him under the letter of the Levitical Torah. For example, although King David was a Jew (and not a Levite), he served as a priest, offered sacrifices, and wore a linen ephod.

Shemuel Bet (2 Samuel) 6:13-14

13 And so it was, when those bearing the ark of Yahweh had gone six paces, that he sacrificed oxen and fatted sheep.

14 Then David danced before Yahweh with all his might; and David was wearing a linen ephod.

The reason Yahweh allowed King David to break the letter of the Levitical Torah was because King David sought Yahweh's precepts, and walked according to the Spirit. Likewise, when we obey Yahweh's precepts and walk after His Spirit, we also can walk according to the perfect law of liberty—and we will be blessed in what we do.

Yaakov (James) 1:25

25 But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

We should emphasize that the perfect law of liberty is not a license to break the commandments per se. Rather, the perfect law of liberty is a license to further Yeshua's kingdom, even if it means that the Spirit tells us to do something other than the letter of the command. However, this must come from the Spirit, or we will not be in Elohim's favor, and we will not be blessed in what we do—and the only way to know this is to hear and obey the voice of the Spirit.

Teaching someone to hear and obey the voice of the Spirit is like teaching someone how to paint, or how to fish. You can teach them all the necessary basics, but in the end, they must practice.

So what are the necessary basics? Let us take a closer look at Isaiah 11:3.

Breathing in the Fear

Something essential is lost in most English translations of Isaiah 11:3. Most English translations of Isaiah 11:3 tell us that Yeshua “delighted in fearing” Yahweh. This is undoubtedly true, but it is not a good translation. Rather, the Hebrew tells us that Yeshua “breathed in the fear” of Yahweh. Below is the New King James with Yahweh’s name corrected.

Isaiah 11:3 3 His delight is in the fear of Yahweh, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears;	(3) וְהָרִיחוּ בְיִרְאַת יְהוָה וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא לְמִשְׁמַע אָזְנוֹ יִכְרִיחַ
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The first three words, “v’harikhu b’yirat Yahweh” (וְהָרִיחוּ בְיִרְאַת יְהוָה) tell us that Yeshua “breathed in the fear” of Yahweh.

The first word is “v’harikhu” (וְהָרִיחוּ). The root word is Strong’s Old Testament OT:7306, ruach (spirit, or breath), and it implies breathing (or perhaps smelling) as a way of perceiving the world.

OT:7306 ruwach (roo'-akh); a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy):

KJV - accept, smell, touch, make of quick understanding.

It is difficult to explain the concept of the Spirit to western audiences. In the Judeo-Christian West, we oftentimes try to grasp (or perceive) the world through our intellect. However, this never works because the intellect is very limited.

As we show in, “Satan Attacks us Through our Minds” (in *Nazarene Scripture Studies, Volume 4*), Satan quite literally attacks us through our thoughts. His goal is to get us to think apart from our breathing in the Spirit (and this is more common than not in the West).

In the Judeo-Christian West, it is sometimes thought that thinking leads to wisdom, but that is not true. Rather, thinking and wisdom are two separate things.

Thinking can lead to great knowledge, and knowledge can be helpful in making wise choices. However, wisdom itself is not a product of thinking. Wisdom is obtained by focusing on Yahweh, breathing, and hearing in the Spirit.

For one example, during patient diagnosis, a classical Chinese doctor will “smell” (i.e., observe) his patient. He is not sniffing the air for an odor, and he is not thinking. Rather, he is observing, and breathing, and listening, to see what occurs to him.

Notice, then, that Yeshua “breathes in the fear of Yahweh”, and that the fear of Yahweh is what leads to wisdom.

Mishle (Proverbs) 9:10

10 "The fear of Yahweh is the beginning of wisdom, And the knowledge of the Set-apart One is understanding."

The name Yahweh may refer to the sounds made by inhalation and exhalation. We breathe in, “Yah...”, and we breath out, “Huweh...”. Whether or not this is true, Yahweh Himself controls our every breath. Therefore, how much wisdom could be gained by breathing in the fear of Yahweh, and listening for the voice of the Spirit?

Differentiating from Babylon

In *Revelation and the End Times*, we saw that Babylon (or Bavel) is a demonic spirit which seeks to subjugate the people for the benefit of the elites. It does this by causing confusion. Revelation 18:4 tells us to come out of Babylon, lest we share in her sins, and lest we receive of her plagues.

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.

In the chapter, "America: Land of Babylon", we saw that the Babylonian Empire is today headquartered in the United States of America. At the end of the Tribulation the United States will fall. (At the time of this writing, in 2020 CE, this event is at least 27 years away, and quite possibly longer.) Yet although Babylon is headquartered in the USA, her empire spans the globe, and consists of the combined political and economic systems of the three Avrahamic faiths (torahless Christianity, Judaism, and Islam).



And in addition to the (torahless) Christian, Jewish, and Muslim worlds, Babylon also uses secular democracy to do her bidding. (See *Revelation and the End Times* for details.) Thus she is an overwhelmingly strong political and religious empire which has no parallel in earth's history. Yeshua tells us that Elohim is secretly using these three politico-religious groups to conquer and break down the whole earth.

Mattityahu (Matthew) 13:33

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

To explain the parable, meal is ground seed; and in this case, it refers to the seed of Avraham (Judah, Joseph-Ephraim, and Ishmael). The seed is ground, which tells us that it is denatured. Further, it is leavened with false doctrine (and false doctrine is sin, because sin is the transgression of the Torah).

Mattityahu (Matthew) 16:11-12

11 "How is it you do not understand that I did not speak to you concerning bread? — but to beware of the leaven of the Pharisees and Sadducees."

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.

While the torahless Christians, Jews, and Muslims all seek to serve the Elohim of Avraham, they all depart from Yahweh-Yeshua's Torah in one way or another. That is why all three measures of meal are leavened (i.e., sinful). As we saw in *Revelation and the End Times*, the sinful leaven will be burned out in the first of the Great Tribulation, and the kingdom which is left will be

ruled over by the saints (i.e., the Nazarenes), who will serve as Yeshua's body here on earth.

Daniel 7:27

27 "Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him [through His body]."

However, before we the people of Yeshua can rule and reign as His body, first we must avoid being polluted by leaven ourselves. This means we must flee Babylon, as Revelation 18:4 commands. In practical terms, what this means is that we need to separate ourselves both from rabbinical Judaism, and from the Church system, and discipline ourselves to do everything which Yeshua has commanded.

Mattityahu (Matthew) 28:19-20

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

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

In *Nazarene Israel*, in the chapter, "The Papacy as Anti-Messiah", we saw that it is the Babylonian church (and especially the Catholic Church) teaches against the Torah. By contradicting His Torah, it "speaks pompous words against the Most High."

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."

Some people find it hard to separate from the church. Some may have family members or friends who are still in the churches, and they do not want to judge them (not even with righteous judgment). However, we need to remember that it is secretly the Babylonian church which rides the New World Order Beast government.

Hitgalut (Revelation) 17:3-6

3 So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns.

4 The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication.

5 And on her forehead a name was written: MYSTERY,

BABYLON THE GREAT,
THE MOTHER OF HARLOTS

AND OF THE ABOMINATIONS OF THE EARTH.

6 I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Yeshua. And when I saw her, I marveled with great amazement.

In *Nazarene Israel* we also saw that the Catholic Church has many daughters, including Protestantism, Eastern Orthodoxy, and the Independent churches (including the Evangelical movement). All of these teach against the

Torah, and are part of the Babylonian Beast system, and that is why it is important to separate ourselves.

Sometimes physical separation is not possible (perhaps because we have family in the church, or for some other reason). However, even if we cannot separate ourselves physically, we should strive to make as clean of a mental and emotional separation as we can, because in many ways, Scripture tells us that we become like those we surround ourselves with.

Mishle (Proverbs) 12:26

26 The righteous should choose his friends carefully, For the way of the wicked leads them astray.

Not to separate from the church system when Elohim clearly commands separation is at best double minded; yet as we saw in “Double Mindedness: Schizophrenia” (in *Spiritual Health and Healing*), double mindedness is a failure to purify ourselves.

Yaakov (James) 4:8

8 Draw near to Elohim and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

Thus, if we do not purify ourselves by fleeing Babylon, we are impure (and Elohim will not take an impure bride).

The temptation for the natural man is to want to make excuses for those in the churches (or in the Messianic movement), so we can continue to associate with them. However, those in the churches do not keep Yeshua’s commandments, and Yochanan (John) informs us that none one who fails to keep Yeshua’s commandments knows Him.

Yochanan Aleph (1 John) 2:3-4

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.

In *Nazarene Israel* and other places we explain that it was Yahweh-Yeshua who gave the Torah to Israel at Mount Sinai (since Yahweh the Father has never left the throne room). Thus, no matter whether we are talking about the Torah of Moshe, or the Great Commission and the Fivefold Ministry, these are Yahweh-Yeshua's commands, and to know Him, we must also keep them, as Yeshua Himself also says.

Mattityahu (Matthew) 7:21-23

21 "Not everyone who says to Me, 'Adon, Adon,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, 'Adon, Adon, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice torahlessness!'"

While it is not our business to go around judging people, we are commanded to flee Babylon—and in practical terms, the only way to do that is to discern whether or not the other party bears good or bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit—and those in the churches bear bad fruit, because they do not obey Yeshua's commandments.

Mattityahu (Matthew) 7:17-20

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

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

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

20 Therefore by their fruits you will know them.”

Again, it is not our purpose to judge people, but it is also not our purpose to please people (but Elohim). That is why we must inspect the fruit. That is also why Shaul tells us that if anyone preaches any faith other than the original apostolic faith, to let them be accursed.

Galatim (Galatians) 1:6-10

6 I marvel that you are turning away so soon from Him who called you in the favor of Messiah, to a different Good News,

7 which is not another; but there are some who trouble you and want to pervert the Good News of Messiah.

8 But even if we, or a messenger from heaven, preach any other Good News to you than what we have preached to you, let him be accursed.

9 As we have said before, so now I say again, if anyone preaches any other Good News to you than what you have received, let him be accursed.

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

Perhaps we had a minister in the church who treated us nicely, and we have fond memories of them. What we must remember is that while they were kind to us, they were winning us to their blasphemies against Elohim, and seeking to ensure that we did not purify ourselves,

so that we might be approved in the day of judgment. While their behavior might seem nice in the flesh, it is not nice in the spiritual. In the spiritual it is a camouflaged evil.

The thing believers so often forget is that questions of doctrine are not a matter of liking or not liking someone. It has nothing to do with their personality. Rather, it has to do with whether they preach Yahweh-Yeshua's true Torah, or something else.

Sin is the transgression of the Torah, and teaching against the Torah is a Matthew Chapter 18 (separation) issue.

Yochanan Aleph (1 John) 3:4

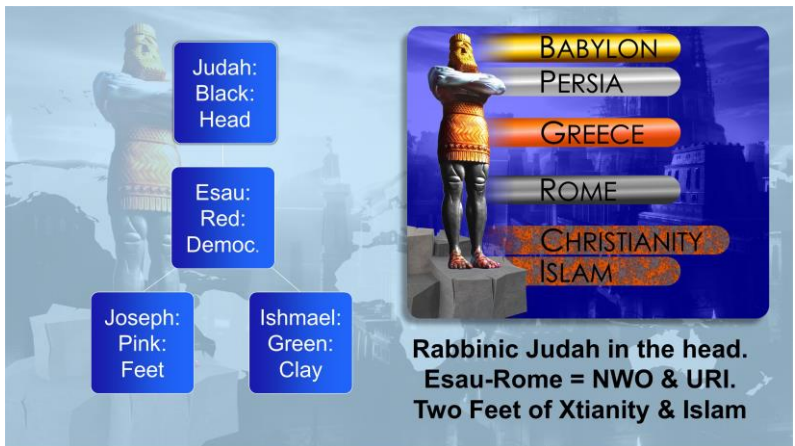
4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

When someone is breaking or preaching against the Torah, he is sinning—and sin must be put outside the camp.

He who has ears, let him hear.

Differentiating from Babylon, Part 2

In part one of this article, we saw that Babylon (or Bavel) is a demonic spirit which subjugates the people for the benefit of the elites. We also saw that Babylon is an economic, political, and religious system which is using the three Avrahamic faiths (Torahless Christianity, Judaism, and Islam), plus democracy, to breakdown and subjugate the whole world. One of the ways it does this is by causing confusion (and the name Babylon means confusion).



Even though the global empire that Babylon is creating will eventually be given to the saints (Daniel 7:27), Yahweh does not like Babylon. Revelation 18:4 tells us to come out of Babylon, lest we share in her sins, and lest we receive of her plagues.

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.

But if Babylon is a comprehensive economic, political, and religious system that exists in almost all nations, then how can we come out of Babylon in a practical sense? The answer is that we must learn to differentiate between the one true original apostolic faith that Yeshua commanded, and everything else (which is ultimately a deception). But again, how do we do that, in a practical sense?

Inspecting the Fruit

When banks train tellers to spot forgeries, what they do is to teach them how to identify the official currency. That way, when they see some characteristic that does not match the official currency, they know they have a false specimen. Yeshua tells us to do much the same thing, when He tells us that we are to inspect the fruit of the trees.

Mattityahu (Matthew) 7:17-20

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

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

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

20 Therefore by their fruits you will know them.”

To inspect the fruit, we compare a man’s statements and actions against Scripture. If his actions and statements agree with all of Scripture then his fruit is probably good. But if his actions and statements do not agree with all of Scripture, then his fruit is probably bad.

So now let us look at 1 John 3. John tells us that those who know Him, and hope to be called children of Elohim someday should purify themselves, just as Elohim is

pure. And what we need to know here is that “purifying ourselves” is classic language for keeping the Torah.

Yochanan Aleph (1 John) 3:1-3

1 Behold what manner of love the Father has bestowed on us, that we should be called children of Elohim! Therefore the world does not know us, because it did not know Him.

2 Beloved, now we are children of Elohim; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

3 And everyone who has this hope in Him purifies himself, just as He is pure.

Next John says that whoever commits sin also commits lawlessness, and that sin is lawlessness. That is, sin is failing to keep the whole Torah.

Yochanan Aleph (1 John) 3:4

4 Whoever commits sin also commits lawlessness [torahlessness], and sin is lawlessness [failing to obey the Torah].

Then John says something extremely powerful. He says that whoever abides in Yeshua does not break the Torah—and that whoever breaks the Torah has neither seen Him, nor known Him.

Yochanan Aleph (1 John) 3:4-6

5 And you know that He was manifested to take away our sins [torahlessness], and in Him there is no sin [no torahlessness].

6 Whoever abides in Him does not sin [break the Torah]. Whoever sins [breaks Torah] has neither seen Him nor known Him.

This is because the goal is not only to follow a set of laws that were handed down at Mount Sinai. But rather, the purpose is to restore the spiritual connection that was lost in the Garden of Eden—and unless we have Yeshua dwelling continuously in us, the spiritual connection is not restored.

Yochanan (John) 15:4-6

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

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

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

Many Christian Churches and Messianic teachers will say they abide in Yeshua, but it cannot honestly be, because when we have Yeshua abiding in us, we will do the things Yeshua did, one of which was to purify Himself by practicing righteousness (i.e., keeping the Torah commandments).

Yochanan Aleph (1 John) 3:7-8

7 Little children, let no one deceive you. He who practices righteousness [obeying the commands] is righteous, just as He is righteous.

8 He who sins [breaks the commands] is of the devil, for the devil has sinned [broken Torah] from the beginning. For this purpose the Son of Elohim was manifested, that He might destroy the works of the devil [Torah breaking].

Because Yeshua was manifested to destroy the works of the devil (Torah breaking), no one who preached

against the Torah can have Yeshua dwelling in him—and therefore, he cannot honestly be born of Elohim. This is because anyone who is truly born of Elohim and has Yeshua dwelling inside him will do the same things that Yeshua did, which is to destroy the works of the devil (Torah breaking).

Yochanan Aleph (1 John) 3:4-15

9 Whoever has been born of Elohim does not sin [break Torah], for His seed remains in him; and he cannot sin [break Torah], because he has been born of Elohim.

10 In this the children of Elohim and the children of the devil are manifest: Whoever does not practice righteousness [obedience to the commandments] is not of Elohim, nor is he who does not love his brother.

As we showed in “The Case of the Missing “The”” (in *Nazarene Scripture Studies, Volume 3*) we showed that Yeshua did not come to teach faith in Him, but that He came to teach a very specific faith, which was called the (Jewish or) Israelite “sect of the Nazarenes” (Acts 24:5). This is the faith that Yeshua would keep if He were here.

By logical extension, if we have Yeshua dwelling within us, and we are part of His body, then we will practice the same faith He would keep. And if we do not practice the same faith Yeshua would keep, then we cannot truly have His Spirit dwelling inside of us.

What is “The Way” of Acts 24?

In Acts 24, the High Priest and his companions came to accuse the Apostle Shaul, calling him a ringleader of the sect of the Nazarenes.

Ma’asei (Acts) 24:1-5

1 Now after five days Ananias the high priest came down with the elders and a certain orator named Tertullus. These gave evidence to the governor against Shaul.

2 And when he was called upon, Tertullus began his accusation, saying: "Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight,

3 we accept it always and in all places, most noble Felix, with all thankfulness.

4 Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us.

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."

Then in verse 14, Shaul defends himself before Felix, saying that according to “the way” which the sect of the Pharisees were labelling a sect, so he worshipped the Elohim of his fathers, believing all things that are written in the Torah 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 Torah and in the Prophets.”

Further, verse 22 tells us that the governor Felix also had knowledge of “the way”, since his wife Drusilla was Jewish.

Ma’asei (Acts) 24:22-24

22 But when Felix heard these things, having more accurate knowledge of the way, he adjourned the proceedings and said, "When Lysias the commander comes down, I will make a decision on your case."

23 So he commanded the centurion to keep Shaul and to let him have liberty, and told him not to forbid any of his friends to provide for or visit him.

24 And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Shaul and heard him concerning the faith in Messiah.

Halacha: The Way to Walk

It often happens that Christians who have no knowledge of Judaism see these references to “the way”, and they assume that this was the name of Shaul’s faith. These assumptions stem from a lack of knowledge about Judaism in Greco-Roman Christianity.

These references to “the way” are references to what Judaism calls the *halacha* (הלכה). This word stems from the Hebrew root for walking, which is Strong’s Hebrew Concordance OT:1980, *halak*.

OT:1980 *halak* (haw-lak’); akin to OT:3212; a primitive root; to walk (in a great variety of applications, literally and figuratively):

The word *halacha* means, “the way to walk”, and it refers to the way the nation is to walk out the commandments in Torah together. This is because Judaism understands

that Torah is not only an individual study exercise, but a national mission to establish the reign of the Messiah.

While the Jewish understanding of halacha is biblical, the problem is that the Pharisaic (Orthodox) definition of halacha is not. Rather than obeying Yeshua's Torah (or even the Torah of Moshe), the Pharisees (Orthodox) base their halacha on a mixture of biblical commands, Talmudic and rabbinic laws, and the customs and traditions of men. Together these are often called "Jewish Law" or "Torah Law" (as distinct from the Law of Moshe). Wikipedia explains the Orthodox halacha this way:

[Orthodox Jewish] Halakha is based on biblical commandments (mitzvot), subsequent Talmudic and rabbinic law, and the customs and traditions compiled in the many books such as the Shulchan Aruch. Halakha is often translated as "Jewish Law", although a more literal translation might be "the way to behave" or "the way of walking". The word derives from the root that means "to behave" (also "to go" or "to walk"). Halakha guides not only religious practices and beliefs, but also numerous aspects of day-to-day life.

Being a Jew, Yeshua had absolutely no issue with the concept of halacha. Rather, His complaint was that the rabbinic halacha was something other than the Torah of Elohim. For example, notice how the scribes and the Pharisees asked Yeshua why His disciples did not obey the halacha (here called "the tradition of the elders"), by not following the traditional rabbinic hand washing ritual.

Mattityahu (Matthew) 15:1-9

1 Then the scribes and Pharisees who were from Jerusalem came to Yeshua, saying,

2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

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

4 For Elohim commanded, saying, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'

5 But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me is a gift to Elohim" —

6 then he need not honor his father or mother.' Thus you have made the commandment of Elohim of no effect by your tradition.

7 Hypocrites! Well did Isaiah prophesy about you, saying:

8 "These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me.

9 And in vain they worship Me, Teaching as doctrines the commandments of men."

What is a Min?

In Hebraic thought, Yahweh establishes the standard, and then it is up to all who love Him to uphold His original standard. Further, anything that departs from His original standard is thought of as a *min* (מין), which refers to a sect, a deviation, or a heresy.

Yeshua clearly understood that the rabbinical order had wandered off course, and that it had become heretical, so He established His Melchizedekian order, to replace it. Yet the Pharisees did not (and do not) understand that their halacha is heretical, since they wrongly believe that Yahweh gave them the authority to establish their own

halacha (their own Torah Law) in each generation. That is why the Pharisees accused Shaul of belonging to the sect or heresy (min) of the Nazarenes.

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 [*min*] of the Nazarenes."

To this Shaul responds by saying (effectively) that he is not a member of a heresy (or a departure from the true original faith), because he still believes everything that is written in the Torah 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 Torah and in the Prophets."

We know that the term "the way" cannot be the name of Shaul's faith because Felix already had "more accurate knowledge of the way" (verse 22), and yet he did not know why Yeshua was the Messiah. That is why verse 24 tells us he wanted to hear from Shaul concerning the faith in Messiah.

Ma'asei (Acts) 24:22-26

22 But when Felix heard these things, having more accurate knowledge of the way, he adjourned the proceedings and said, "When Lysias the commander comes down, I will make a decision on your case."

23 So he commanded the centurion to keep Shaul and to let him have liberty, and told him not to forbid any of his friends to provide for or visit him.

24 And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Shaul and heard him concerning the faith in Messiah.

25 Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you."

26 Meanwhile he also hoped that money would be given him by Shaul, that he might release him. Therefore he sent for him more often and conversed with him.

Clearly Felix did not already have a knowledge of the Nazarene faith, because he was looking for a bribe, and became afraid when Shaul began reasoning with him about righteousness, self-control, and the judgment to come.

What makes infinitely more sense is that Felix already had more accurate knowledge of the Pharisaic halacha (or the way the Pharisees believe in walking, verse 22), because his wife Drusilla was Jewish (verse 24). Yet because his wife Drusilla was a Pharisee, he did not yet know anything about the Nazarene sect, which is why he asked Shaul explain it to him.

The Renewed Covenant: a Jewish Book

It is important to realize that the Renewed Covenant was not written in a vacuum. Rather, it was written by Jews, first for Jews, and then also for gentile Ephraimites. That is why when we gentile Ephraimites read the Renewed Covenant, we need to do so with a Jewish mindset, and we need to remember to use the Jewish understanding of words and terms. If we use modern western terms and ideas instead, we can miss the meaning of the Renewed Covenant entirely.

When we read Scripture with first century Jewish eyes, we can see that even though the Orthodox concept of halacha is sadly mistaken, the idea of a halacha still applies. This is because in Judaism, the sect leader sets the halacha by his example, and everyone else imitates the sect leader.

Qorintim Aleph (1 Corinthians) 11:1

1 Imitate me, just as I also imitate Messiah.

This is also why we are told to walk even as our Example walked.

Yochanan Aleph (1 John) 2:6

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

In Judaism, it is nonsensical to suggest that we can walk differently than our sect leader practiced, because his walk sets the standard.

The Ahab and Jezebel Spirits

Although we seek to be filled with Yeshua's Spirit, not every spirit in the assembly is truly of Messiah, or clean. At a most basic level we can identify anti-Yeshua spirits because they do not confess Yahweh-Yeshua Messiah has come in the flesh.

Yochanan Aleph (1 John) 4:1-3

1 Beloved, do not believe every spirit, but test the spirits, whether they are of Elohim; because many false prophets have gone out into the world.

2 By this you know the Spirit of Elohim: Every spirit that confesses that Yeshua Messiah has come in the flesh is of Elohim,

3 and every spirit that does not confess that Yeshua Messiah has come in the flesh is not of Elohim. And this is the spirit of the Anti-messiah, which you have heard was coming, and is now already in the world.

However, even among those who confess Yeshua with their lips, there are other impurities. For example, the Renewed Covenant (New Testament) forewarns us of leaders who would mislead the flock like savage wolves, dividing the flock, speaking perverse doctrines, and drawing away disciples after themselves (rather than seeking to keep the body united under a clean doctrine). If we have eyes to see, we are living in those days now. Yeshua's body is thoroughly divided, and many teachers teach perverse doctrines to their own personal flocks.

Ma'asei (Acts) 20:28-30

28 Therefore take heed to yourselves and to all the flock, among which the Set-apart Spirit has

made you overseers, to shepherd the assembly of Elohim which He purchased with His own blood.

29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

Have we taken stock of the fact that Revelation 2:20 tells us that inside the body of Messiah, one of the seven assemblies allows a false prophetess named Jezebel to teach and seduce Yeshua's servants into committing sexual immorality, and to eat things sacrificed to idols? Let us read this carefully, and consider that one in seven is about 14%.

Hitgalut (Revelation) 2:18-24

18 "And to the messenger of the assembly in Thyatira write, 'These things says the Son of Elohim, who has eyes like a flame of fire, and His feet like fine brass:

19 "I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first.

20 Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

21 And I gave her time to repent of her sexual immorality, and she did not repent.

22 Indeed I will cast her into a sickbed, and those who commit [spiritual] adultery with her into great tribulation, unless they repent of their deeds.

23 I will kill her children with death, and all the assemblies shall know that I am He who searches

the minds and hearts. And I will give to each one of you according to your works.”

While it is probably not right to conclude that one out of seven sisters in the body of Messiah has a Jezebel spirit, it might not be wrong to conclude that one out of seven brothers and sisters in the body has no issue with her teaching and seducing Yeshua’s servants with her false doctrines. This is a most serious issue, because in verses 22 and 23, Yeshua tells us plainly that the 1 in 7 who commit spiritual adultery with her, and who commit wrong deeds, will be slain with death. How can we know for sure it does not refer to us?

Since Jezebel is such a common spirit, and is allowed in one of the seven assemblies, and since the penalties for allowing her in our midst are so severe, let us learn more about her, and her enabler spirit, Ahab. That way we can protect ourselves and our loved ones by putting these evil spirits out of our midst.

To begin, let us learn more about Jezebel, and her evil enabler counterpart, Ahab.

Ahab and Jezebel in the Tanach (Older Covenant)

Ahab was king of the Northern Kingdom of Israel (Ephraim). He did evil in Yahweh’s sight, more than all who had gone before him. Not only did he take as his wife Jezebel the Sidonian, but he also set up a temple for Baal (Bel, “the Lord”) in Samaria, and set up an altar for Baal (“the Lord”), and a wooden image. (To see why the name “the Lord” derives from Baal or Bel, see the chapter, “Ephraim’s Final Warnings”, in the *Nazarene Israel* study.)

Melachim Aleph (1 Kings) 16:30-33

30 Now Ahab the son of Omri did evil in the sight of Yahweh, more than all who were before him.

31 And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him.

32 Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria.

33 And Ahab made a wooden image. Ahab did more to provoke Yahweh Elohim of Israel to anger than all the kings of Israel who were before him.

Scholars disagree on the meaning of Jezebel's name, but most believe that Jezebel (i.e., Jeze-baal) means, "Where is the prince (of this world)?" And since the prince of this world is Satan (Bel or Baal, aka "the Lord"), even Jezebel's name is a summons for Satan. Therefore we should not be surprised that she murdered so many of Yahweh's prophets.

Melachim Aleph (1 Kings) 18:4

4 For so it was, while Jezebel massacred the prophets of Yahweh, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.)

Jezebel will murder average everyday Israelites also, if they displease her or those she loves.

Melachim Aleph (1 Kings) 21:5-10

5 But Jezebel his wife came to him, and said to him, "Why is your spirit so sullen that you eat no food?"

6 He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard

for money; or else, if it pleases you, I will give you another vineyard for it.' And he answered, 'I will not give you my vineyard.'

7 Then Jezebel his wife said to him, "You now exercise authority over Israel! Arise, eat food, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite."

8 And she wrote letters in Ahab's name, sealed them with his seal, and sent the letters to the elders and the nobles who were dwelling in the city with Naboth.

9 She wrote in the letters, saying, Proclaim a fast, and seat Naboth with high honor among the people;

10 and seat two men, scoundrels, before him to bear witness against him, saying, You have blasphemed Elohim and the king. Then take him out, and stone him, that he may die."

This shows us that Jezebel does not hesitate to give false witness against other Israelites, or to misuse the seals of her husband's office. She also feels no remorse about manipulating her man, or stirring him up to do evil.

Melachim Aleph (1 Kings) 21:25

25 But there was no one like Ahab who sold himself to do wickedness in the sight of Yahweh, because Jezebel his wife stirred him up.

Ahab also does not have a normal conscience. Although Ahab did much wickedness in Israel, he accused Eliyahu (Elijah) of being the one to cause trouble.

Melachim Aleph (1 Kings) 18:17

17 Then it happened, when Ahab saw Elijah, that Ahab said to him, "Is that you, O troubler of Israel?"

....

What this shows us is that Ahab and Jezebel do not have normal consciences. They do evil, and accuse others of being the ones to do evil. This is important to remember, because we will see that this pattern holds true today as well.

The “Power Woman”: Seduction, Pomp, or Both?

Yehu was anointed king over Israel, and came to strike down Jezebel. When Jezebel heard of it, she put paint on her eyes, and adorned her head, and looked through the window at Yehu.

Melachim Bet (2 Kings) 9:30-31

30 Now when Yehu had come to Jezreel, Jezebel heard of it; and she put paint on her eyes and adorned her head, and looked through a window.

31 Then, as Yehu entered at the gate, she said, "Is it peace, Zimri, murderer of your master?"

Some believe that although Jezebel was older, she was adorning herself, trying to seduce Yehu. Others believe she was trying to dress herself up in royal grandeur as a matter of intimidation. A third alternative exists, which is that it may have been a bit of both.

We have already seen that the Jezebel spirit is common, and some people believe that with Jezebel there is always a little bit of “power woman” energy that can have a hypersexualized aspect to it. This is difficult to put into words, but it can be sensed. Jezebel would have nothing to lose by attempting either or both strategies, and the spirit we see in Revelation is certainly a “power woman” spirit that also has a very subtle sexualized energy.

The Jezebel Spirit in Revelation

Now with this background, let us review what we know about the Jezebel spirit in Revelation. We have already seen that the Jezebel spirit is common, and that perhaps up to 1 in 7 of the believers inside of the body of Messiah feel comfortable enough with her to allow her to teach, and also to seduce Yeshua's servants, to get them to commit sexual immorality, and eat things sacrificed to idols.

Hitgalut (Revelation) 2:18-24

18 "And to the messenger of the assembly in Thyatira write, 'These things says the Son of Elohim, who has eyes like a flame of fire, and His feet like fine brass:

19 "I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first.

20 Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols."

21 And I gave her time to repent of her sexual immorality, and she did not repent.

22 Indeed I will cast her into a sickbed, and those who commit [spiritual] adultery with her into great tribulation, unless they repent of their deeds.

23 I will kill her children with death, and all the assemblies shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works."

Can we see the "power woman" of Jezebel here? Even though the doctrines she teaches are unclean, people accept her as a leader and a teacher, perhaps because

she is so dynamic, and hard working. She presents herself as a “prophetess”, which in her case means a faithful and devout worker of the word. She is admired by many for her capabilities, and her good works.

Even though the Jezebel spirit is not of Yeshua, it knows how to mimic the Set-apart Spirit very well. In fact, it fools perhaps 1 out of 7 in the body!

Jezebel is perhaps all the more convincing because the sister with the spirit does not typically recognize that she has a demonic spirit—and so she is able to protest quite convincingly that she does not have a Jezebel spirit, because she truly does not believe she has one. (This is much the same as Sunday Christians and Messianics do not believe they have Babylonian spirits. They know they have a relationship with the Spirit, and they do not realize that their doctrine is wrong, or that wrong doctrine signifies a false religion.)

Let us also realize that the Thyatirians seem like a model assembly! They have love, service, faith, patience, and many works. Because of this, if anyone should accuse her of a wrong spirit, she can point to her track record of service and protest, “Look at my good works! And look at the fellowship I keep! How can you possibly say that I have a wrong spirit?” Yet the fact remains that her works are not of Yahweh, but are a clever deception—in fact so clever that she herself is probably deceived.

Jezebel’s Unclean Teachings

Verse 20 tells us that Jezebel teaches and seduces Yeshua’s servants to commit sexual immorality, and to eat things sacrificed to idols. Most brothers and sisters probably figure that this cannot apply to them, since they do not have an orgy at the altar, or golden calves in the

banquet hall. Yet, since Revelation lets us know that one-seventh of the body of Messiah is misled in this way, it cannot be anything obvious. It can only be something subtle.

The “sexual immorality” that Jezebel teaches may refer to worldly divorce and remarriage. In “Yahweh’s Heart in Marriage” (in *Covenant Relationships*), we show that Yahweh considers worldly divorce and remarriage to be sexually immoral—yet numerous Messianic ministers teach this exact same doctrine (and some of them have relatively large followings).

About how Jezebel “seduces” Yahweh’s servants, this may be a reference to the subtle sexual energy that some (but certainly not all) Jezebel “power women” give off, or it may refer to spiritually seducing Yeshua’s sheep toward the broader, easier road of Sunday Christianity, with suggestions like “even torahless Christians can be saved.” Given the fact that the true pathway is narrow, and afflicted, the prospect of a broader, easier pathway to salvation could seduce some away from the original faith.

Rebellion Against the Helper Role

So let us ask, what exactly is it that makes a capable, hard-working sister a Jezebel? If we are willing to accept it, the main issue seems to be a subconscious rebellion against her Yahweh-given helper role, and a desire to usurp male headship. That is, she is not satisfied with her portion as a woman. Rather, she wants the portion Yahweh gave to the men. This is a type of coveting, or envy. It is also a rebellion against what Yahweh ordained (and rebellion is as the sin of witchcraft, 1 Samuel 15:23).

B'reisheet (Genesis) 2:18

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

Righteous women gladly embrace their Yahweh-given helper role, as that is how they were created. Yet in contrast, Jezebel spurns her Yahweh-given role as a helper, because she wants to take the lead. This is true whether she is married or single. The old saying, "She wears the pants in the family" relates to a Jezebel spirit (and righteous women find it offensive).

Jezebel invariably wants to "stand up and teach men" because she is capable, even though Scripture forbids it.

TimaTheus Aleph (1 Timothy) 2:12

12 And I do not permit a woman to teach or to have authority over a man, but to be in silence.

Rather than learn to enjoy the ancient role for which she was created, Jezebel will try to play one verse against another, trying to get her way. And because she is so intelligent, and hardworking, she can succeed a seventh of the time.

Jezebel: Not Deborah, Junia, or Priscilla

There are three main offices in Israel: the king, the priest, and the prophet. (And there is also the judge, who is a special combination of all three.)

There are ancient examples of women serving in the kingship (as queens), but there are no ancient examples of righteous queens who served without a king (only evil ones).

Further, there are ancient examples of women serving as righteous prophetesses (such as Deborah and others), but this does not mean that women can serve in the priesthood. There have never been any ancient examples of women priests. Rather, the priesthood has always been the exclusive domain of the men.

These facts notwithstanding, Jezebel will wrongly claim that there are ancient examples of female priests, based on three female personages: Deborah, Junia, and Priscilla. We discuss these in detail in “Gender Roles in the Kingdom” (in *Covenant Relationships*), and also in “Junia: Woman Apostle or Courier?” (in *Nazarene Scripture Studies, Volume 3*). For more details, see those studies, but we will briefly recap the main points here.

Deborah the Rebuking Prophetess

Deborah was a woman prophetess who also served as a judge (i.e., an informal king, or in her case, a queen). However, for a woman to serve as a prophetess or as a judge does not make her a priest. Deborah never wore a linen ephod, and she never served in the tabernacle. She could not have served in the tabernacle if she was of childbearing age, as menstrual blood qualifies as a ritual impurity, which prohibits service in the tabernacle (Leviticus 15:31).

But what we need to see about Deborah is that she did not want to lead. She even said it would be better if men did the job, and that it was a blemish on the men in those days that no qualified men wanted to serve. That is, Deborah would have preferred that a man take over for her.

Shophetim (Judges) 4:8-9

8 And Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go!"

9 So she said, "I will surely go with you; nevertheless there will be no glory for you in the journey you are taking, for Yahweh will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh.

Leadership had ceased in Israel until Deborah arose. This was a great shame to the men, and like a true prophetess, Deborah rubbed their faces in it.

Shophetim (Judges) 5:7

7 "Leadership ceased! It ceased in Israel until I, Deborah, arose! A mother in Israel arose!"

A Jezebel will read this as if Devorah was exulting that a woman served in this position. Rather, it was a rebuke to the men. What kind of a disgrace would it be if a mom had to lead the nation's military? That is what Devorah was saying. She thought it was wrong.

Interestingly, Deborah's husband was Lappidoth. His name refers to someone who is a "flambeau" (i.e., someone flamboyant, or a showboat).

OT:3940 lappiyd (lap-peed'); or lappid (lap-peed'); from an unused root probably meaning to shine; a flambeau, lamp or flame:

Deborah did not want to have to step into the men's shoes; yet in contrast, Jezebel is eager to teach, and to lead—and she uses Devorah as her excuse. However, that is to misapply Devorah's example.

Junia: Female Courier

Jezebel also claims that women can be in leadership based on Romans 16:7, which tells us that Junia and her husband Andronicus were “of note among the apostles.” They claim this means that Junia was a female apostle, but that is wrong, for many reasons.

Romim (Romans) 16:7

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

In Greek, the word for an apostle is *apostolos*, and it refers to someone who is sent out. While this can refer to an apostle in the theological sense, Strong’s Greek Concordance tells us it can also refer to a messenger.

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

KJV - apostle, messenger, he that is sent.

We know that Junia could not have been an apostle in the theological sense, because Shaul forbade women to teach, so why would they be allowed to be theological apostles? The idea makes no sense, but Jezebel will fight for it.

(For details, see “Junia: Woman Apostle or Courier?”, in *Nazarene Scripture Studies, Volume 3*.)

Priscilla was Submitted

Priscilla and Aquila’s example is often misapplied to support the idea of female leadership as well. This is

because while Hebrews normally recorded the husband before the wife, Shaul generally does the opposite. Specifically, he records Priscilla before Aquila in Romans 16:3, 2 Timothy 4:19, and 1 Corinthians 16:19. Luke mentions them as a husband-wife team in Acts 18:24-26.

Ma'asei (Acts) 18: 24-26

24 And a certain Jew named Apollo, born at Alexandria, a learned man and mighty in the Scriptures, came to Ephesus.

25 This one had been instructed in the Way of the Master. And being fervent in Spirit, he was speaking and teaching the matters about the Master exactly, though he knew only the immersion of Yochanan.

26 And he began to speak boldly in the congregation. And when Aquila and Priscilla heard him, they took him aside and explained to him the way of Elohim more exactly.

Jezebel's argues that because Priscilla was listed first in the narrative, Priscilla must have been in the lead. This is then used to justify the concept of women teaching men, which Shaul clearly prohibits.

TimaTheus Aleph (1st Timothy) 2:12-15

12 And I do not permit a woman to teach or to have authority over a man, but to be in silence (regarding teaching),

13 For Adam was formed first, then Havvah (Eve).

14 And Adam was not deceived, but the woman being deceived, fell into transgression.

15 Nevertheless she will be saved in childbearing (Peshitta: "but she has life by way of her children") if they continue in faith, love, and set-apartness, with self-control.

The thing is, just as Yahweh gives some women a gift for prophecy that her husband does not have, it can also happen that Yahweh gives the wife a gift for teaching that the husband does not have. However, the woman can only exercise her gift when she operates as part of a husband-wife team, with the husband acting as her covering. Notice in verse 26 that Priscilla and Aquila explained the Good News to Apollo as a team. It does not say that Priscilla taught Apollo by herself. And we should also note well that this was an informal teaching situation. It was impromptu. This is a very different thing than women standing up to teach men in the assembly in the manner that Jezebel desires.

Ahab and Jezebel: Demonic Duo

If Jezebel wants to usurp male authority, Ahab lets her. Remember that Ahab said nothing when Jezebel used his instruments of office to concoct Naboth's murder.

Melachim Aleph (1 Kings) 21:4-10

8 And she wrote letters in Ahab's name, sealed them with his seal, and sent the letters to the elders and the nobles who were dwelling in the city with Naboth.

9 She wrote in the letters, saying, Proclaim a fast, and seat Naboth with high honor among the people;

10 and seat two men, scoundrels, before him to bear witness against him, saying, You have blasphemed Elohim and the king. Then take him out, and stone him, that he may die.

If Jezebel stirs up Ahab to do evil, Ahab allows himself to be stirred up. He has the power to resist, but does not.

1 Kings 21:25

25 But there was no one like Ahab who sold himself to do wickedness in the sight of Yahweh, because Jezebel his wife stirred him up.

My Experiences with Jezebel

My experiences with Jezebel is that she is indeed rather common spirit. She is certainly rarer than one in seven, but perhaps one in seven brothers or sisters believes she should be allowed to act as a minister in a formal setting (more than simple impromptu sharing). That is, they are fine with her as a group leader or teacher. My best advice is, do not participate in such groups.

When dealing with Jezebel, there can be a subtle “power woman” sexual energy that is hard to define. When you sense this kind of energy, pray hard against it. If you cannot overcome it, leave the conversation.

Jezebel also often uses very many words. Often she will try to use one verse to contradict another, to do away with whatever verses she does not like. Recognize the satanic nature of this. If her statements seem confusing, realize that Jezebel is a Babylonian spirit, and her goal is to confuse, so she can get her way. Also recognize that the sister may not realize she has a Jezebel spirit. Regardless, if you sense disobedience to Scripture, or if you find your head spinning because of contradictions, pray hard against the spirits, and either force her to make sense with relation to Scripture, or if you cannot do that, shut the conversation down.

Many times it will not be possible to get a Jezebel or an Ahab spirit to make sense, because their goal is not to make sense, but to destroy. Either cast the demons out by forcing them to acknowledge certain scriptures, or if

that is not possible, leave the conversation, because Jezebel and Ahab are murderous spirits who will stop at nothing to get what they want.

My Experiences with Ahab

One time I had a brother with an Ahab spirit boast to me that he counseled two young women how to get their way with their husbands by withholding intimacy until they got what they wanted, or by giving their husband “more and better” intimacy if they got what they wanted. This was an Ahab spirit, which encourages Jezebel. As with Jezebel, he probably does not realize that he has this spirit.

Marriage is all about two complementary halves coming together to be one flesh, and sharing their lives together in such a way as to be of service to Yeshua’s kingdom. Any time a marriage partner withholds from their partner, it is not clean. A man should never encourage a woman to withhold to get her way. In fact he should counsel the exact opposite.

Qorintim Aleph (1 Corinthians) 7:1-5

1 Now concerning the things of which you wrote to me: It is good for a man not to touch a woman.

2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

4 The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.

5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting

and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

Ahab and Jezebel: Narcissists in the Extreme

A narcissist is someone with such extreme pride issues that he cannot admit he has any faults, even when they are pointed out clearly, and in love. That is, a narcissist is not broken, and is not submitted to Yeshua.

While a narcissist may confess Yeshua with his lips, he denies Him with his actions. He also practices different doctrines than those Yeshua taught.

Because prayer is the most powerful thing we can do, it is always good to pray for a narcissist. Yet, no matter how well-intentioned we might be, we should not expect to change them, because narcissists do not have normal consciences. They do not believe they can be wrong, and so they do not truly listen to when you try to explain. They are like the people who listen only for openings in your position, through which they can press their next assault.

Pray sincerely for narcissists, but do not expect to be able to change them. That is Elohim's job.

If someone is not listening, there is no point in casting your pearls. You will only lose time, or get injured.

Mattityahu (Matthew) 7:6

6 "Do not give what is set-apart to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces."

Jezebel and Ahab have dysfunctional consciences. They have potentially murderous spirits, and they have no qualms about lying, or manipulation. They seek positions of power, influence, and leadership.

About one in seven brothers and sisters accepts them.

He who has ears, let him hear.

The Heresy of “Christian Roots”

In *Nazarene Israel* we saw that although Yeshua was sent to establish a replacement for the rabbinical order, He nonetheless taught us to think of Him as our one-and-only Rabbi (or Teacher).

Mattityahu (Matthew) 23:8

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

What does it mean that Yeshua taught us to think of Him as our one-and-only Rabbi (or Teacher)?

Halachah: Walking as Your Teacher Walked

In a Western university, one approaches one’s teacher only for intellectual knowledge. However, in Judaism, one seeks to imitate and emulate one’s teacher in prayer, in worship, and in every aspect of life.

Qorintim Aleph (1 Corinthians) 11:1

1 Imitate me, just as I also imitate Messiah.

Why? The Hebraic concept is that Yahweh gives special revelation knowledge and anointing either to a man (such as Moshe or Shemuel), or to a small group of men (such as the apostles)—and then it is up to every man who loves Yahweh to seek him (or them) out, and to disciple with him (or them). This is called *walking as your teacher walks*, so that one becomes like him in every way. This is clearly how Scripture says to interact with Yeshua.

Yochanan Aleph (1 John) 2:6

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

In today's time, this means discipling with the Nazarene sect. This also has the added benefit of forming the global spiritual kingdom Yeshua desires.

Discipleship: What Comes from Walking

The concepts of imitating, walking, and discipling are all interrelated. In Hebrew, the word *walk* is *halach* (הלך), and it refers to how one lives and worships. It refers to how one “walks out the Torah (in love).”

The derivative word *halacha* (הִלְכָּה) means “what comes from walking”, which in Hebraic thought is discipleship. That is because a disciple “follows after” his teacher (walking in his footsteps, as it were).

Although Yeshua is our ultimate example, disciples should also have an earthly point of discipling (like the Apostle Timothy had Shaul). This kind of discipleship is what establishes connection and unity within the body.

Orthodox Jews study their teachers' words, and they also imitate their teachers. We do the same, but Yeshua gives us a Helper which they do not have, which is His Spirit of Truth. Yeshua tells us to ask, seek, and knock for the gift of His Spirit, and to keep asking, seeking, and knocking until we receive it. Then, once His Spirit dwells in us, and we abide in Him, and He in us, we can begin to speak according to His words, and do the things that Yeshua would do, because it is no longer us who moves us (but His Spirit).

Yochanan (John) 15:4-8

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

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

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

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

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

Once Yeshua's Spirit dwells in us, then we can go to the synagogues and hear the Torah being taught, which helps us to be conformed to Yeshua's perfect example (which is the true goal of Torah).

Whose Halacha is the Right Halacha?

In Moshe's (Moses') time the nation was united because of Yahweh. There was also a single halacha because Yahweh told Moshe how to direct the people. This is thought to be the ideal condition for the nation, is that Yahweh directs the nation through a single leader (or in Renewed Covenant times, through a small group of leaders), and everyone walks out the commandments the same way (with the same halacha).

Of course, today there are many different leaders in Israel, and none of them have the same stature as Moshe. Because none of them have the respect of all the people, the nation can only be unified by a secular democratic government. However, this kind of power-

sharing strategy is of Babylon (in that power is divided among more than one ruler). Such internal division results from the people being confused, and it also causes still more confusion.

Although the ideal is to have a single halacha, the problem is that unregenerate men always think their ideas are best. Therefore, each sect considers itself to be the true faith, and every other sect is thought to be what is called a *min* (מין), meaning a *sect*, a *departure*, or a *heresy*. That is why the Pharisees accused the Apostle Shaul of being a ringleader of the sect (מין) of the Nazarenes in Acts 24:5, was simply because he taught something other than what they taught.

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 [מין] of the Nazarenes.”

Since the Pharisees made this accusation before the Romans, Shaul simply replied that his sect also believed all things which are written in the Torah and the Prophets—only that the Nazarenes believed in walking out the commandments a different way. That is, the Nazarenes had a different halacha.

Ma'asei (Acts) 24:14

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

The brilliance of Shaul's answer was in pointing out that since both sides believed in the Torah and the Prophets, the question was simply whose halacha was correct.

This was of no interest to the Romans, and yet the question should be of intense interest to all Israelites, because ultimately it is a question of who gets to set the halacha—Yeshua, or someone else?

The Struggle for the *Person* of Yeshua Messiah

As we mentioned earlier, in Hebraic thought, Yahweh typically communicates with Israel through a prophet (or prophets), who communicate Yahweh's message. Then it is up to everyone who loves and fears Yahweh to obey what Yahweh has communicated.

The problem with the Pharisees (i.e., Orthodox Jews) is that while they say they believe Moshe was such a prophet, they do not act like it, because rather than teach what Yahweh said through Moshe, they teach that Yahweh gave to Moshe the authority to establish Torah in his generation—and that Moshe then passed this authority to establish Torah to Joshua, and eventually this authority made its way to the rabbis. The problem is that this violates what Yahweh said to do. Further, it also requires a power-sharing agreement, in that the Orthodox halacha is established by majority rule.

In contrast, the Nazarenes believe that Yahweh gave His Torah through Moshe—but that because the rabbis no longer walked according to it, Yahweh sent His Son Yeshua to replace them with a renewed Melchizedekian order. The mission of this new priesthood was to go into all nations, and immerse (baptize) disciples in Yeshua's name (basically, into His body), and to teach them to obey all things that Yeshua had commanded (i.e., to obey Yeshua's halacha).

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 [obey] all things that I have commanded you; and behold, I am with you always, even to the end of the age.” Amein.

(To understand why we only immerse in Yeshua’s name, see “Immersion in Yeshua’s Name Only”, in *Nazarene Scripture Studies, Volume 3*.)

Now consider that at its deepest level, our struggle with the Orthodox Jews is over who has the authority to set halacha for the nation (them, or Yeshua). And because the Orthodox deny Yeshua’s deity, we are involved in a struggle over the *person* of Yeshua Messiah.

But What About the Christians and Messianics?

Now, if we have a struggle with the Orthodox (and the Karaites) over the *person* of Yeshua Messiah, we have a similar struggle with the Christians and the Messianics. That is because the Christians and the Messianics have different ideas about who the *person* of Yeshua Messiah is.

Both sides agree that Yeshua was divine, but Nazarene Israel says that Yeshua Messiah was a Jew who taught Judaism—and since the faith He taught was Judaism, there is a continuing need to obey His halacha.

In contrast, the Christians call themselves “spiritual Israel” (which is a term not found in Scripture). They will typically claim that the Torah is abolished, and most of them have no idea what halacha even is.

The Messianics will typically say that the Torah was not done away with, but most of them dispute the need for a single binding authoritative halacha, because they do not understand the need for the nation to behave as one man. This is because, like Christianity, the Messianic faith is also Babylonian, and is therefore based on the concept of reigning through confusion.

The key to resolving these many issues is to see that Nazarene Israel and the Christian-Messianic spectrum are two separate-yet-parallel faiths.

Separate-Yet-Parallel Faiths in the First Century

In *Nazarene Israel* we saw that in the first century, while there were some Nazarenes, there were many more believers who did not obey the Torah (Matthew 7:21-23, 2 Peter 3:17, etc.), or who did not disciple with Yeshua, walking just as He walked.

Although the disciples were not called by the Hellenistic term *Christian* until Acts 11:26, the first Messianic (or Hellenistic Christian) appears in Mark 9:38. There Yochanan (John) tells Yeshua that there was a believer who was casting out demons in His name, but who was not *following* Him (not keeping His halacha).

Marqaus (Mark) 9:38

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

It is often said that when a Jew reads the Renewed Covenant, it is as if he is reading an entirely different book than the Christian reads, because he understands the Jewish context. In that light, two scholarly teams in

the nineteenth century translated the Renewed Covenant into idiomatic first century Hebrew. Salkinson and Ginsburg issued their version in 1891, while Dalman and Delitzsch issued their version in 1892. Both translate the phrase “does not follow us” as “lo halakh ahareinu” (לאִהְלֶךְ אַחֲרֵינוּ), meaning, “he does not walk after us.” That is, he was not keeping Yeshua’s halacha.

Mar 9:38 Dalman and Delitzsch

**ויען יוחנן ויאמר אליו רבי ראינו איש מגרש
שדים בשמך ואיננו הולך אחרינו ונכלאנו יען
אשר לאִהְלֶךְ אַחֲרֵינוּ:**

Mar 9:38 Salkinson and Ginsburg

**וַיֹּאמֶר יוֹחָנָן אֵלָיו רַבִּי רְאִינוּ אִישׁ מְגַרֵשׁ רוּחוֹת
רְעוֹת בְּשִׁמְךָ וְנִכְלָא אֶתּוֹ מִפְעֻלָּתוֹ אַחֲרֵי אֲשֶׁר לֹא
הֵלֵךְ אַחֲרֵינוּ:**

The disciples probably stopped the Messianic because he was not in a discipleship relationship with Yeshua, and was therefore not helping to fulfill Yeshua’s goal of building a unified global body. While Yeshua said not to stop him, it should be clear that this Messianic was not helping to establish Yeshua’s unified global kingdom, and therefore his ultimate reward will be much less than that of the true disciples.

Messianic Israel and the Church: in Babylon

Now let us realize that the Messianic in Mark 9:38 may have called himself a Nazarene, and he probably also thought of himself as a true disciple. However, he probably looked more like one of today’s Messianic Israelites. He probably rested on Sabbath and feasts, and he probably talked about keeping the Torah, but he probably only kept part of it. We can be sure that he did

not have Yeshua's Spirit, because if he had had Yeshua's Spirit, he would have joined the disciples.

In "The Ahab and Jezebel Spirits" (in *Nazarene Scripture Studies, Volume 5*) we saw that those with a Jezebel or an Ahab spirit probably do not realize that they have an unclean spirit—and that this is true of most people who have demons. They do not realize they have demons, or they would have already sought to be delivered. And in this light, we should talk about the heresy of the so-called "Christian Roots" movement.

The Heresy of "Christian Roots"

"*Christian Roots*" is a catchy name used by an unnamed Messianic pastor. He likes to justify his use of the term on the basis that torahless Christians embrace the term *Christian Roots* more readily than they embrace the term *Hebrew Roots*. That is, he likes it because it is a clever marketing ploy. The only problem is that it is not true: the original faith does not have "Christian Roots." It only has a Jewish Root.

Hitgalut (Revelation) 22:16

16 "I, Yeshua, have sent My messenger to testify to you these things in the assemblies. I am the Root and the Offspring of David, the Bright and Morning Star."

As we saw in "Differentiating from Babylon" and also in "The Ahab and Jezebel Spirits" (in *Nazarene Scripture Studies, Volume 5*), believers and teachers who have demons rarely realize that they have them. If you ask them if they have a demon, they will deny it. Therefore we must do our due diligence, and inspect the fruits. If the fruit is good then the tree is likely good, but if the fruit

is bad then the tree is likely also bad—and promoting Babylonian Christian doctrine is terribly bad fruit.

Mattityahu (Matthew) 7:15-20

15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

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

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

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

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

20 Therefore by their fruits you will know them."

If the fruit is bad, our job is to call the bad fruit out, and to pray for the bad tree, that it may be made good.

Mattityahu (Matthew) 12:33

33 "Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit."

One of the worst fruits of "Christian Roots" is that it seeks to make Babylonian Christian theology seem normal.

As we show in *Nazarene Israel* and other places, the original faith was called the (Jewish or Israelite) *sect of the Nazarenes*. This was a 100% Jewish and Israelite faith. In contrast, the (Babylonian) Catholic Church tells the world that it was Christianity (not Nazarene Israel) that was the original faith.


It may not seem nice, but when we inspect spiritual fruits, we must notice similarities. So let us ask ourselves, why does Christian Roots theology promote the idea that the roots of the faith are Christian (rather than Jewish), like the (Babylonian) Christian Church does? Could it be that the same Babylonian spirit is at work in both?

Alternately, if the same Babylonian spirit is *not* at work, then why is the same lie being taught? These questions may seem uncomfortable, but they are necessary, and fair.

Further, if Christian Roots is not of Babylon, then why are there women teachers, as in many Babylonian Christian Churches? (For details, see, “The Ahab and Jezebel Spirits”, in *Nazarene Scripture Studies, Volume 5*.)

The Dragon’s Flood of Counterfeit Waters

Revelation 12:15-17 tells us that the dragon (Satan) is enraged with the bride of Messiah, and spews a flood of waters out of his mouth, trying to carry her away. This flood of waters represents the false doctrines of Roman Catholicism, Eastern Orthodoxy, the Protestant Church, the Independent and House Church movements, and the Messianic movement. And we might well add so-called “Christian Roots” to this chart as the furthest advance of the dragon’s flood of lies.



The Fleeting Bride Must Return to the Original Faith!

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

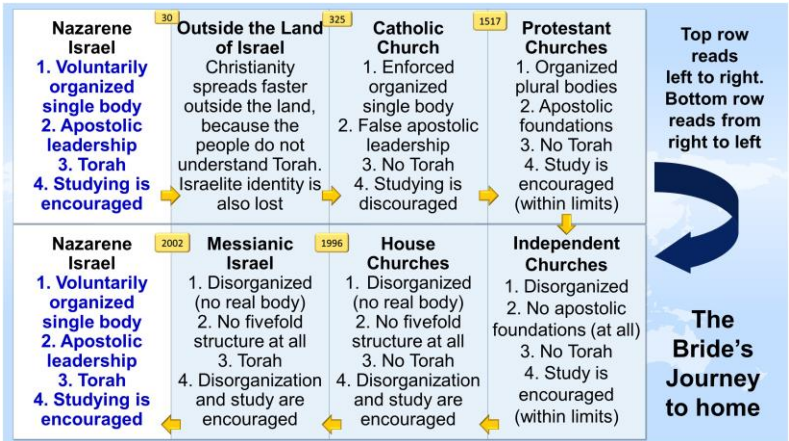
Hitgalut (Revelation) 12:15-17

15 So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.

16 But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of Elohim and have the testimony of Yeshua Messiah.

Here is the same information in a different form, showing how the faith progressed outside the land of Israel. Notice the sharp differences between the last two boxes on the bottom left row, highlighting the differences between Messianic Israel and the original Nazarene Israelite faith.



“Christian Roots” may be an intermediate step between Messianic Israel and Nazarene Israel, in that “Christian Roots” seems to teach a need for organization (even if the style of organization that it teaches is incorrect). We can perhaps thank Yahweh for the intermediate step of advancement, but we also must be on guard against Satan’s counterfeits, because as long as His people practice anything other than the original Nazarene Israelite faith, and are unifying and organizing according to the halacha, they are not yet practicing the faith Yeshua taught—and they are not yet in Yeshua’s favor.

Close Counterfeits and “Scattering Abroad”

It is said that when counterfeiting a priceless art object, or when making counterfeit money, one wants to make the counterfeit look as much like the original as possible, so that people are fooled into thinking that it is the original. This is a good analogy for “Christian Roots.” This also helps to explain why Yeshua said that he who is not with Him is against Him, and that he who does not gather with Him scatters abroad.

Mattityahu (Matthew) 12:30

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

Messianics may get excited that another false faith is set up, which looks more like the original faith, but what this really is, is a more-clever forgery. And we have no need of forgeries, but only of the real thing.

Allow the Sheep: Deny the False Shepherds

In Acts 6, the Nazarenes welcomed the Hellenistic-minded believers (who did not truly obey the halacha) to come learn, and they even included them in the daily distribution (although sadly, some were overlooked).

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.

However, at the same time, Scripture also makes clear that although Hellenistic sheep can enter into our assemblies (to help draw them and their children away from dangerous heresies), no one who taught a different faith should ever be allowed to teach. Rather, if he was teaching a different doctrine than the one Yeshua originally taught, he should be shunned, and even accursed.

Galatim (Galatians) 1:6-9

6 I marvel that you are turning away so soon from Him who called you in the favor of Messiah, to a different Good News,

7 which is not another; but there are some who trouble you and want to pervert the Good News of Messiah.

8 But even if we, or a messenger from heaven, preach any other Good News to you than what we have preached to you, let him be accursed.

9 As we have said before, so now I say again, if anyone preaches any other Good News to you than what you have received, let him be accursed.

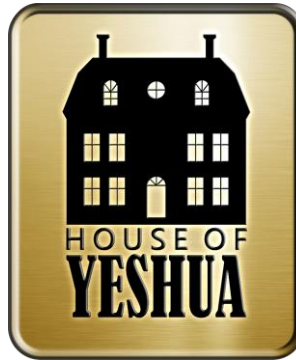
If we think that the same spiritual forces of darkness that were at work against Yeshua's faithful in the first century are not at work against Yeshua's faithful today, then we need to rethink what we might think we know about the spirit realm, because the spirit realm has not changed. All the same demons and spirits that besieged Yeshua's faithful in the first century are still at work today (only with different names).

And while we educate ourselves against Satan's clever counterfeits, and while we call out the bad Babylonian fruit, let us remember to pray for those who bear the bad fruit, that Yahweh might give them repentance unto life.

And unless and until they do repent, let no one steal your crown.

He who has ears, let him hear.

Building Yeshua's House



When I was first called to repentance in 1999, Yahweh led me straight to what was then called the Messianic Israel movement. Since I was seeking a teacher, I wrote to the leaders of the movement, only to realize that the movement was then undergoing a split. I was horrified to watch a private flame war between these leaders, who hurled insults back and forth with size 72 fonts in all colors. Each side was seeking to “win the war” by smacking each other with the biggest put-downs. Here is an old slide I made back in those days.

MESSIANIC MOVEMENT 1999



- > “Commandments and Teachings of Men”
- > “My rabbi taught me...”
- > “My pastor taught me...”
- > “Well I thought....”

(What does Yahweh say?)

As I kept looking for a leader or a teacher I could disciple under, invariably I was eventually asked to accept the teacher's opinion on a matter, even though he could not provide me with chapter and verse. (Alternately, when I did hear chapter and verse, it did not add up.) Everyone had opinions, and everyone had ideas, but it was as if their ideas were all flawed, and only "half-baked."

Hoshea (Hosea) 7:8

8 "Ephraim has mixed himself among the peoples;
Ephraim is a cake unturned."

Then as now, ministers would build ministries quickly and easily by selling books and tapes filled with popular half-truths. I saw several large ministries spring up quickly, gain fame and success, and then suddenly fall. And the reason they fell is that they did things differently than Yeshua did. While they preached all about Yeshua, they did not truly model Him or His ministry style.

Qorintim Aleph (1 Corinthians) 3:11-15

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

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

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

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

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

The Apostolic Foundation

I thank Yahweh for showing me early on that for our nation to unite, first it would be necessary to establish a proper and carefully researched doctrinal foundation.

Amos reminds us that two cannot walk together unless they are agreed.

Amos 3:3

3 Can two walk together, unless they are agreed?

So if we do not agree with each other because we do not agree on doctrine, then how can we walk together with each other? And if we do not agree with Yahweh in that we have a different understanding of what He wants than He does, then how can we walk together with Him?

The more I thought about it, the more I realized that it was essential to study things thoroughly out, so that we could know with certainty what Yahweh wanted us to do.

Yeshua tells us that the time is coming, and now is, when the true worshipers will worship the Father both in Spirit, and in truth, for the Father seeks such to worship Him.

Yochanan (John) 4:23-24

23 "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

24 Elohim is Spirit, and those who worship Him must worship in spirit and truth."

Without truly knowing what He wants, it is impossible to please the Father. That is why doctrine is so crucial.

Building Yeshua's House

Because His brothers rejected Him, Yeshua has chosen to sojourn with the house of Ephraim, and the house of Ephraim will be restored when we restore Yeshua's house (which is Nazarene Israel). And in building any house, the most important part is the foundation.

Yeshua tells us that if we build on the Rock, then our house will be stable. However, if we do not build on the Rock, our house will fall, and be ruined.

Mattityahu (Matthew) 7:24-27

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

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

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

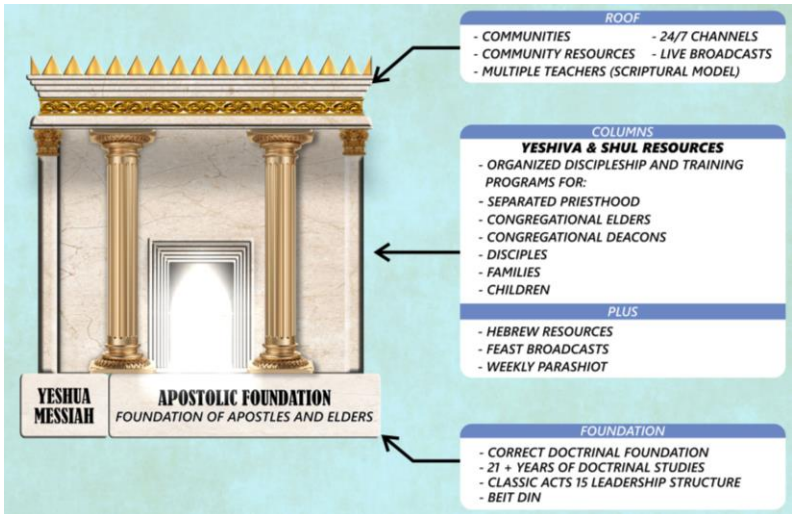
27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

The thing about laying a foundation is that it is not easy. It is dirty, hard work, and most of the time spent in building a house is spent in the groundwork phase. (The walls and the roof go up quickly in comparison). And in our example, the foundation represents the doctrine by which the beit din leadership council operates.

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 *Torah Government* and *Acts 15 Order*, Yeshua is the Chief Cornerstone of the foundation, and the apostles and elders who make up the rest of the foundation must be in constant contact with Him. Only when the foundation is in contact with Yeshua does it provide a stable surface upon which to build. The 21+ years of careful doctrinal studies that Nazarene Israel has written form the doctrine for this foundation. These doctrinal studies give us a basis for agreement, and they also give us a means for right-ruling in matters of internal justice. Such a system of justice based on Elohim's word is necessary for any nation to grow and develop.

The Columns and Walls

Although Nazarene Israel will continue to establish new doctrinal studies, it will also take the existing studies and put them on video in an organized fashion, to form the basis for a yeshiva (seminary) and shul (school). In this way we can establish organized discipleship and training programs for the separated priesthood, congregational elders, deacons, disciples, families, and children. Such training and certification will give us the basis for self-governance and schools, so that genuine unity can once again be a reality for our people.

The Roof

In our example, the “roof” will be physical and virtual communities and community resources. And because we are established on a basis of doctrine rather than individual ministers and personalities, it also gives us the ability to have multiple teachers working together, so that true unity is achieved.

The Road Ahead

At the time of this writing (2020 CE) we are finishing the foundation phase. After 21 years we now have a coordinated, proven set of doctrinal materials that tell us what Yeshua wants us to do, and how He wants us to do it. At this point what remains is to do it.

While we plan to continue strengthening and growing the foundation, we are now preparing to put up the walls (and then someday the roof). These are things that will help everyone who loves Yeshua.

Yeshua’s kingdom is based on service and sacrifice. If you can help us advance Yeshua’s kingdom according

to His word, it will help establish our Husband's kingdom here on this earth. This will greatly please both Yeshua, and His Father (who controls all).

If you would like to please Yahweh and Yeshua, please pray about helping Nazarene Israel to fulfill the vision and mission that was given to us back in 1999 CE. It will mean a better, more faithful world for you and your family in the years ahead.

What Does Matthew 16:19 Really Say?

Greek scholars tell us that Matthew 16:19 is typically mistranslated because it is translated in the (simple) future tense, instead of the future perfect tense. Here is how Matthew 16:19 (incorrectly) reads in the New King James Version.

Mattityahu (Matthew) 16:19, NKJV

"And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

The problem with this translation is that it makes it seem as if Yeshua promised Kepha (Peter) that he could decide to bind or loose on earth whatever he wanted, and heaven would honor his wishes. However, that is to make Kepha out to be a demigod.

When we understand that Yeshua was speaking in the future perfect tense, then we can understand that what Yeshua actually said was that whatever Kepha bound on earth would already have been bound in heaven, and that whatever Kepha loosed would already have been loosed. Not only is this grammatically correct, it also makes more sense, because it means that it is heaven (i.e., Yahweh) who decides what is bound and loosed.

Rather than the apostles being demigods who can bind and loose whatever they want, the idea is that they are to listen for Elohim's voice. Whatever they hear Elohim speaking, that is what they speak. This means they are not minor deities, but messengers of Elohim (and a messenger or emissary is another name for an apostle).

The keys to the kingdom, then, are to listen, and speak according to the Spirit.

There are a number of English versions which translate Matthew 16:19 correctly. These include the New American Standard Bible (NASB), Green's Interlinear, Young's Literal Translation (YLT), the Institute for Scripture Research (ISR), and the Halleluyah Scriptures (among others). The words in [brackets] are mine (which I added for clarity in the NASB).

Matthew 16:19, NASB

19 "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall [already] have been bound in heaven, and whatever you loose on earth shall [already] have been loosed in heaven."

The Aramaic also preserves the future perfect tense.

Matthew 16:19, Aramaic Bible in Plain English

"To you I shall give the keys of the Kingdom of Heaven; everything that you will bind in the earth will have been bound in Heaven, and anything that you will release in the earth will have been released in Heaven."

The idea is that when we have Yeshua's Spirit (and are not quenching it) we will listen in His Spirit for what Yahweh says to bind and loose. (As we explain in many places, this is what the apostles did in Acts chapter 15.)

This also agrees with James 4:3, which tells us that if we ask for things to spend on our pleasures, we will not receive them (because they are our will, and not His).

Yaakov (James) 4:3

3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

If Yeshua had truly given Kepha the authority to bind and loose whatever he wanted, James 4:3 would not have mentioned this restriction.

The Torah and Garments, Part One

People are naturally interested in their clothing. Further, while many people do not realize it, what we believe has a lot to say about how we dress, and nowhere is this truer than in the Israelite faith.

As we have seen, rabbinical Judaism descends from the Levitical order, and as we will see, the Levitical order was commanded to wear a uniform. Rabbinic Judah still follows the spirit of this, and most rabbinic sects can be identified by their clothing, because most of the disciples inside each sect attempt to imitate their sect leaders, even down to the way they dress. A certain style of hat or a certain type of garment is associated with the leader of the sect, and it is possible to tell who believes what at a glance. This may seem strange or unnecessary to Christians and Messianics, but in Judaism it seems deeply important to be able to tell who believes what, at a glance. Parents in rabbinic Judaism also want to be able to tell who believes what at a glance, because they want to be able to tell in an instant who they can let their children to play with (or not).

To be clear, our concern is not to please men, but only to please Elohim.

Galatim (Galatians) 1:10

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

Yet ironically, if we will attempt to please Elohim by wearing the clothing He says to wear, He will also make it go better for us, for reasons we may not expect. It will

also serve an important purpose in testifying our faith to our brothers in Judah without ever saying a word.

Normalization and Group Identity

If pleasing the rabbis is not a goal with us, the other edge of the sword is that we do not want to do anything to make our brothers stumble unnecessarily. And, in my past talks with the rabbis, they have always expressed a deep concern that we not try to dress like they do, because they want to be able to tell Nazarenes apart from Orthodox Jews at a glance, just as they are able to tell who belongs to what Orthodox sect at a glance. To them, clothing helps to establish their group identity, and they also find this important for their sense of wellbeing, and safety. Even though they may not agree with the beliefs of other sects, it helps to bring a sense of security and safety knowing what the other party believes, because even if it is different than what they believe, at the very least it is a known quantity. This can help take away the fear of the unknown, and bring a sense of curiosity.

It seems ironic, but one time I was talking with an Orthodox rabbi who denied Yeshua's deity, and who yet was trying to help Ephraim become established in Israel. He sternly cautioned me from a prophetic point of view, "There will never be a time when the rabbis do not need to oppose you." That is true for more reasons than we have room to explain here, but we should also not forget that in a 2017 CE study by the reputable Barna Group, 21% of Jewish millennials believed that Yeshua is the son of Elohim, while another 28% felt that even though He was not the son of Elohim, He was nonetheless an important rabbi or spiritual teacher. That is 49% of Jewish millennials who are open to listening to Yeshua's teachings and faith, and so it is essential that we give

them a way to help identify us, so that they can begin to relate to us. That alone is a powerful act of witnessing.

Because clothing is such a powerful witness, we want to take a few chapters to understand exactly how Scripture says we should dress, and why. The unintended benefit will be that this will help to establish the kind of look that millennial Jews need to begin identifying with us as a group. This will also help to remove any fears of us as an unknown quantity, and it will help them to begin to see us as the Hebraic group that we really are.

While there are many differences in how rabbinic Jews and Nazarenes approach clothing, the differences will naturally resolve and turn out for the good, if we will approach the subject in a methodical and systematic way, starting at the beginning.

Adam and Havvah's Aprons

There are many different ways to interpret the first few chapters of Genesis, but if we take it at its face value, the reason we wear garments at all is that Adam and Havvah (Eve) began to think apart from hearing and obeying Yahweh's voice.

While Adam and Havvah were obediently hearing and obeying Elohim, they were both naked, and they were not ashamed.

B'reisheet (Genesis) 2:25

25 And they were both naked, the man and his wife, and were not ashamed.

However, after Adam and Havvah began to think on their own (without listening to Yahweh's voice), their eyes became open, and they also became aware of their own

nakedness. Because they were now aware of their own nakedness, they made coverings of fig leaves.

B'reisheet (Genesis) 3:4-7

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.

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

In Hebrew, the word for coverings is *chagor* (חָגֹר), which is Strong's Hebrew Concordance 2290, referring to aprons.

OT:2290 chagowr (khag-ore'); or chagor (khag-ore'); and (feminine) chagowrah (khag-o-raw'); or chagorah (khag-o-raw'); from OT:2296; a belt (for the waist): -apron, armour, gird (-le).

Before about three years of age, children's eyes are not opened to the difference between good and evil. This is why small children sometimes go around naked and do not think anything of it. Then at about three years of age, children do begin to realize that there is a difference between good and evil, and from that point onward they begin to use clothing not only for protection from the elements, but also to conceal their bodies.

Further, even before three years of age, parents want to conceal the groin area, which is what would be covered by Adam and Havvah's aprons. Interestingly, even non-Hebrew peoples instinctively seem to know to cover the groin.

Indications of Position, Status, and Rank

After we become aware of good and evil, humans can also become aware of hierarchy. We begin to become aware of position, status, and rank. We can also become aware that clothing can be used to signal position, status, and rank.

A complete discussion of the ancient Hebrew garments is outside the scope of this article. However, we need to discuss a few specific Hebrew garments, one of which is Joseph's coat (aka Joseph's tunic). This is an important garment for many reasons, and many people will have questions about this tunic.

The Ketonet Pasim (Joseph's Coat or Tunic)

Israel famously gave Joseph what many versions call a *coat of many colors*, or a *tunic of many colors*. For one example, here is the King James Version.

B'reisheet (Genesis) 37:3, KJV

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

In Hebrew, this "coat of many colors" is called a *ketonet pasim* (כֶּתֶנֶת פְּסִיִּים), and it is a special garment. The only two people in Scripture to wear a ketonet pasim are our forefather Joseph, and King David's daughter Tamar. However, we should note that while the King James

Version translators did a good job in many respects, one of the areas where they fell short was in translating the names of the garments (which they translated seemingly at whim). That is why, in 2 Samuel 13:18-19 the *ketonet pasim* is called a “robe of many colors.”

Shemuel Bet (2 Samuel) 13:18-19

18 Now she had on a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her.

19 Then Tamar put ashes on her head, and tore her robe of many colors that was on her, and laid her hand on her head and went away crying bitterly.

As we will see in a moment, it is likely that both Joseph's and Tamar's garments had many colors. However, what *ketonet pasim* means in Hebrew is a full-length tunic or shirt with long sleeves, reaching the soles of the hands and feet. The word *ketonet* is *Strong's Old Testament* OT:3801, referring to a shirt.

OT:3801 kethoneth (keth-o'-neth); or kuttoneth (koot-to'-neth); from an unused root meaning to cover [compare OT:3802]; a shirt:

When we look up the reference to OT:3802, we see that it refers to the shoulders (from which garments hang).

OT:3802 katheph (kaw-thafe'); from an unused root meaning to clothe; the shoulder (proper, i.e. upper end of the arm; as being the spot where the garments hang); figuratively, side-piece or lateral projection of anything: -arm, corner, shoulder (-piece), side, undersetter.

Next, the word *pasim* is a plural of *Strong's Old Testament* OT:6446, *pas*. It is thought to mean either “many hand-breadths (of fabric)”, or “reaching the soles of the hands and feet.” In either case, it means that the garment reaches the feet, and also has long sleeves.

OT:6446 *pac* (*pas*); from OT:6461; properly, the palm (of the hand) or sole (of the foot) [compare OT:6447]; by implication (plural) a long and sleeved tunic (perhaps simply a wide one; from the original sense of the root, i.e. of many breadths): KJV - (divers) colours.

The idea that the *ketonet pasim* has “many colors” is a rabbinic interpretation. It is based on the fact that while long tunics were common in ancient times, the only people to wear a *ketonet pasim* were Joseph and King David’s virgin daughters. Therefore, the rabbis imagine that it was a very special, expensive garment, perhaps being either extensively embroidered or richly decorated with lots of colors. This interpretation makes sense. Yet whether or not the *ketonet pasim* was embroidered or had lots of colors, it seems clear that the *ketonet pasim* indicated special position, rank, and status (which is why Joseph’s brothers hated him for receiving one).

The Regular Israelite Ketonet

In contrast to the expensive *ketonet pasim*, a regular Israelite *ketonet* (tunic) could also be full length (perhaps for winter). Yet even if it was full length, it did not always indicate special position, rank, or status. In fact it could be made of crude linen fabric, with basic colors.

Garments in Israel have changed a lot over the years, yet some things have stayed the same. While a woman’s tunic might or might not have sleeves, it always covered

the legs. An Israelite woman might show her arms (or perhaps even a shoulder), but cleavage and legs were always covered.

Similarly, a man's tunic might also have sleeves (or not), and it might also reach the ankles (especially in winter). However, in the first century, a worker's garment might also end just below the knee, and yet the thighs were always kept covered.

Most garments were made on a loom, and because of this, most garments were of a full cut that hid the figure, and gave a modest appearance. A woman's tunic looked like a loose full-length dress, with or without sleeves. (Again, a shoulder could even show in summer, but the legs and the cleavage were never shown).

A man's tunic looked like a loose dress that either reached to the knees or the ankles, and it was usually plainer, with less color, and less decoration. There was enough of a difference that even though both men and women wore tunics, it was obvious if it was a man's or woman's garment.

Since Yeshua came to earth as a servant, He probably wore simpler clothing. Rich men and royalty usually wore longer, more expensive, and more richly decorated garments, because they indicated a higher status.

The Levitical Uniform

The Levitical order also wore special garments to signify rank, position, and status.

Yahweh commanded Israel to wash the Levites (Exodus 29:4), anoint them, consecrate them, and set them apart for His service. Moreover, He also commanded them to

wear a uniform while on duty in the tabernacle. This uniform included certain hats, which were to be worn for glory and for beauty.

Shemote (Exodus) 28:40-43

40 "For Aharon's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty.

41 So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and set them apart, that they may minister to Me as priests.

42 And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs.

43 They shall be on Aharon and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the set-apart place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him."

The high priest was to wear two head coverings, while the regular priests only needed to wear one.

Shemote (Exodus) 39:27-28

27 They made tunics, artistically woven of fine linen, for Aharon and his sons,

28 a turban of fine linen, exquisite hats of fine linen, short trousers of fine woven linen....

However, the Levitical order was also to leave their duty uniforms in the tabernacle when they went outside. (That is, they did not wear them outside the tabernacle.)

Vayiqra (Leviticus) 6:11

11 "Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place."

It may be that the Levitical order had other clothing to wear outside of the tabernacle that indicated their status as Levites. One time I heard a Jewish expert in ancient clothing tell me that in ancient times, each tribe had their own way of tying their tzitzit (tassels), so that one could tell at a glance what tribe someone belonged to, but I have not been able to verify this. However, it seems likely that the Levites would want to wear some kind of clothing off duty to indicate their rank, position, and status as Levites, just as Orthodox rabbis wear their clothing to indicate status today.

No Melchizedekian Uniform

One can argue that the Melchizedekian order should also wear a uniform based on Isaiah 66:20-21. It says that Yahweh will take some of the Ephraimites for priests and Levites after the tribes are brought home (after Armageddon and the Ingathering). This may mean that after the Ingathering, Yeshua's priesthood will be merged into what is left of the (freshly cleansed) Levitical order (who will be few in number in that day).

Yeshayahu (Isaiah) 66:20-21

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

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

This is another way of saying that after Armageddon, Judah will accept Yeshua, and become Nazarenes. At that time, Yeshua's priesthood will also wear the Levitical uniform (because the two priesthoods will become one in the same). Because of this, it might seem to make sense for Yeshua's priesthood to begin wearing the Levitical uniform now, in anticipation of this event. However, as much sense as that might seem to make, it seems important to remember that neither the Torah nor Yeshua command a uniform for the Melchizedekian order. Further, Yahweh strictly prohibits us from adding or taking anything away from His commands.

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."

Further, it also seems important to remember that Yeshua never told the Melchizedekian order to wear a uniform. Rather, to the contrary, He told His disciples not to worry about what they wear.

Mattityahu (Matthew) 6:25

25 "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?"

To be clear, Yeshua's purpose in this passage was not to preach against uniforms. Rather, His message was that we need to trust Elohim to provide for all of our physical needs. However, it seems clear that He never told His disciples to wear a uniform, and historians tell us that the Melchizedekian order did not wear a uniform until the Roman era. And, since we follow Yeshua rather

than Rome, we have no indication that we should wear a uniform until we are merged with the Levitical order, after Armageddon.

The Tabernacle and Temple are Special

Let us also note that Yahweh considers His tabernacle (or temple) to be very special. In Yeshua's time, the synagogues were not thought to be the equals of the tabernacle or temple. For example, Yahweh told us to be ritually immersed before coming to His tabernacle, so that we would not die as a result of defiling it.

Vayiqra (Leviticus) 15:31

31 "Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that is among them."

This same rule did not apply to the synagogues. While today synagogues hold ritual worship similar to the temple or tabernacle, in Yeshua's time, the synagogues were thought of mainly as study and worship centers. And, while ritual purity and cleanliness was good, the laws of ritual purity did not apply inside the synagogues in the same way as they did inside the tabernacle or temple.

One can perhaps counter-argue that our mission right now is to restore the Tabernacle of David, which has fallen down (and that is true).

Ma'asei (Acts) 15:16-17

16 "After this I will return
And will rebuild the tabernacle of David,
which has fallen down;
I will rebuild its ruins,

And I will set it up;
17 So that the rest of mankind may seek Yahweh,
Even all the Gentiles who are called by My name,
Says Yahweh who does all these things.”

However, the Tabernacle of David was not the same as the Levitical Tabernacle. Rather, it was a different tent altogether. (For details, see our series on the Tabernacle of David in *Nazarene Scripture Studies, Volume 4.*)

Additionally, the Levites did not wear their uniforms to the synagogues (but left them in the Levitical tabernacle or temple).

For all of these reasons, we do not believe a uniform is required (or desired) for the Melchizedekian order until we are merged with what remains of the Levitical order. Yet in that day, a uniform will be commanded.

No Need to Imitate Yeshua’s Clothing

It is clear that Yeshua is our example. Yet while we believe in imitating Yeshua in every other respect, we do not believe it is necessary to imitate Him in the matter of His clothing, because He never commanded a uniform, and He also said not to worry about our clothing (Matthew 6:25, above).

However, that said, if you decide that you want to imitate Yeshua’s clothing, please consider that neither the ketonet pasim nor the regular Israelite ketonet have ever had front or back plackets (flaps). Therefore, they did not have tassels, because they did not have four corners (or four wings). In other words, tassels were not worn on tunics. Rather tassels were worn only on four-cornered garments, which we will talk about in the next chapter.

Part Two: Tzitzit (Tassels)

Even though Yeshua never told His priesthood to wear a uniform, Yahweh still tells us to wear tassels (Hebrew: *tzitzit*) on the four corners of the garments with which we cover ourselves. The command is to wear the *tzitzit* so that we may look upon them, and remember all the commandments of Yahweh, to do them, and not to follow after the harlotry to which our own hearts and eyes are inclined, and to be set-apart for our Elohim.

Bemidbar (Numbers) 15:38-40

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

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

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

However, there are many questions about how to fulfill this commandment today. For one thing, some garments had four literal corners back when Yahweh gave Israel the Torah. However, as we will see, the word used in this passage does not refer specifically to a garment with four corners, but to any garment (whether it has four corners or not). Since most people’s daily garments no longer have four corners, this raises questions about what we should do.

It seems intuitive to look at brother Judah’s use of the *tallit* (prayer shawl), and the *tallit* is a reasonable way to

fulfill this command. However, Judah also makes some rulings that are not supported either by history, or by Scripture. For one example, Orthodox Judaism rules that only men should wear the tallit, which we will see conflicts with the Hebrew. Further, Orthodox Judaism rules that the blue in this passage is a very specific blue, and that since the source of this blue was lost, that we should not put a blue thread in our tzitzit today, since they say it may be the wrong shade of blue. Only, to make matters more complex, a certain popular theory tells us that this blue came from a certain sea snail, yet it seems impossible for Israel to have accessed this dye in the wilderness (where there were no sea snails). We will also see some theories about this shade of blue which match the Hebrew much better.

Beyond this, brother Judah has added certain traditions and rules regarding the tallit and tzitzit. Among his many rulings are the specifications that all tzitzit must be tied in exactly the same way, and to a certain length. They also require certain prayers before donning the tallit. However, we will see that these rules are rabbinic in origin, and did not exist in ancient times. So how was the commandment of tzitzit fulfilled in ancient Israel, and in Yeshua's time?

The Simlah: The Ancient Four-Cornered Garment

In ancient Israel, clothing was comparatively much more expensive. Most clothing was made either of wool or linen, which was gathered and spun by hand. Stitching was also done by hand (with cruder needles and thread). This made fabric and sewing comparatively much more expensive. Because of this there was also a tendency to want to wear all the fabric one had paid for. This meant that most garments tended to be fuller, and less tailored

(and therefore more rectangular-shaped), at least in earlier years.

One of the most basic garments in ancient Israel was the *simlah* (שִׁמְלָה). This garment first appears in Genesis 9:23, where Shem and Yapheth used a *simlah* to cover their father Noach's (Noah's) nakedness.

B'reisheet (Genesis) 9:23

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

The word *simlah* (garment) it is *Strong's Hebrew Concordance* OT:8071. It refers to a covering, but especially a mantle (a body wrap).

OT:8071 *simlah* (sim-law'); perhaps by permutation for the feminine of OT:5566 (through the idea of a cover assuming the shape of the object beneath); a dress, especially a mantle:
KJV - apparel, cloth (-es, -ing), garment, raiment.
Compare OT:8008.

Originally, the *simlah* was a large full-size blanket that was big enough to drape or wrap the whole body. It was much larger than the modern tallit. It was usually made of white wool, on a loom. It could be used as a blanket at night, or to wrap or cloak the body during the day (although if it was cold outside, you might want to wear more than one). It could also be used as a burial shroud. However, unlike the tallit, it was not treated formally. It was simply a multi-purpose blanket that could be used to drape or wrap the body, or to gather food or firewood (or for any other purpose). However, such wraps were

not normally worn while working (perhaps because they would get in the way).

Below is a Yemenite simlah being used as a cloak. It is not white, but notice how the ends of the wool are tied in knots, forming tassels.



If we ignore the rabbinic rules, all that is needed to fulfill Numbers 15:38 is to add a thread of blue to the tassel. This can be done by using blue threads on the sides of the garment when weaving the fabric on the loom. That way, when the ends of the fabric are tied into knots, the tassels will already have a thread of blue. One could also manually add a thread of blue to the tassel. One might even add rabbinic style tzitzit, although ironically there is a question as to whether this fulfills Yahweh's original intent.

Because Hebrew is a function-oriented language, the word simlah can refer to different garment styles that fulfill the same function of covering the body (while assuming the shape of the object beneath). Accordingly,

the simlah was worn in different ways over time. The simlah could be wrapped around the body, or it could be looped over one shoulder and then wrapped around the body. Further, while I have not yet found any historical sources, two rabbinic Jewish garment “experts” told me that a neck hole was also made so that it could be worn as a poncho, usually with a sash for the larger sizes, and without a sash for the smaller sizes. They called this larger poncho-style simlah a *biblical tallit*. Even if this is a rabbinic myth, it seems widely believed, and also seems intuitive. (And even if it was not worn historically, such a garment still has four corners, and can therefore still be used to fulfill the commandment.)



(For what it is worth, Judaism teaches that four-cornered garments can be tacked together under the armpits, and can even have a sleeve. However, at least according to the rabbis, the sides of such a four-cornered garment

must also be open to almost to the armpit, or they say it no longer qualifies as a four-cornered garment.)

The Himation: A Greek Name for the Simlah

The simlah was still used in Yeshua's time, although in Greek it was called a *himation* (ἱμάτιον). The himation (simlah) was not worn while working in the first century either, because in Matthew 24:18, Yeshua says that when we see the Abomination of Desolation set up, he who is working in the field should not go back to get his clothes. The Greek word for clothes is himation (simlah).

Mattityahu (Matthew) 24:18

18 "And let him who is in the field not go back to get his clothes."

But if the simlah continued to be worn in Yeshua's time, then from where does the modern Jewish tallit come?

From Simlah/Himation to Tallit

Brother Judah wore the simlah (with few variations) as long as he lived in the land of Israel. However, after the destruction of the Second Temple and the Bar Kochba Revolt, Judah was sent into the Roman Exile, where he had to wear other styles of clothing. My rabbinic garment "experts" said that it was decided to make a smaller version of the biblical tallit, which they called a *tallit katan* (small tallit). This was to be worn all day long by adult males. It is also given to children to wear (presumably because it does not fall off). It is also called the *arba kanafot* (four corners).

The simlah was then reimagined as the *tallit gadol* (big tallit), and it was no longer a multipurpose garment. Now it was only used as a ritual prayer shawl, and the rabbis

created mandatory rote prayers to say before donning it. However, these prayers were not said in Yeshua's time, and it seems Yeshua would likely have disagreed with these prayers, since He was not generally in favor of rote prayer, or fancy anything.

Yeshua Disliked Fancy Tzitzit

The simlah was originally used to conceal and warm the body. It was also used as a utility blanket, or for carrying things. Because of this, long tzitzit were undesirable, as they might snag on things, and tear the garment. There was also no need for them to be long, as their purpose was to remind us to keep all of Yahweh's commands, to do them, and not to follow the harlotry of our own hearts and minds, so that we might remember to be set-apart unto our Elohim. It does not take a long tassel to do that. Further, while they hypothetically could be worn all day long, they did not need to be worn all day long, as the simlah was not typically worn while working in the fields.

Archaeology tells us that ancient tzitzit were only a few centimeters long. Whether they were a simple tassel formed by typing the loomed threads, or whether they were later sewn on or tied into the garment, they did not need to be long, or fancy. Yet Yeshua tells us that in the first century, the scribes and the Pharisees enlarged (or lengthened) the borders of their garments (just as they do today).

Mattityahu (Matthew) 23:5

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

The word *borders* is Strong's Greek Concordance NT:2899, meaning a fringe (of a loomed garment), or a tassel (i.e., tzitzit).

NT:2899 kraspedon (kras'-ped-on); of uncertain derivation; a margin, i.e. (specifically) a fringe or tassel:

Rather than wear a short, practical blue tassel as a reminder to do what Yahweh wants (rather than what we want), Yeshua said that the scribes and the Pharisees (the Karaites and the Orthodox) turned it into something fancy and impractical, for show. This exactly describes the rabbinic tzitzit of today.

Windings? Or a Simple Overhand Knot?

The word tzitzit (צִיצִית) is *Strong's Hebrew Concordance* OT:6734, and it refers to a tassel, or a forelock of hair.

OT:6734 tsiytsith (tsee-tseeth'); feminine of OT:6731; a floral or wing-like projection, i.e. a forelock of hair, a tassel...

Ezekiel was lifted up by a tzitzit (lock) of hair.

Yehezqel (Ezekiel) 8:3

3 He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of Elohim to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy.

A lock of hair is exactly what a loomed tassel looks like when it is tied with an overhand knot. However, in contrast, the rabbis tell us we must tie our tzitzit with long

winding patterns that have kabbalistic numerical values. The Sephardic Jews rule one tying pattern (10-5-6-5, in honor of Yahweh's name), while the Orthodox Jews rule another tying pattern (7-8-11-13, in honor of the title Adonai, which they use as a substitute for His name). The Yemenite Jews have an altogether different pattern, and in fact there are many other tying patterns as well. However, all of them are much longer than is practical for a working garment, and all of them add rules to Yahweh's commandment, which Yahweh strictly prohibits.

Devarim (Deuteronomy) 12:32

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

What Would Yeshua Wear?

What shall we say, then? Yeshua is our example, and He wore a simple thin white wool simlah (himation). We do not know if His threads of blue were woven right into the tassels on the sides of the garment, or if he tied a blue thread into those tassels, or if he put a separate tzitzit in the corners. However, no matter which one it was, it was probably very short, and it was probably a simple overhand knot, so as to form a tassel like a lock of hair. Further, because His simlah was probably woolen, the tassel should also be wool, as Yahweh is generally against mixing, and He prohibits all but the high priest from mixing threads.

Vayiqra (Leviticus) 19:19

19 "You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you."

To be clear, there is no uniform requirement, and people can make whatever style of tassel they want. However, if a tzitzit looks like a lock of hair, and a tassel tied with an overhand knot looks like a lock of hair, and if Yeshua spoke against long tzitzit, then our tzitzit should be short.

Tzitzit on Other Clothing

Now, to make things more complex, we should point out that the word for garments in Numbers 15:38-40 is not the four-cornered simlah. Rather, it is the beged (בגד), which is a much more general term for clothing. This word is Strong's Hebrew Concordance OT:899, referring simply to clothing which covers.

OT:899 beged (behg'-ed); from OT:898; a covering, i.e. clothing; also treachery or pillage:
KJV - apparel, cloth (-es, -ing,), garment, lap, rag, raiment, robe, very [treacherously], vesture, wardrobe.

However, Numbers 15:38 does specify four corners, and Deuteronomy 22:12 gives us a second commandment to put tassels in the four corners of our clothing.

Devarim (Deuteronomy) 22:12
12 You shall make tassels on the four corners of the clothing with which you cover yourself.”

The term for a garment here is also not simlah. Rather, it is *kecuwth* (כְּסוּתָה), and it is another general term for clothing that conceals, whether or not it has four corners.

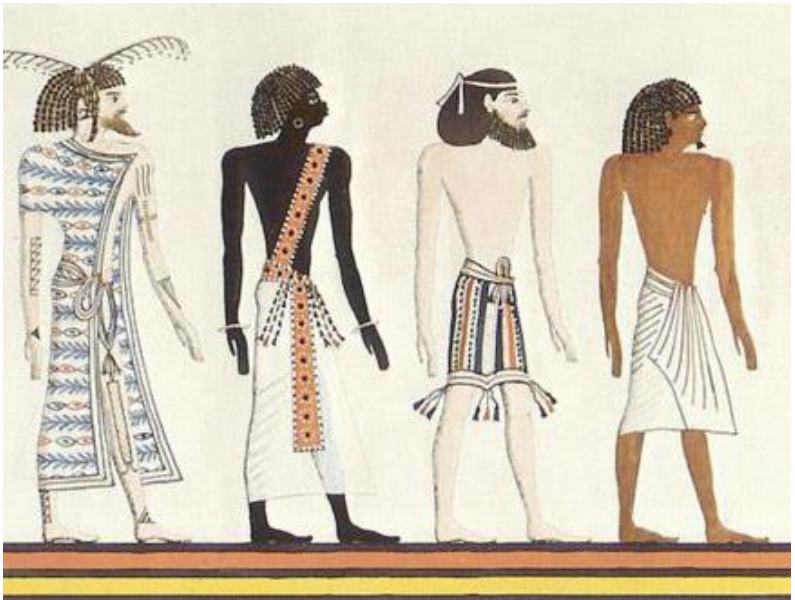
OT:3682 kecuwth (kes-ooth'); from OT:3680; a cover (garment); figuratively, a veiling:
KJV - covering, raiment, vesture.

However, Deuteronomy 22:12 also says to put the tassels on the four corners, or four wings. In Hebrew, the term *corners* is *kanafot* (כַּנְפוֹת), which is plural for *kanaf* (כַּנֵּף). This is *Strong's Hebrew Concordance* OT:3671, meaning a wing (i.e., a corner) of a garment or of a blanket or bed clothing, or a flap (i.e., a placket).

OT:3671 *kanaph* (kaw-nawf'); from OT:3670; an edge or extremity; specifically (of a bird or army) a wing, (of a garment or bed-clothing) a flap, (of the earth) a quarter, (of a building) a pinnacle:

Deuteronomy 22:12 uses a different word for tassels, which is *g'dilim* (גְּדִלִים). This is the plural of *g'dil*. It is *Strong's Hebrew Concordance* OT:1434, meaning a tassel (or a festoon), but in the sense of twisting. This perhaps refers to twisted wool or linen thread.

OT:1434 *gedil* (ghed-eel'); from OT:1431 (in the sense of twisting); thread, i.e. a tassel or festoon:



The reason this makes a difference is that there are historical records of Israelites putting tzitzit or g'dilim on garments that do not have four corners. For example, consider the above illustration from the Egyptian Book of Gates. The Hebrew man clearly has what appear to be tassels on an apron, or loin wrap (which has no corners). Further, the tassels themselves look nothing like rabbinical or Karaite tzitzit. Rather, they look more like a lock of hair. The colors are also red and blue (not blue and white). This is very different from the rabbinical interpretation.

To be clear, just because it is a historical fulfillment does not necessarily mean it is a correct fulfillment. However, it is still of interest because it is reminiscent of how Messianic Israelites place tzitzit on their belt loops. Yet it is problematic, because while the words beged and kecuwth do not require four corners, both Numbers 15:38 and Deuteronomy 22:12 specify four corners (or wings). So how can we understand this? If our garments have four corners, we should put the tassels on the four corners. Yet if our garments do not have four corners, then we can still put the tassels on our garments, to the four directions. It might not be the fullest fulfillment, but one might argue that it is better than not putting them on at all.

Women Should Also Wear Tassels

The rabbis say that only men should wear the tassels. However, Yahweh gives the commandment to all of the children of Israel.

Bemidbar (Numbers) 15:38

38 "Speak to the children of Israel: Tell them to make tassels on the corners of their garments

throughout their generations, and to put a blue thread in the tassels of the corners.”

In Hebrew, this word children is *b'nei* (בְּנֵי), which is the plural of *Strong's Hebrew Concordance* OT:1121, ben. Technically this refers to a son.

OT:1121 ben (bane); from OT:1129; a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc., [like OT:1, OT:251, etc.]):

However, the term *b'nei* is plural, and when it is plural it means children (both male and female). Further, when Yahweh wants to specify males, He uses a different word.

B'reisheet (Genesis) 34:25

25 Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

The word in Hebrew for males is *zacharim*, which is the plural for males, *zakar* (זָכָר). This is *Strong's Hebrew Concordance* OT:2142.

OT:2145 *zakar* (zaw-kawr'); from OT:2142; properly, remembered, i.e. a male (of man or animals...

If the women are raising the next generation of Israel, then why do they not also need reminders to look on the tassels, and remember to do all the commandments of Yahweh, not to walk after the harlotry of their own hearts

and minds, so that they might remember to be set-apart unto Yahweh Elohim? It does not make sense. The women need this reminder just as much as the men.

What Shade of Blue is Tekhelet?

Most translations tell us to put a blue thread in the tassels on the corners of the garment with which we cover ourselves.

Bemidbar (Numbers) 15:38

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

We could easily conclude that any shade of blue will do, except that the generic Hebrew word for blue is *cakhol* (כָּחוֹל), and the word for blue in this verse is *techelet* (תֵּכֵלֶת). It is *Strong’s Hebrew Concordance* OT:8504, which Strong’s suggests may be a cerulean mussel, or the color of blue obtained from its dye. This is probably based on a certain Talmud and Tosefta references identifying the dye as coming from the Khilazon sea snail (Babylonian Talmud Menachot 44a, Tosefta Menachot 9:6).

OT:8504 tekeleth (tek-ay'-leth); probably for OT:7827; the cerulean mussel, i.e. the color (violet) obtained therefrom or stuff dyed therewith:
KJV - blue.

However, as we have seen, the Talmud is a collection of rabbinic opinions and arguments which was redacted (censored) after the destruction of the Second Temple. It claims to be more authoritative than Scripture, but from our point of view it is completely unreliable. Therefore,

when we look up the reference to OT:7827, we see that it refers to OT:7826 through “some obscure idea,” as of the sound of blowing an aromatic mussel’s shell.

OT:7827 shecheleth (shekh-ay'-leth); apparently from the same as OT:7826 through some obscure idea, perhaps that of peeling off by concussion of sound; a scale or shell, i.e. the aromatic mussel.:
KJV - onycha.

When we look up the reference to OT:7826, it refers to the roar of a lion, presumably a sound made by blowing through the sea snail’s shell.

OT:7826 shachal (shakh'-al); from an unused root probably meaning to roar; a lion (from his characteristic roar):
KJV - (fierce) lion.

It seems easy to connect the idea of blowing a sea snail’s shell and the roar of a lion, and a recent theory is that the sea snail in question is the Murex Trunculus sea snail. However, the shell does not make a loud sound when blown. Also, the idea of using sea snail shells seems impossible because Leviticus 11:10-12 tells us that all that lives in the sea which does not have fins or scales is an abomination to us, and that even their carcasses are an abomination.

Vayiqra (Leviticus) 11:10-12

10 But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which is in the water, they are an abomination to you.

11 They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination.

12 Whatever in the water does not have fins or scales — that shall be an abomination to you.

So, if we are not allowed to touch the Murex Trunculus sea snail, how are we supposed to use it to generate the blue dye for our techelet?

Now consider that even with modern day extraction methods, it takes approximately 29 Murex Trunculus sea snails to make enough blue dye for one set of tzitzit. However, when the children of Israel left Egypt they numbered some six hundred thousand men on foot, besides women and children.

Shemote (Exodus) 12:37

37 Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.

Even if we were hypothetically to grant the idea that only the men needed to wear tzitzit (which we do not), just one set of tassels for six hundred thousand men would have required seventeen million four hundred thousand (17,400,000) Murex Trunculus sea snails. This also does not account for the dye that would have been needed for the curtains of the Tabernacle, or the High Priest's clothing.

Now consider that there is no archaeological record of Murex Trunculus dyed cloth in Egypt at the time of the Exodus. So then, how did the children of Israel find over seventeen million sea snails in the middle of the desert? And how did they process them since they were told to abominate sea snails?

And even if this dye could have been found in sufficient quantities, this dye was so rare that it was worth twenty

times its weight in gold. How would poor people (such as a carpenter, or poor fishermen) be able to afford it? It seems no one is able to answer these objections.

There are many other theories about the source of the techelet dye. Blue cloth dyed from the indigo plant was very common in Egypt at the time of the Exodus, and it would have been readily available to the people as they were leaving Egypt. The Indians and the Chinese were experts with indigo dye in ancient times, and it is likely that the Hebrew word for blue used in Numbers 15:38-40 may itself be borrowed from Indian Sanskrit. The Hebrew word is techelet seems similar to the Indian name kala. (Techelet and te-kala sound similar.)

In support of the idea of Sanskrit loan words being taken into Hebrew, consider that the Hebrew word for purple (or reddish violet) is argaman or argevan. Some believe this is related to the Indian Sanskrit words ragamen and ragavan, both of which derive from the Indian word raga, meaning red.

Rabbinic Judaism believes that because we do not know for certain the source or the shade of the techelet dye, that we should wear only white tzitzit. We disagree. We believe that even if the exact shade of blue is not known it is better to wear some color of blue, rather than no blue at all. Only, it should not be from a sea snail, because it is from an unclean source.

In Conclusion:

Although Yeshua does not command a uniform for the Melchizedekian order, Yahweh commands us to wear tzitzit on our garments, even if they do not have four corners. However, if our garment has four corners, it is better. We do not need to wear this four cornered

garment while we work, but it should be something we use to cover ourselves daily, to keep us warm. A poncho, a tallit, or any other shawl seems ideal for this kind of thing. This is applicable both for men and for women.

The tassels should be short, and have a thread of blue. If the garment we use to cover us is wool, then the tzitzit should be wool. If the garment we use to cover us is linen, the tzitzit should be linen. If the blue threads cannot be woven directly into the garment, then a tassel can be placed. It seems Yahweh's ideal was that of a lock of hair. This can be produced by a simple overhand knot. (The rabbinic tzitzit are too long, and the kabalistic winding patterns seem dubious at best.)

When we look on this short tassel with blue, we should remember all the commandments of Yahweh, to do them, and not to follow after the harlotry to which our own hearts and eyes are inclined, and to be set-apart for our Elohim. Although the techelet blue that is commanded in Scripture is a very specific blue, we do not know exactly what color of blue that is, although indigo seems a likely candidate. Rather than follow the rabbinic ruling of wearing all white tzitzit we should put some color of blue, so long as it does not come from a sea snail (or other abominated creature).

We do not need to say special prayers before donning the simlah, tallit, or tzitzit. Rather, we should simply put it on for covering or warmth, and look upon the tassels, and remember to do all that Yahweh said to do.

In the next chapter we will discuss head coverings for men and women.

Answering Questions About Garments

Garments give us a sense of continuity with our heritage and history. In many ways, our traditional garments are a declaration of who we are as a people. Because there are many common questions regarding garments, we will answer some of the more common questions here, so you will have the answers you need for the questions you will probably be asked.

To understand the ancient Hebrew garments, the first thing is to realize the importance the hand loom played. Because most clothing was woven on the hand loom, the patterns and styles remained fairly constant, except when Israel was invaded by foreigners, or taken into captivity.

On the hand loom, the lengthwise (warp) threads were stretched tight with weights, and then the horizontal (weft) threads were woven by hand. The easiest form of decoration was to make vertical stripes, by hanging colored threads lengthwise (on the warp). Then one could weft the same color back and forth horizontally, left to right and right to left. (Horizontal stripes and patterns were also used, but since solids colors and lengthwise stripes require less effort and concentration, they were more common in ancient times.)

As mentioned earlier, the cut of clothing was also typically much plainer since all sewing was done by hand. Once one had loomed a piece of cloth (or had paid to have it loomed), one wanted to wear all of the cloth one had paid for. Also, since sewing was done by hand, the fabric was often simply sewn together down the sides, resulting in a very full cut. This fuller cut is also considered very modest, as it hides the body well.



While Israelites tend toward tradition, foreign invaders or foreign captors did influence the clothing styles. Yet through it all, a woman's clothing was typically long, going either to the mid-calf or to the ankles, covering the thigh (if not the whole leg). However, depending on the era, a woman might have her arms or even a shoulder exposed, perhaps because this made it easier to work.

Before the Roman era, men also typically wore their garments to the ankles. This provided more protection, but it also limited mobility. If a man needed to move more freely (for work, or for battle), he would *gird up his loins*. He would raise up the skirt portion of his ketonet (tunic), gather the excess fabric forward, and then pass it down through his legs. Then he would reach behind and bring half the fabric around each side, tying it in front. The effect was like a large diaper, but then he was able to run, or move much more freely.

GIRDING YOUR LOINS

- 1 The ancient tunic covered the legs, but limited mobility while working, running, or fighting in battle.
- 2 When you need mobility, "gird up your loins" by raising the excess tunic fabric of the "skirt" portion.
- 3 Now gather all the excess fabric to your front.
- 4 Now pass the excess fabric between your legs to the rear.
- 5 Bring half the fabric around on each side, and tie it in your front.
- 6 Now that your loins are girded, you are ready to run, do hard labor, or go to war.

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Melachim Aleph (1 Kings) 18:46

46 Then the hand of Yahweh came upon Elijah; and he girded up his loins and ran ahead of Ahab to the entrance of Jezreel.

Israelites were conservative, but practical. They would gird up their loins if there was heavy labor, or if they had to go to war, or run. However, when there was no longer a need for mobility, they ungirded their loins, to keep the thighs covered. (This changed in the Roman era, as the Romans felt a full skirt for men was effeminate.)

About Scriptural “Nakedness”

In some cultures it is felt that a gentleman should always wear his coat in public. Even if the weather is hot, if he goes out with only a shirt, he is considered “not dressed.” Likewise, in later times, it was thought to be improper for an Israelite man to go out in public without his *simlah* (his four cornered outer garment). If he went out in public without his *simlah* (that is, wearing only his tunic), he was thought to be naked. This was the case in Isaiah 20.

Yeshayahu (Isaiah) 20:2

2 At the same time Yahweh spoke by Isaiah the son of Amoz, saying, "Go, and remove the sackcloth from your body, and take your sandals off your feet." And he did so, walking naked and barefoot.

Outer garments did not need to be worn while working. Kepha (Peter) had stripped down to his tunic (ketonet, chiton) for work, and thus was considered naked, even though he was still wearing his tunic.

Yochanan (John) 21:7

7 Therefore that disciple whom Yeshua loved said to Kepha, "It is Yahweh!" Now when Shimon Kepha heard that it was Yahweh, he put on his outer garment (for he was naked), and plunged into the sea.

We do not know why an Israelite was considered naked without a simlah. It may have to do with the fact that the simlah bears the tzitzit, and it was felt that a man was naked if not wearing his tzitzit in public. Alternately, it could also be how a woman might feel (half) naked if she went out in public in only a dress slip, or a negligee. Even though she is covered, something feels wrong to wear an only an undergarment as an outer garment.

Many Israelites were also very poor, and their simlah was a very valuable thing to them. Because the simlah was not worn for work, the simlah was often taken in pledge. In Exodus 22:26 the simlah is called a *salmah* (by letter transposition), but it is the same garment.

Shemote (Exodus) 22:26

26 “If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down.”

When the pledge was not returned, in a very real sense it made the poor man “naked”, because he was deprived of his protection from the elements, and from the cold at night.

Iyov (Job) 22:6

6 “For you have taken pledges from your brother for no reason,
And stripped the naked of their clothing.”

Spiritual Symbolism of Garments in Scripture

Our clothing also has spiritual connotations in Scripture. It can symbolize our righteous works, our inner nature, or our inner spiritual state. For example, in Revelation, 19:8, our garments symbolize our righteous acts.

Hitgalut (Revelation) 19:8

8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

If our righteous actions are thought to clothe us, let us consider this also with regard to the wedding garments Yeshua speaks of in the Parable of the Wedding Feast. Those who are called to the wedding, but who do not wear a wedding garment (righteous actions) will be cast into the outer darkness.

Mattityahu (Matthew) 22:11-14

11 "But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

12 So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless.

13 Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.'

14 "For many are called, but few are chosen."

Isaiah 61:3 tells us that those who truly follow and serve Yeshua with righteous actions will be given a "garment of praise" to replace their spirit of heaviness (mourning).

Yeshayahu (Isaiah) 61:3

3 "To console those who mourn in Zion,
To give them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they may be called trees of righteousness,
The planting of Yahweh, that He may be glorified."

There also may be spiritual symbolism in Luke 8:27, where the demon-possessed man appears stark naked.

Luqa (Luke) 8:27

27 And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs.

Yet soon after his exorcism, the man is now “clothed and in his right mind.” So, did anyone bring him clothes? Or does this refer to his spiritual and mental state?

Luqa (Luke) 8:35

35 Then they went out to see what had happened, and came to Yeshua, and found the man from whom the demons had departed, sitting at the feet of Yeshua, clothed and in his right mind. And they were afraid.

Garments are also related to our spiritual state in the Parable of the Prodigal Son. When the younger son (Ephraim) repents, he comes back home to his father’s house, where he is given the best robe, which may also symbolize spiritual authority.

Luqa (Luke) 15:22

22 “But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.’”

The Procession of the Aamu (Aramu/Arameans)

Israel’s clothing styles have changed over time. They have been affected both when they were invaded, and when they went into foreign lands. An ancient Egyptian hieroglyph called the *Procession of the Aamu* depicts

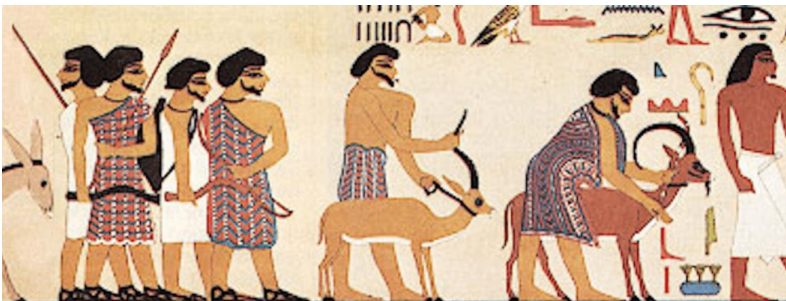
what some scholars believe is Israel when they went into Egypt. It is thought that the term *Aamu* may refer to the Aramu (Arameans), remembering that Avraham was called an Aramean (Syrian) in Deuteronomy 26:5.

Devarim (Deuteronomy) 26:5

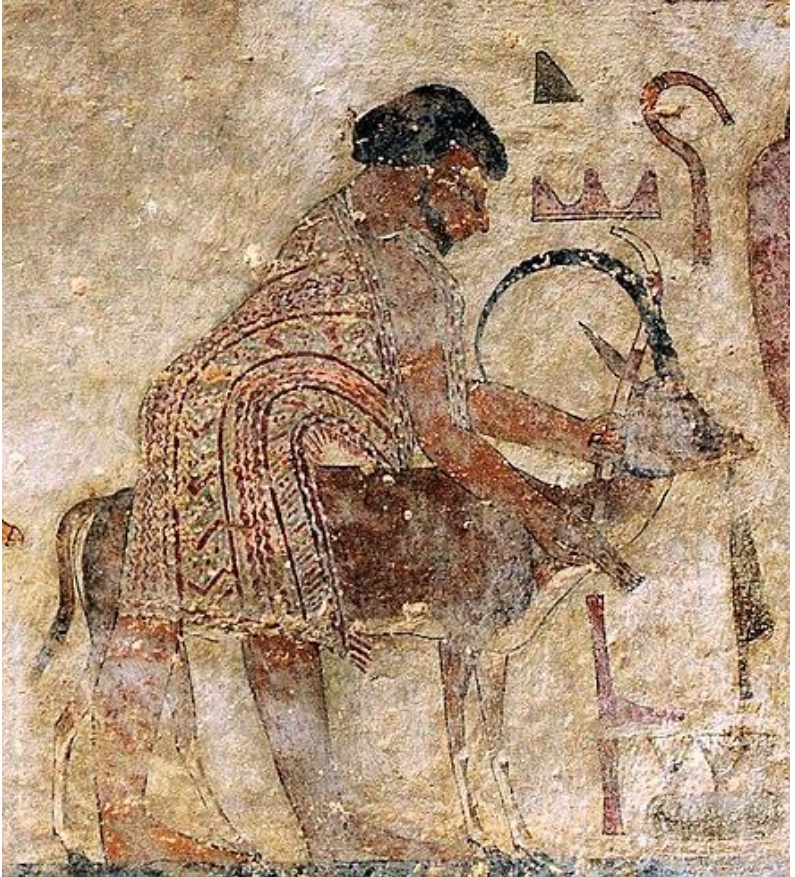
5 “And you shall answer and say before Yahweh your Elohim: ‘My father was an Aramean, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous.’”



We can interpret this better if we remember that this was prior to the giving of the Torah. At this point in time, Israel was still under the order of Melchizedek (and the order of Melchizedek was still external to Israel). The male tunic does not have sleeves, and one shoulder is bare. Some of the men wear only loin cloths. The garments stop below the knee, and they wear sandals. The men do not wear any symbols of authority on their heads, perhaps because prior to the giving of the Torah, the men did not yet belong to any priesthood.



The leader of the procession is identified as *Avisha the Hyksos*. Avisha is a Hebrew name meaning *gift of the Father*. The name Hyksos may mean, “ruler of foreign lands.” Josephus, in his work *Against Apion*, says the name Hyksos refers either to shepherd kings or captive kings, and He identifies the Hyksos with Israel in the Exodus from Egypt. (This image is of the original.)



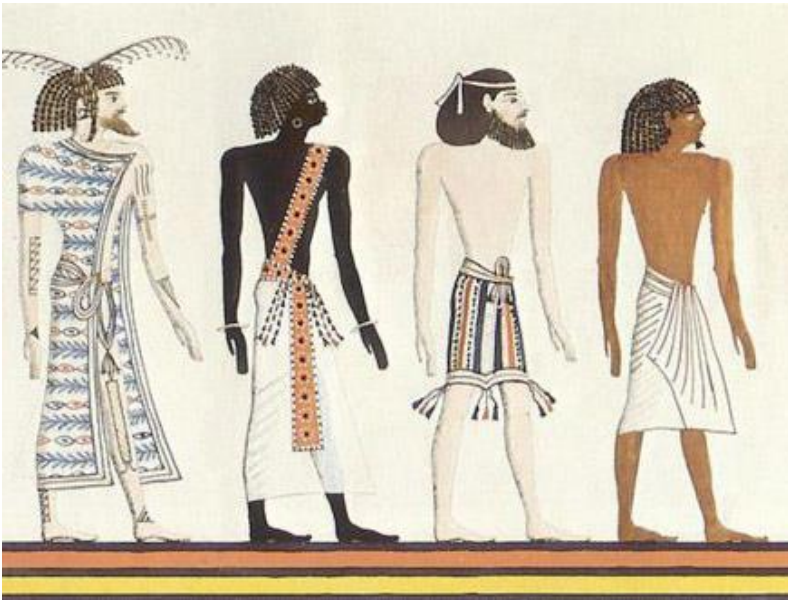
For the women, the garment is also sleeveless, and one shoulder is bare. The skirt seems to stop mid-calf (which is longer than the men’s garments). The women also wear soft boots (with closed toes). They may even have

some kind of sock, but in any event their shoes conceal the feet. And even though this speaks of a time before the Torah was given, the women wear a head band, which is perhaps a symbol of being under authority.

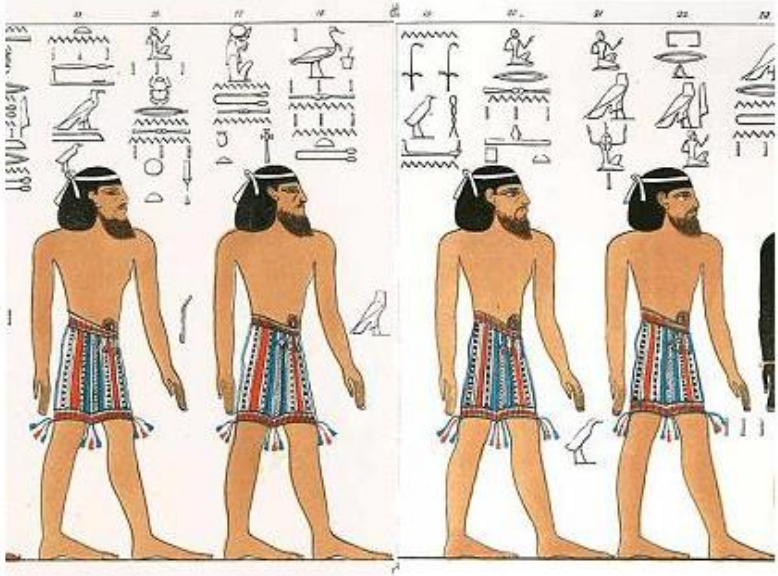


The Book of Gates

The Egyptian *Book of Gates* is another hieroglyph which depicts what the ancient Egyptians considered the four different races of the earth: the Egyptians, the Amu (Aramaeans/Israelites), the Nubians (in roughly lower Egypt and upper Sudan), and the Syrians.



Slaves in Egypt typically wore only loincloths, yet even though they did not have four cornered garments, they still attached tzitzit to their loincloths. Further, their tassels were blue and red (contrary to the Talmudic myth that tassels must always be blue and white).



(For what it is worth, this seems consistent with the modern Ephraimite practice of putting tzitzit on belt loops, or putting tzitzit on one's clothing by other means. However, to truly fulfill the commandment to put tassels on the four corners of our garments [Numbers 15:38], it helps to have a garment with four corners.)

Restoring the Four Cornered Garment and Tzitzit

As mentioned in the last chapter, the tallit did not exist in Yeshua's time. Rather, Yeshua probably wore a white wool (or perhaps linen) simlah with short tassels, and he spoke against lengthening the tassels for looks.

Mattityahu (Matthew) 23:5

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

Further, as mentioned in the first chapter, a longstanding Jewish complaint is that they do not want us to dress like them. The Orthodox wear specific items of clothing to distinguish one sect from another. They want to be able to tell at a glance what someone believes, so they can know whether or not they believe the same way, or if they want to let their children play with our children, etc. They think of it in terms of “truth in labeling” laws, and it makes them stumble when we adopt rabbinic items of clothing (such as the tallit with lengthened tassels).

Further, we mentioned earlier that a 2017 CE study by the reputable Barna Group found that 21% of Jewish millennials believed that Yeshua is the son of Elohim, while an additional 28% felt that although He was not the son of Elohim, He was nonetheless an important rabbi or spiritual teacher. That means 49% of millennial Jews are open to hearing about the teachings of Yeshua. Jews find garments extremely important, and it would help them to identify with Nazarene Israel if we had a specific set of garments they could identify with. So why not restore the original four cornered simlah, and other four cornered garments, seeing as Yeshua undoubtedly wore them?

Imitating Yeshua (not the Rabbis)

Although I have not been able to verify it, a Jewish rebbetzin once told me that the stripes on the tallit used to run lengthwise until the pattern was changed to run horizontally in the Middle Ages (as the rabbis thought it looked better). Other sources tell us that the simlah was

typically a plain thin white wool. So if it would help for us to adopt a distinctive garment that Yeshua would have worn, why not adopt either a plain white simlah, or use the ancient pattern of lengthwise stripes? And rather than add a long rabbinic tassel with a cabalistic winding pattern, why not use the same short tassels that Yeshua would have used? This would testify without saying a word that we believe Yeshua is our example.

Because the Orthodox hate us and like to dictate terms, they will always find ways to complain, no matter what we do. However, if we imitate Yeshua there will not be anything they can truly say, because our goal will not be to imitate them (or use rabbinic items of clothing), but only to imitate our Leader. And, since imitating the sect leader was the custom in Yeshua's time (as today), they will not be able to accuse us of anything except imitating our sect leader. This will have the additional advantage that those Jews who are interested in Yeshua will have an ancient Hebraic look that they can identify with, which also helps them to identify with their heritage.

Since there is no uniform requirement, you can add a tassel to the corners in the rabbinic fashion, but it should be short. Rather than the rabbinic winding patterns of 10-5-6-5 or 7-8-11-13, a simple 7 windings with short tails would create a nice short tzitzit that would be easy to identify as belonging to followers of Yeshua.

This is a picture of a linen tallit in a natural color (for weekdays) that had the 10-5-6-5 tzitzit windings cut and re-wound to a short set of 7 windings. The length is just under a hand span, so it is unlikely that the tassels will catch on anything. (The blue is spirulina, although indigo or any other blue will also work, as long as it does not come from a sea snail.)



Here is a hand-woven tallit katan (small tallit) in the poncho style that had blue warp threads added to the loom. The loom artist tied the loose ends as it came off the loom, making tassels. This is probably how the tassels looked in ancient Israel in the days when Yahweh gave the command to put a thread of blue in the tassels on the corner.

The tassels on the sides were loosened, and a thread of blue was added manually, literally to “put a thread of blue in the tassels on the corners” of the garment.



These tassels are in the tzitzit (lock of hair) style. They were trimmed to make them shorter. Alternately, you can also twist the tassels to form a g'dil style. This garment is in white, with blue on the border. (The weave is loose and stiff as the linen is still unwashed.)



The advantage of putting blue warp threads right on the border is that when the tassels are made, they already have blue. (No blue needs to be added.)



Here is a weaving pattern we are adopting in Nazarene Israel. This pattern should identify you as a Nazarene Israelite (or Nazarene friendly).

- The outside edge is 6 blue warp threads (1.25 cm)
- The next white is 12 white warp threads (2.5 cm)
- The next blue is 4 blue warp threads (0.75 cm)
- The next white is 4 white warp threads (0.75 cm)
- The next blue is 12 blue warp threads (2.5cm)
- The next white is 4 white warp threads (0.75 cm)
- The inside blue is 4 blue warp threads (0.75 cm)

Here is how it looks being made on a small modern loom.



Although there is no uniform, we believe it would be very beneficial if this pattern (or longitudinal patterns similar to it) and first-century style short tzitzit were widely adopted within our people. We believe it would witness our faith in Yeshua without saying a word.

Head Coverings for Men and Women

As we said in earlier chapters, our clothing defines us to the outside world. It speaks of who we are. Because of this, it is understandable that people might not want to wear a head covering if Yahweh does not require it, because the inclination is not to want to set ourselves apart, but rather to fit in with the world. Further, many people find head coverings physically uncomfortable. However, if Yahweh commands something, or if He wants us to wear something, we should wear it (and want to wear it). So let us be sure what Yahweh wants, so we can first sit down and count the cost, and then gladly conform to His will.

There is a long running debate about head coverings for men and women. These are very contentious, even explosive issues, and many people feel extremely strongly about them. However, there are also grave errors in some of the arguments, and I have seen people deny Shaul's election as an apostle over this issue, so it is important to get it right.

You will no doubt be faced with these same questions, so in this chapter we want to give you the information you need to deal with these important issues.

Commanded vs. Implied vs. Pleasing to Yahweh

To begin this study, we need to acknowledge that there can be a difference between what Yahweh commands, what Yahweh implies, and what is most pleasing to Yahweh. Ideally those three things run together, but in practice they can often be different, so we need to make a distinction, and encourage people toward that which is most pleasing to Yahweh. That is to say, while Yahweh

will never force us to conform to His will, if we love Him, and want to please Him, we should choose to conform ourselves voluntarily.

Because Yahweh does not command head coverings for the average man or unmarried woman in the Torah, we cannot require the average Israelite man or unmarried woman to cover his or her head. (This is especially true in the dispersion, under the order of Melchizedek.) However, that does not mean that it is not something Yahweh wants. As we will see, there are many things that Yahweh wants, which He does not outright command (especially in the Melchizedekian order), and yet He still wants them.

Levitical Head Coverings: Torah Commands

Yahweh does command head coverings for the Levitical order, as part of an on-duty uniform. For example, Exodus 29:6 tells us that the high priest was to wear both a turban and a crown as part of his on-duty uniform.

Shemote (Exodus) 29:6

6 You shall put the turban on his head, and put the set-apart crown on the turban.

Aharon's sons were also told to wear hats when they came into the set-apart place, so they would not incur iniquity, and die. This is a statute forever, and as we will see, it will apply to the Melchizedekian order also, after Armageddon.

Shemote (Exodus) 28:40-43

40 "For Aharon's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty.

41 So you shall put them on Aharon your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests.

42 And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs.

43 They shall be on Aharon and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the set-apart place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him.”

For a third witness, Exodus 39 tells us that while the high priest was to wear a turban (and a crown), his sons were to wear “exquisite hats.”

Shemote (Exodus) 39:27-29

27 They made tunics, artistically woven of fine linen, for Aharon and his sons,

28 a turban of fine linen, exquisite hats [מִגְבָּעוֹת] of fine linen, short trousers of fine woven linen....

Strong's Hebrew Concordance defines these *exquisite hats* as *migba'ot* (מִגְבָּעוֹת). Migba'ot is the plural of *migba'ah*, a hemispherical cap.

OT:4021 migba`ah (mig-baw-aw'); from the same as OT:1389; a cap (as hemispherical).

When we look up the reference at OT:1389, we see that this hemispherical cap looked like a *little hill*.

OT:1389 gib`ah (ghib-aw'); feminine from the same as OT:1387; a hillock: -hill, little hill.

The description of a hemispherical cap that looks like a little hill sounds like the large traditional Jewish skullcap, except the Levitical version was made of white linen. However, these hats were only worn while on duty, inside the tabernacle or temple. The Levites took this uniform off (and put on other clothes) when they went outside. This means they did not wear them every day.

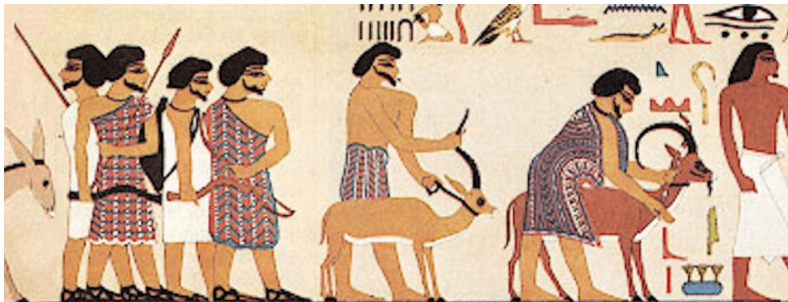
Vayiqra (Leviticus) 6:11

11 “Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.”

We don't know if the Levites wore other head coverings when they were off duty, but probably they did, as the Levites were highly respected in Israel, and it is normal for people to want to emulate those they respect. Yet it may have been different before the Torah was given.

The Headband: Symbol of Authority?

Let us consider again the Egyptian hieroglyph called the Procession of the Aamu (i.e., Aramu, or Arameans, referring to Avraham the Aramean/Syrian), which many believe depicts the Israelites going down into Egypt.





The men do not appear to have anything on their heads, which makes sense if we consider that this was before the Levitical Torah was given, and Israel was still under the Melchizedekian order, and that the Melchizedekian order was external to Israel at that time. That is, the average Israelite male was not a member of the royal priesthood that Kepha (Peter) speaks of.

Kepha Aleph (1 Peter) 2:9

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

Hieroglyphs speak in symbolism, so the four women might symbolize Leah, Rachel, Zilpah, and Bilhah. However, whether or not they symbolize Israel's four wives, they are all wearing similar headbands. This suggests it is a symbol of authority on their heads.

In ancient times, many cultures required women (and especially married women) to cover their hair or to wear some a symbol of her husband's authority and protection on her head. (This is much like the modern tradition of the wedding ring, except it involves putting something on the head.) In such cultures, not to wear a head covering was seen in much the same sense as taking off one's wedding ring. That is, it advertised one's availability (and if one was married it was seen as severely disrespecting

one's husband's authority. In some cultures, it was even considered cause for divorce).

The Torah Implies Head Coverings for Wives

While Yahweh never says, "a married woman must cover her head," the Torah of the Jealous Husband clearly implies head coverings for wives. In Numbers 5:18, when the priest stands the jealous husband's wife before Yahweh, he uncovers her head. Clearly, he can only do this if her head is already covered.

Bemidbar (Numbers) 5:18

18 "Then the priest shall stand the woman before Yahweh, uncover the woman's head, and put the offering for remembering in her hands, which is the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse."

The word *uncover* is *Strong's Hebrew Concordance* OT:6544, para (פָּרַע), referring to loosening her head covering (and by implication, exposing her hair).

OT:6544 para` (paw-rah'); a primitive root; to loosen; by implication, to expose, dismiss; figuratively, absolve, begin:

KJV - avenge, avoid, bare, go back, let, (make) naked, set at nought, perish, refuse, uncover.

Part of the ritual is for the priest to remove the wife's symbol of authority and protection. Whether it was a head band, or a different type of covering, or exactly how much of the wife's hair is covered is not clear. However, it is clear that she must already be wearing something symbolizing her husband's headship and protection.

Some people reject the implied commandment to cover the head (or otherwise to wear a symbol of authority) based on the fact that Yahweh does not directly say, “a married woman must cover her head”, but this is not a good argument. There are many commandments in the Torah that are only implied, and which yet have to be obeyed. For example, in *The Torah Calendar*, in “Aviv Barley and the Head of the Year”, we see that Elohim wants us to bring Him the very first sheaf of immature barley (aviv or carmel) 15-20 days after we declare the head of the calendar year.

Vayiqra (Leviticus) 2:14

14 'If you offer a grain offering of your firstfruits to Yahweh, you shall offer for the grain offering of your firstfruits green heads [aviv] of grain roasted on the fire, [or] grain beaten from full heads [i.e., carmel].

Yet while the commandment is clear, how we arrive at the solution is not obvious. As we show in that article, the only way to fulfill this commandment is to wait until the green immature barley emerges from the stalk (or what is called the boot stage), and then to wait until the next first crescent sliver of the new moon is seen from the land of Israel. No other combination works. Yet nowhere does Yahweh say, “wait until the barley emerges from the boot, and then when the next first crescent sliver of the new moon is seen from the land of Israel, that is the start of your year.” However, that is the only way to fulfill the command, and the fact that it takes a lot of study to arrive at that conclusion does not change the fact that this is what Yahweh wants. So, the fact that Yahweh never says, “Married women should cover their heads” is not a good argument against the requirement for married women to cover their heads, because the

requirement is clearly implied in the Torah of the Jealous Husband.

Judah's Confusion Due to Fence Laws

Orthodox Jews realize that the ancient custom was for Israelite men and women to cover their heads. They also realize that the Levitical priesthood was commanded to cover their heads. However, because of Judah's penchant for adding what they call "fence laws" to the Torah, they do some strange things with this information.

Because the rabbinical order descends from the order of Levi, Judah commands all Jewish males to cover their heads, especially in the synagogues. This is incorrect in that it extends the command meant specifically for the Levitical order to all Jews.

Based on certain rulings in the Talmud, some Hasidic Jewish women shave their heads entirely, so that no one can ever see their hair—and even then they cover their wigs. This is taking things to unnecessary extremes.

Ephraim's Confusion Due to Bad Translation

If Judah takes things in strange directions because of the Talmud, Ephraim also takes things in some strange directions because he mistranslates 1 Corinthians 11. Most popular versions get 1 Corinthians 11 wrong, so we will look up the meanings of key words as we go.

Corinth was a port city, and port cities tend to have much lower moral standards than non-port cities. Corinth was also a center for temple cult prostitution, so the moral standards were even more degraded. If we will recall, in chapter 5, Shaul castigated the Corinthians for allowing a sexually immoral man into their camp.

Qorintim Aleph (1 Corinthians) 5:1-2

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

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

The greater overall context of First Corinthians, then, is that Shaul is telling us, “I realize that you are a port town, and that you also are a center for temple cult prostitution, but you are not following the ancient Hebrew ways here! Let me tell you what Hebrew men and women both do, and do not do.” In that context, as we begin chapter eleven, Shaul tells us to imitate him, just as he also imitates Yeshua.

Qorintim Aleph (1 Corinthians) 11:1

1 Imitate me, just as I also imitate Messiah.

As a devout Jew, Yeshua surely kept the ancestral traditions, which included covering His head. Then in verses 2 and 3, Shaul reminds us again how important it is to keep the ancestral traditions, which inform us of who we are, and define us. He also lays the groundwork to remind the readers that everyone in Nazarene Israel is under Elohim’s headship and authority, and as such we ought to all have a symbol of His authority on our heads.

Qorintim Aleph (1 Corinthians) 11:2-3

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

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

However, Shaul's meaning starts to get lost in verse 4, because of some bad translation. Verse 4 tells us that if a man prays or prophesies with his head covered, that it will dishonor his head (either Yahweh, or him). However, that makes no sense. We already saw how Yahweh told the Levitical order to cover their heads, and He would not tell the Levites to do something that would dishonor either Him or them. The idea might seem to make sense to Greco-Roman Babylonian Christians who believe the Torah has been discarded, but it makes no sense to anyone who understands that the Torah is still for today.

1 Corinthians 11:4 MISTRANSLATED

4 Every man praying or prophesying, having his head covered [κατὰ], dishonors his head.

The word *covered* is *Strong's New Testament* NT:2596, *kata* (κατὰ). As we will see, this does not refer to a man's head covering. Rather, it refers to a man having a veil or scarf hanging down on his head (like a woman's veil).

NT:2596 *kata* (kat-ah'); a primary particle; (prepositionally) down (in place or time), in varied relations (according to the case [genitive case, dative case or accusative case] with which it is joined):

Male temple cult prostitutes were often bisexual, and they could also dress as women. So what Shaul is really saying here is, "I know Corinth is a center for temple cult prostitution, but it is not alright for men to wear women's head scarves or veils. Hebrew men don't do that."

1 Corinthians 11:4 CORRECTED

4 Every man praying or prophesying, having his head veiled, dishonors his head.

However, then in verses 5 and 6, Shaul says that every woman who prays or prophesies with her head not wholly covered dishonors her head. It is important to note that while this word is often mistranslated simply as “covered” (as in verse 4), it is a different combination of words (with a different meaning).

Qorintim Aleph (1 Corinthians) 11:5-6

5 But every woman who prays or prophesies with her head not wholly covered [οὐ κατακαλύπτεται] dishonors her head, for that is one and the same as if her head were shaved.

6 For if a woman is not wholly covered [οὐ κατακαλύπτεται], let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be wholly covered.

In verse 5 and 6, the words *wholly covered* is the Greek combination *oo katakalupto* (οὐ κατακαλύπτεται). The first word *oo* means *no* or *not*, and the second word is actually a combination of two words, first *kata* (which as we saw means *down*, like a veil), and then also *kalupto*, meaning *wholly* or *completely*. *Strong's New Testament Concordance* defines this word as meaning, *to cover wholly, i.e., to veil*.

NT:2619 katakalupto (kat-ak-al-ooop'-to); from NT:2596 and NT:2572; to cover wholly, i.e. veil:
KJV - cover, hide.

Let us continue substituting the correct words as we progress in this passage.

Qorintim Aleph (1 Corinthians) 11:7-10

7 For a man indeed ought not to veil his head, since he is the image and glory of Elohim; but woman is the glory of man.

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

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

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

In verse 10, the Greek word for *angel* is *Strong's New Testament Concordance* NT:32, *aggelos* (pronounced ang'-el-os). It has multiple meanings, one of which is *pastor* (i.e., a minister or messenger).

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

A messenger can mean a literal angel, or a runner, but it can also refer to a messenger (i.e., an apostle). But why would Shaul say that a woman should wear a symbol of authority on her head because of the pastors, ministers, or apostles?

Israel is a family, and to do the job right, a minister must develop close personal relationships with everyone. The only issue with that is that it is natural for human beings to develop feelings for those they are in close contact with, and these feelings creates a need for safeguards. This is especially true for leaders, because women are naturally attracted to men in positions of authority. Therefore, one countermeasure is for all the women (both single and married) to wear a symbol of Yahweh's

authority on their heads. It serves much like a wedding ring, to remind both the woman and the minister of her commitment to Elohim, and his need to focus on Elohim (and not on anyone's flesh).

Because women are not visual creatures, some women tend to think that such visual reminders should not be necessary. However, women are not men, and women should be aware that such visual reminders can be very helpful for the men in remembering to keep their focus on Elohim.

In verse 13, Shaul asks the people to judge among themselves if it is proper for a woman to pray to Elohim with her head wholly uncovered.

Qorintim Aleph (1 Corinthians) 11:13

13 Judge among yourselves. Is it proper for a woman to pray to Elohim with her head wholly uncovered?

Some might answer an emphatic "yes!", but this cannot be correct, as it contradicts what Shaul said in verses 5, 6, and 10, that a woman's head should be wholly covered when she is praying or prophesying, or else she should be shaven or shorn.

There are more translation issues in verses 14 and 15. Many translations have Shaul suggesting that nature teaches us that it is a dishonor for a man to have long hair, when that is not true. (In fact male lions have longer hair than females, teaching just the opposite.)

Qorintim Aleph (1 Corinthians) 11:14-16

14 Does not even nature itself teach you that if a man has tresses of hair [κομῆ], it is a dishonor to him?

15 But if a woman has tresses of hair [κομᾶ], it is a glory to her; for her hair is given to her for a covering.

16 But if anyone seems to be contentious, we have no such custom, nor do the assemblies of Elohim.

Further, the word in Greek is Strong's New Testament Concordance NT:2863, komao (κομᾶ). This does not refer to long hair, but to tresses of hair (i.e., braided hair).

NT:2863 komao (kom-ah'-o); from NT:2864; to wear tresses of hair:

Do Long Tresses of Hair Replace Head Coverings?

As we saw earlier, Kepha (Peter) tells us that Shaul can be hard to understand, and that untaught and unstable people often twist his words to their own destruction (2 Peter 3:15-17).

First Corinthians 11:14-16 is vague enough that it can be interpreted many ways. Because of this, sometimes women say that if they have long hair, or if they wear their hair in tresses, then they do not need to cover their heads (meaning, long hair or tresses replaces the cloth head covering). However, if we will think about this just for a moment, it should be obvious that that is incorrect, as it is the opposite of what Shaul said in verses 5-10.

What Shaul really said to the wayward Corinthians is that it is a disgrace for men to veil their heads, or to braid or decorate their hair, as male temple cult prostitutes might do. And even if it is a glory for worldly (Greco-Roman) women to decorate their hair in tresses, the Hebrews have no such custom, nor do the assemblies of Elohim.

Consider how in 1 Timothy 2:8-10, Shaul tells us that righteous women do not braid their hair (or wear it in tresses), because that is not how humble women clothe themselves. Rather, humble women adorn themselves with good works (which is the truest garment).

TimaTheus Aleph (1 Timothy) 2:8-10

8 I desire therefore that the men pray everywhere, lifting up set-apart hands, without wrath and doubting;

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.

“Do Not Let Your Adornment Be Outward”

Another passage which causes confusion is 1 Peter 3:3-4. It does not translate well from the Greek, and many versions do the wrong thing with it, including the New King James Version translators.

The New King James Version (and others) suggest that a woman should not let her adornment be *merely* outward, but that she should *also* adorn herself inwardly (in addition to the outward appearance). I am putting the supplied word *merely* in italics, as it does not exist in the Greek.

1 Peter 3:3-4 NKJV (INCORRECT)

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

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

If we remove the supplied word *merely*, we get a very different meaning. Instead of telling women to adorn themselves both outwardly and inwardly (by arranging the hair, etc.), we find that the women are told not to adorn themselves outwardly (such as with arranging the hair, etc.), but only inwardly and spiritually. This is a very different focus.

1 Peter 3:3-4 CORRECTED

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

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

Here is Young's Literal Translation, for comparison.

1 Peter 3:3-4 YLT

3 whose adorning — let it not be that which is outward, of plaiting of hair, and of putting around of things of gold, or of putting on of garments,

4 but — the hidden man of the heart, in the incorruptible thing of the meek and quiet spirit, which is, before God, of great price...

If we go by the incorrect translation, it makes it seem as if the women should spend some time arranging and decorating their hair. In that case, the head covering should be small enough so as not to wholly conceal her hair. However, if we go by the literal meaning of the passage, the head covering can be of any size. It can be large enough to wholly conceal the hair (as 1 Corinthians

11 and the Torah of the Jealous Husband seem to say), or it can also hypothetically be a symbol of authority, such as a headband or a smaller head covering.

The Merging of the Priesthoods After Armageddon

We have already seen that after Armageddon and the Ingathering, Yahweh will take some of the Ephraimites for priests, and for Levites.

Yeshayahu (Isaiah) 66:20-21

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

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

In context, this probably means that after Armageddon, Yahweh will merge what is left of the Melchizedekian order with what remains of the Levitical (i.e., rabbinical) order, to forge a renewed Levitical priesthood. At that time, the active commission will be Levitical, and thus we will have the same head covering requirements as the Levitical order. We will have an on-duty uniform to wear while serving in Ezekiel's temple.

Further, when the Melchizedekian order is merged with the order of Levi, the Torah of the Jealous Husband will again be the letter of the law for Ephraim. That means it will again be right for wives to cover their heads.

No Forcing in the Order of Melchizedek

When the priesthoods are merged and the renewed Levitical Torah serves as the constitution of the land of Israel, there will have to be a standard set for covering the head. Probably that standard will be the same as the existing Orthodox Jewish (not the Chasidic) standard, which is a full head covering of the type Shaul describes in 1 Corinthians 11. You can see the Orthodox women wearing these kinds of head coverings in many different styles. The idea is the same as the old Middle Eastern standard, which is that when they go out, they put their hair up, and when they come back home, they let their hair down. Only their husband and their family members get to see their hair. This is the standard which should be encouraged, but not forced.

For leaders, if you know that it is not wrong for a man to pray or prophesy with his head covered, and if you know that the restored Levitical order will have to cover their heads in the renewed temple, and you know that Yeshua and His apostles undoubtedly wore a head covering all of the time, then why not begin to cover your head while serving now?

And if we are Yeshua's bride, and if a bride covers her head as a sign of accepting her husband's authority and his protection, then shouldn't we all cover our heads, all of the time? Or at the very least, shouldn't we all wear a symbol of Yeshua's authority on our heads all of the time, indicating that Yahweh-Yeshua is our authority, our protection, and our covering?

About the Traditional Protestant Flat Cap

We are not in a temple environment, so there is no need to wear a uniform. However, as we mentioned in earlier

chapters, there is a need for a uniform, because 49% of our Jewish brothers and sisters are open to learning about Yeshua and His teachings. Clothing is extremely important to Jews, and many more of them might be open to us, if we had a clothing style to help define us. And it is in this light that we recommend the traditional Protestant flat cap and kippa combination.

We have a difficult relationship with Martin Luther. He said some very anti-Semitic things later in his life, but like all of the Reformers, he wore a flat cap. And since Ephraim technically is being restored through the Protestants, it makes sense to adopt that style.





John Calvin was another highly influential Protestant leader, and he (and most other Protestants) also wore a flat cap. While a flat cap is not necessary for all types of clothing, when one wears a suit it is nice to have a hat to cover the kippa, and not only does the flat cap work well, but you can also wear it when driving a car, or other activities where it is not possible to wear a fedora (such as the Orthodox wear).

Again there is no uniform requirement, but there are times when it benefits to wear a suit. If brother Judah is known for his black suit and black fedora, and we should wear something other than that, then our suggestion would be that whenever we need to wear suits, it should be dark suits, and flat caps. That seems to be the Protestant tradition, and so it is true to our heritage.



If you are bald, you probably want to wear a knit linen kippa underneath the flat cap, and change it every day.

Other Styles

If you want to wear a different style of kippa or head covering, you may. Another popular style is called the *Bucharian kippa*. It is essentially what is called a *pill box hat*. This one is decorated. We are working on a style for the Nazarene sect (with blue and white striping), which will help you be identified as a Nazarene (or Nazarene friendly) from a distance, which is very desirable from the standpoint of witnessing.



Styles to Avoid

The only thing we would recommend is that you avoid anything actively used by our Orthodox brethren, as this tends to cause resentments. Also, we advise avoiding black kippot, because Judah wears black kippot to symbolize his mourning at the destruction of the Second Temple. However, we are not in mourning for the Second Temple. Rather, we are rejoicing that Yeshua has risen, so natural linen on weekdays and white on the Sabbath and feast is a much better color choice for us.

Also, we would recommend that you avoid the very small flat “sun disk” style of kippa (15 cm across or less), as the “sun disk” style of kippa may be associated with the Greco-Roman halo. (In other words, it may be inspired by or related to sun worship.) Our kippot should look like the Levitical *migba’ah*, which was a hemispherical cap, reminiscent if a small hill.



Why We Do Not Bind Tefillin

In Matthew 23:5, Yeshua criticizes the scribes and the Pharisees for the way they wear their phylacteries (tefillin), “to be seen by men.” This means their goal was to impress men (rather than obey Elohim).

Mattityahu (Matthew) 23:5 NKJV

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

However, there are a number of ways we can read this passage, so we need to ask, did Yeshua also wear tefillin (phylacteries)? And should we?

To answer these questions, let us study into the subject of tefillin (phylacteries) in light of ancient Middle Eastern use of ritual amulets (i.e., good luck charms).

Tefillin Not Compulsory in the Second Temple Era

Earlier in this study we saw that in the Second Temple era, the synagogues were seen as community study and worship centers. The synagogues made no effort to mimic the temple services as long as the Second Temple still stood.

While some rabbis believed in praying by rote, they were in the minority. The majority opinion was that rote prayer and rigid formats were bad. Yeshua was also adamantly against rote prayers, saying that only the “heathen” prayed using vain repetitions (e.g., Matthew 6:7).

However, we also saw that things changed after the destruction of the Second Temple. Since the temple

service was no more, certain rabbis tried to pattern the synagogue service after the temple services (as perhaps they felt this would be a stabilizing factor). It was in this spirit that Rabban Gamaliel II fixed the words of the Amidah, and made it compulsory for all Jews three times a day. Tefillin were also made compulsory, but only on weekdays.

(However, let us remember that in Yeshua's day, the language of the Amidah was not yet fixed, and neither the Amidah nor tefillin were considered compulsory.)

The Archaeological Evidence of Tefillin

There is an old admonition to "consider well the source."

Rabbinic Judaism tells us that Moshe (Moses) began wearing tefillin in the wilderness of Sinai, and that tefillin have been in continual use ever since. However, the archaeological evidence does not support this claim.

The earliest known tefillin were found among the Dead Sea Scrolls. Archaeologists have dated them perhaps as early as the 1st or 2nd centuries BCE, meaning up to 100 or 200 years before Yeshua (but not before then). This indicates that tefillin were not in use in Moshe's time, or even the time of Kings David or Solomon.

Interestingly, the Qumran tefillin were much smaller than modern-day tefillin, and they contained different texts. As we will see, some scholars believe they were smaller because they were intended to be worn all day as amulets (good luck charms). In Christian and Nazarene Israelite understanding, amulets and other good luck charms are considered idolatrous, but Orthodox Jews do not consider them idolatrous. To understand why each

group believes the way they do, let us study into tefillin, starting with the modern standardized version.

The Four Texts of Modern Tefillin

To understand where ancient tefillin came from, first let us look at modern tefillin. Modern tefillin consists of two sets of black boxes with straps. One box is for the left arm, and the other box is for the forehead. Each box contains four Scripture quotes which deal with binding or otherwise placing a sign on the hand, and either a memorial or frontlets between our eyes.

The first quotation is Exodus 13:9.

Shemote (Exodus) 13:9

9 “It shall be as a sign to you on your hand and as a memorial between your eyes, that Yahweh’s Torah may be in your mouth; for with a strong hand Yahweh has brought you out of Egypt.”

The word *sign* is *oht* (אוֹת), and the word *memorial* is *zikaron* (זִכָּרוֹן). This is *Strong’s Concordance* OT:2142, referring to a mark, or a reminder.

OT:2142 *zakar* (zaw-kar’); a primitive root; properly, to mark (so as to be recognized), i.e. to remember; by implication, to mention; also (as denominative from OT:2145) to be male:

The second quotation is Exodus 13:16. The word *sign* is still *oht* (אוֹת), but the word *frontlets* is *totafot* (טוֹטְפוֹת).

Shemote (Exodus) 13:16

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

The meaning of the word *totafot* is disputed. *Strong's Concordance* tells us that it means to go around or to bind. However, we should point out that while Strong's is a good concordance, it is not a good dictionary, since many of its definitions are taken from rabbinic Judaism (which has an agenda).

OT:2903 towphaphah (to-faw-faw'); from an unused root meaning to go around or bind; a fillet for the forehead:

In contrast, in his short commentary on Exodus, Ibn Ezra tells us that the word *totafot* may stem from the word *preach* or *prophecy*, as used in Ezekiel 21:2.

Yehezqel (Ezekiel) 21:2

2 "Son of man, set your face toward Jerusalem, preach against the set-apart places, and prophecy against the land of Israel...."

This word *preach* or *prophecy* is *hatef* (הִטֵּף). It is related to *Strong's Concordance* OT:5197, meaning to preach or prophecy by distilling or instilling gradually (like oozing).

OT:5197 nataph (naw-taf'); a primitive root; to ooze, i.e. distil gradually; by implication, to fall in drops; figuratively, to speak by inspiration.
KJV - drop (-ping), prophecy (-et).

If true, then the commandment is to have something in front of our eyes that preaches or prophesies to us, that slowly instills or infuses Yahweh's words into our lives.

The third verse is Deuteronomy 6:8. The word *sign* is *oht* (אוֹת), and the word *frontlets* is also *totafot* (טוֹטְפוֹת).

Devarim (Deuteronomy) 6:8

8 "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes."

The final verse is Deuteronomy 11:18. The word *sign* is *oht* (אוֹת), and the word *frontlets* is still *totafot* (טוֹטְפוֹת).

Devarim (Deuteronomy) 11:18

18 "Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes."

Each of these four verses speak of binding or placing Yahweh's words. However, the question is if Yahweh means this literally, or if He is using a metaphor (a figure of speech).

Literal or Metaphorical?

Christians historically interpret these commands as figures of speech, but Christians are infamous for "spiritualizing away" the commandments. At the same time, our Orthodox brethren feel these words should be fulfilled literally. However, while Orthodox Judah fulfills the physical side of the commandments, he often leaves the spiritual side undone.

Mattityahu (Matthew) 23:23

23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, 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."

So, what we need to know is, did Yeshua understand these commandments literally? Or as metaphor?

It seems these commands were taken as metaphor until sometime around the 1st or 2nd century BCE (100 or 200 years before Yeshua), because there is no evidence of physical tefillin before then.

While tefillin were known in Yeshua's day, they were not yet compulsory, so we still need to know what Yeshua thought of them.

While some commandments must be fulfilled literally, others can only be understood in a figurative sense. For example, Deuteronomy 10:16 tells us to circumcise the foreskin of our hearts.

Devarim (Deuteronomy) 10:16

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

This cannot mean to have open heart surgery. Even if there had hypothetically been an operating room in the wilderness of Sinai, the human heart has no foreskin. Therefore, this verse can only be taken metaphorically.

It also seems hard to take Song of Songs 8:6 literally, when the bride asks to be set as a seal upon the heart, and as a seal upon the arm.

Song of Solomon 8:6a

6a Set me as a seal upon your heart,
As a seal upon your arm....

King Solomon's Proverbial Bindings

In Proverbs 3, King Solomon suggests that we bind mercy and truth around our necks, and write them on the tablets of our hearts. These seem to be metaphorical.

Mishle (Proverbs) 3:3

3 Let not mercy and truth forsake you;
Bind them around your neck,
Write them on the tablet of your heart...

Proverbs 6 tells us to bind our father's commands and our mother's instruction continually upon our hearts, and to tie them around our necks. This is surely metaphor.

Mishle (Proverbs) 6:20-22

20 My son, keep your father's command,
And do not forsake the torah of your mother.
21 Bind them continually upon your heart;
Tie them around your neck.
22 When you roam, they will lead you;
When you sleep, they will keep you;
And when you awake, they will speak with you.

Now let us compare King Solomon's Proverbs with the Shema (specifically Deuteronomy 6:6-8), and also with Deuteronomy 11:18-19.

Devarim (Deuteronomy) 6:6-8

6 "And these words which I command you today shall be in your heart.
7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.
8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes."

Devarim (Deuteronomy) 11:18-19

18 "Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes.

19 You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.”

There are so many parallels here that it seems like King Solomon must have used the Shema (and perhaps also Deuteronomy 11:18-19) as his inspiration for Proverbs 3 and 6. This seems reasonable since not only were there no copyright laws in ancient times, but plagiarism was considered a compliment. (As it is said, “Imitation is the sincerest form of flattery.”) In ancient times it was thought to be wise to mimic or imitate existing great works (so as to make their wisdom one’s own). In that light, what could be wiser than to mimic or imitate Yahweh’s words?

If we can accept that King Solomon used the Shema and perhaps also Deuteronomy 11:18-19 as his inspiration for Proverbs 3 and 6, let us notice that while King Solomon says to tie and bind our parent’s words on our hearts and on our necks, he means it as a figure of speech. There is no mention of physical binding (as with tefillin). The point was not to make literal boxes filled with transcripts of our parents’ words. Rather, the point was to cherish their instructions, and hold them dear.

***Totafot* in the Septuagint**

The Greek Septuagint was an official translation of the Tanach (Older Covenant) into Greek. It was translated approximately 200-300 BCE. In the Septuagint, the word *totafot* is the word *asaleutos* (ἀσάλευτος), meaning *immovable*. Therefore, “totafot between your eyes” is understood as meaning, “immovable before your eyes.” This also seems to be a metaphor, as if Yahweh expects us to place His words before us in an immovable way. It

does not seem to refer to small black leather boxes (or other amulets) which can be taken on and off.

Amulets in Ancient Greece and Israel

In the ancient Middle East, the universe was thought to be filled with many (false) gods, and the people often sought to win favor from their false gods by the use of statues, figurines, idols, and amulets. For one example, Rachel's father Laban had household idols.

B'reisheet (Genesis) 31:19

19 Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father's.

However, Yahweh says we are not to turn to idols, or to make molded gods for ourselves.

Vayiqra (Leviticus) 19:4

4 "Do not turn to idols, nor make for yourselves molded gods: I am Yahweh your Elohim."

In Hebrew, the word for a god is *elohim*, and this word refers to a *mighty one*, or a spiritual power that can give favors, strength, long life, or other blessings. This is effectively what amulets are: man-made objects which are designed to give the wearer supernatural favor with unseen elohim (gods).

There were many gods in the Greek pantheon, and it was common to wear amulets to gain their favor. This is important for us, because the Macedonians (Greeks) invaded the land of Israel under Alexander the Great, and Israel was under Macedonian (Greek) rule when the first tefillin were thought to have been created (circa 100-200 BCE).

In Greek, from the fourth century BCE and onward, such amulets were known as *periapta* or *periammata*, which means “things tied around.” This sounds a lot like Strong’s (probably incorrect) definition for totafot.

OT:2903 towphaphah (to-faw-faw’); from an unused root meaning to go around or bind; a fillet for the forehead:

Amulets could include such things as cords, wristbands, sashes, pendants, rings, or necklaces. They were usually tied around a part of the body (such as an arm, a leg, the neck, or the head), or they were attached to clothing. Importantly, they also often contained text.

Rabbinic Amulets and Tefillin

Amulets are common in rabbinic Judaism. We should study the rabbi’s love of amulets closely because amulets appear frequently in the early rabbinic writings, usually alongside tefillin. Amulets are also depicted in a positive light. For example, in the Mishna, in Tractate Kelim, Chapter 23:1, we are told that if an amulet or tefillin become torn, whoever touches (or uses) the torn amulet becomes unclean, but whoever touches their contents remains clean.

MISHNAH 1. IF A BALL, A SHOE-LAST, AN AMULET OR TEFILLIN WERE TORN, HE THAT TOUCHES THEM BECOMES UNCLEAN, BUT HE THAT TOUCHES THEIR CONTENTS REMAINS CLEAN.

[Mishna, Tractate Kelim, Chapter 23:1]

The implication is that the contents of amulets are good. However, this is the opposite of what Yahweh says.

Tefillin, Phylacteries, and Amulets

As we saw earlier, Yeshua mentions tefillin in the Renewed Covenant (New Testament) at Matthew 23:5, where He appears to criticize the Pharisees for wearing their phylacteries so as to impress men.

Mattityahu (Matthew) 23:5

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

The word for *phylacteries* is *phulakterion*, which is *Strong’s Concordance* NT:5440.

NT:5440 phulakterion (foo-lak-tay'-ree-on); neuter of a derivative of NT:5442; a guard-case, i.e. "phylactery" for wearing slips of Scripture texts:

However, while Strong’s is a decent concordance, it is not always a good dictionary. In reality, this is the Greek word for a protective amulet.

History of Written Amulets

The first known amulets were found in Egypt. They have been dated no later than the eighth century BCE. Punic-Phoenician amulets with inscriptions in capsules were found in tombs and other places in Carthage (North Africa), and in Sardinia, and these date from the seventh to the fifth centuries BCE. There were also two silver Hebrew amulets found in a Jerusalem burial site, which archaeologists date to around the seventh or sixth century BCE. Archaeologists have also found some slip of metal foil with inscriptions placed on corpses, which date to around 400–330 BCE. It is thought that these

may have been placed on the corpses to protect the dead from the underworld.

While amulets may have first been placed on the dead, over time they came to be widely used by the living. The Romans loved Greek culture, and amulets were widely worn by the Romans in Yeshua's time. While some were intended to treat specific medical conditions, others were written for general protection, or for long life. These kinds of amulets were surely worn by Roman soldiers and officials occupying the land of Israel.

Tefillin as a Length-of-Days Amulet

As we noted before, the earliest known tefillin were found among the Dead Sea Scrolls at Qumran. They were dated by archaeologists perhaps as far back as the 1st or 2nd centuries BCE. However, they were not the same as the now-standard rabbinic tefillin. For example, some contained the Ten Commandments. However, the Qumran tefillin were clearly designed to be worn as amulets, seeking either long life or heavenly favor.

One special tefillin parchment known as 4QPhylIN has a text from Parashat Ha'azinu, also called the Song of Moshe. But why would an ancient Jew wear a tefillin parchment containing part of the Song of Moshe?

While Christians tend to think in terms of "proof texts", Jews tend to think in terms of stories. For example, when one refers to the two Exodus quotations regarding tefillin (Exodus 13:9 and Exodus 13:16), the Jewish mind thinks about the Passover story, the first exodus, and the promises that pertain to those who guard the Passover. Similarly, Deuteronomy 11:18 calls to mind the blessings over long life contained three verses later, in verse 21.

Devarim (Deuteronomy) 11:18-21

18 "Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes.

19 You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

20 And you shall write them on the doorposts of your house and on your gates,

21 that your days and the days of your children may be multiplied in the land of which Yahweh swore to your fathers to give them, like the days of the heavens above the earth."

Now let us compare this to the text from the Song of Moshe.

Devarim (Deuteronomy) 32:45-47

45 Moshe finished speaking all these words to all Israel,

46 and he said to them: "Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe — all the words of this Torah.

47 For it is not a futile thing for you, because it is your life, and by this word you shall prolong your days in the land which you cross over the Jordan to possess."

What this suggests is that at least in the early days of tefillin, some of the verses were selected based on the hope that wearing such an amulet would bring Elohim's favor, and that He would then grant long life. However, since Elohim does not command this, it appears to be an adopted pagan practice that was brought into the

rabbinic form of worship after the Macedonian (Greek) occupation of the land.

Mezuzot as Amulets

We will talk about mezuzot (plural of mezuzah) in more detail in the next chapter, but we should mention that Deuteronomy 11:18-21 also includes verse 20, which brother Judah interprets as the commandment to place mezuzot on the doorposts of their houses and their gates. We plan to give this its own chapter, but amulets for houses were previously practiced in Mesopotamian culture (and elsewhere).

The mezuzah might serve as an amulet to protect the house, as well as those who dwell in it and around it (namely, the women and children). In this light, tefillin could be seen as mezuzah for the body, i.e., as an amulet designed to protect the wearer while he was away from the alleged protection of the house amulet. This also helps to explain why ancient tefillin were so much smaller than the tefillin of today, so that they could be worn for protection all day.

Although ancient tefillin may have been worn during the day, they were not worn at night, perhaps because the wearer was again under the alleged protection of the house amulet (mezuzah).

Why Tefillin Are Not Worn on Shabbat

Judaism says the reason why tefillin are not worn on the Shabbat is that they serve as a witness, and Shabbat is in itself a witness, and so they are not needed. However, this does not make a lot of sense if one interprets the commandment to bind a sign on one's hand literally.

The real reason tefillin are only worn during the week may have to do with the rabbinic prohibition against carrying anything on Shabbat (e.g., Mishnah Shabbat 6:2). Even though ancient tefillin were small, there would have been a prohibition against wearing or “carrying” them on the Shabbat, so it makes sense that they would not be worn on Shabbat.

What Did Yeshua Really Say?

Now let us consider again what Yeshua really said in Matthew 23:5.

Mattityahu (Matthew) 23:5 NKJV

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

There are a few ways we can read this. One way is to think that Yeshua approved of small phylacteries, and only criticized the Pharisees for making theirs big (and in comparison to ancient tefillin, today’s tefillin are comparatively very large).

Another way is to think that Yeshua was mocking them for wearing phylacteries at all. That is, He may have been mocking them for “making great big tefillin” so that men could see them, and gain their attention, which Yeshua said is the kind of thing hypocrites do to gain attention.

Consider how Yeshua said that the hypocrites sound the shofar before they do a charitable deed, so that they may have glory from men. (Compare this also to people who give money so that their names may appear on a list of donors, or so that they might receive praise from others.)

Mattityahu (Matthew) 6:1-4

1 "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

2 Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

3 But when you do a charitable deed, do not let your left hand know what your right hand is doing,
4 that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly."

Since the original Hebrew manuscripts of the Renewed Covenant are no longer extant, we do not know exactly what Yeshua said. However, it seems highly unlikely that Yeshua would have worn tefillin or other amulets, since they appear to be a rabbinic adaptation of pagan Greco-Roman amulets.

Further, Yeshua told us not to worry about our clothing. If tefillin were important, wouldn't He have told us to wear them?

Luqa (Luke) 12:22-28

22 Then He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on.

23 Life is more than food, and the body is more than clothing.

24 Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and Elohim feeds them. Of how much more value are you than the birds?

25 And which of you by worrying can add one cubit to his stature?

26 If you then are not able to do the least, why are you anxious for the rest?

27 Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these.

28 If then Elohim so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith?"

For all of these reasons, we do not believe Yeshua would have worn tefillin, and we do not believe He would want us to wear them today.

In the next chapter we will talk about the house version of the amulet, which is the mezuzah.

Why We Do Not Use the Mezuzah

In this chapter we will see how the rabbinic mezuzah is a perhaps well-intentioned attempt to obey Elohim's commands, but how it is an incorrect formulation which opens the door to unclean spirits.

The Cabalistic Hamsa Hand

In the ancient Middle East, the people thought that the world was inhabited by many invisible gods. It was felt that it was necessary to appease them by praying to them, making statues to them, and offering incense to them, etc. An ancient Middle Easterner might also wear an *amulet*, which is a ritual object intended to provide protection against harm. And in fact, amulets are common in Judaism. One example is the Cabalistic Hamsa Hand, which is often displayed in Jewish (and Muslim) homes and places of work.



Both Jews and Muslims consider that the Hamsa Hand provides protection against the Evil Eye, but they define the term differently than we do. We believe the Evil Eye refers to greed, such as when one refuses to tithe, or is hard hearted toward a brother in need. For example, consider the financial context of Yeshua's teaching in the Beatitudes, where a good eye indicates generosity, and a bad (or evil) eye indicates stinginess, and greed.

Mattityahu (Matthew) 6:19-24

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.

22 "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

23 But if your eye is bad [evil], your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

24 "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve Elohim and mammon."

In contrast, Jews and Muslims believe the Evil Eye is cosmic harm generated when someone glares at them angrily. They believe displaying a Hamsa Hand in their home or office will protect them from whatever harm evil energies come from being glared at whenever someone "gives them the evil eye."

The Hamsa Hand has been traced back to ancient Iraq (i.e., Babylon), where an image of an open right hand was symbolic of the goddess Ishtar (Easter) or Inanna. She is also called Venus, Aphrodite, and the Queen of Heaven. The eye is the (All-Seeing) Eye of Horus.



The Hamsa Hand is clearly idolatrous, as it ascribes spiritual power to an object of the creation, rather than the Creator. It also originally honored deities other than Yahweh (e.g., Ishtar, Aphrodite, and Horus). So how has it found its way into Judaism?

Respectfully, the Orthodox approach to set-apartness is legalistic, and mechanistic. They do not seek to be filled with Yeshua's Spirit and let His Spirit manifest through them (as we do). Rather, they carefully study the complex (and often contradictory) opinions of the rabbis in the Talmud who rejected Yeshua two thousand years ago. Then they try to conform their lives to the Talmud in such a way that the ancient rabbis would approve.

This can lead to what might otherwise be called a “legalistic checklist” mindset.

In the legalistic checklist mindset, if one is doing all of the approved things, and is avoiding all of the things that are not approved, one can consider that one is on the path toward salvation and justification with Elohim. And with this same mindset, one can also follow the ancient Cabalistic masters, as they are similarly legalistic.

With a worldview that is based on legalism and checklist behaviors, one can easily think there is no prohibition on placing a Cabalistic Hamsa Hand in one’s home or office, since the Talmud speaks well of amulets, and since such amulets not only allegedly heal, but also provide protection from demonic forces.

Our Rabbis taught: What is an approved amulet? One that has healed [once], a second time and a third time; whether it is an amulet in writing or an amulet of roots, whether it is for an invalid whose life is endangered or for an invalid whose life is not endangered. [It is permitted] not [only] for a person who has [already] had an epileptic fit, but even [merely] to ward it off.

[Babylonian Talmud, Shabbat 61a, Soncino]

However, sadly, the real effect is exactly the opposite: the use of the Hamsa Hand opens the door to the spirit of Ishtar (Ashtoreth, the Queen of Heaven), and Horus (with the All-Seeing Eye). Other amulets open the door to other unclean spirits.

Personal Amulets and House Amulets

In the chapter on tefillin (phylacteries) we saw that it was common in Babylonian, Greek, and Roman cultures to wear amulets. It was also common to display an amulet (such as the Hamsa Hand) in one's home. It was thought that the house amulet would protect everyone in the home (which in ancient times was usually the women, children, and the elderly). It was thought that the house amulet would protect everyone not only inside the house, but also everyone on the property.

If a man left the property to go to work, or to war, he might wear an amulet on his body, for mobile protection. As we explain in the chapter on tefillin, we believe this is where tefillin come from. (We also believe that this is the real reason why only men wear tefillin in traditional Judaism, is that typically the women and children stayed home.)

So, what about the mezuzah? Is it also an amulet? Or is it a legitimate reminder to obey Yahweh's words? As we will see, it attempts to be a legitimate reminder of Yahweh's words, but it fails in this role, because it makes a metaphorical commandment into a literal one.

House Amulet: Blood on the Door Posts

The idea of putting something on the doorposts of our houses to protect the occupants from harmful spiritual forces does not begin with the mezuzah. Rather, Israel was commanded to put blood on their doorposts at the time of the First Passover as a sign unto Yahweh (or His Messenger) to pass over one's house.

Shemote (Exodus) 12:7

7 "And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it."

Shemote (Exodus) 12:13

13 "Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt."

The blood effectively served as an amulet, but it was a commanded amulet, so it was good. That is, it was good because it was done in obedience to Yahweh's word. This then forms the standard by which all amulets must be judged: are they done in accordance with Yahweh's word? Or are they not? These are questions of great importance, because whoever's commandments we keep is whom we ultimately serve (whether Yahweh, the rabbis, or some demonic spirit).

Basics of the Traditional Mezuzah

The term *mezuzah* (מִזְבֵּזָה) technically means *doorpost*. The plural of *mezuzah* is *mezuzot* (מִזְבֵּזוֹת), meaning *doorposts*.

When most people think of a *mezuzah*, they think of the decorative case. However, the case also has a piece of parchment inside of it, upon which two passages of Scripture are written. These are Deuteronomy 6:4-9 and Deuteronomy 11:13-21. Both passages contain the command to write Yahweh's words on our doorposts and on our gates (verses 6:8 and 11:18, respectively).

Devarim (Deuteronomy) 6:4-9

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

5 You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your strength.

6 "And these words which I command you today shall be in your heart.

7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

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

Devarim (Deuteronomy) 11:13-21

13 "And it shall be that if you earnestly obey My commandments which I command you today, to love Yahweh your Elohim serve Him with all your heart and with all your soul,

14 then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.

15 And I will send grass in your fields for your livestock, that you may eat and be filled.

16 Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them,

17 lest Yahweh's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which Yahweh is giving you.

18 "Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes.

19 You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

20 And you shall write them on the doorposts of your house and on your gates,
21 that your days and the days of your children may be multiplied in the land of which Yahweh swore to your fathers to give them, like the days of the heavens above the earth.”

Literal or Metaphorical Fulfillment?

It is clear that Yahweh commands us to write His words and His commandments on the doorposts of our houses and on our gates. However, what is a perennial question is whether Yahweh wants us to fulfill these commands physically with a mezuzah, or if He wants us to understand His words metaphorically (spiritually).

Some commandments such as tzitzit (tassels) are to be fulfilled literally. Yahweh tells us in concrete language to make tassels in the corners of our garments, and to put a thread of blue in the tassels of the corners, so that we shall have the tassel, and look upon it, and remember to do everything that Yahweh commands us to do, rather than follow the harlotry to which our own hearts and our own eyes are inclined. The language here speaks of a physical tassel with a physical thread of blue.

Bemidbar (Numbers) 15:38-40

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

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

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

Also, the language of Exodus 12:7 and 12:13 (above) speak of putting physical blood on physical doorposts (and in very concrete terms).

However, there are also some commandments which are obviously meant to be taken metaphorically, and we should not attempt to fulfill them literally. For example, when Elohim tells us to circumcise the foreskin of our hearts, we should not try to do that in a physical sense (and in fact it is impossible, because the heart has no foreskin). Yahweh expects us to understand these kinds of commandments metaphorically, and to fulfill them in the metaphorical sense.

Devarim (Deuteronomy) 10:16

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

In the same way, when Deuteronomy 6:6 (above) tells us to have all of Yahweh’s words in our heart, we should not try to fulfill this in a physical sense, because it is only possible in a metaphorical sense (and it makes no sense to try to fulfill it physically).

Thus, the most important thing is to determine if Yahweh wants us to fulfill His words literally, or metaphorically. If He means them literally then we should do them literally, but if He means them metaphorically then we should do them metaphorically.

Totafot: A Preacher

Further, as we saw in the chapter on tefillin, when we are told to put Yahweh’s words as *frontlets* before our

eyes, the word in Hebrew is totafot (טוֹטְפוֹת), which may stem from the word *preach* or *prophesy*, as used in Ezekiel 21:2.

Yehezqel (Ezekiel) 21:2

2 "Son of man, set your face toward Jerusalem, preach against the set-apart places, and prophesy against the land of Israel...."

This word preach or prophesy is *hatef* (הִטִּיף). It is related to *Strong's Concordance* OT:5197, meaning to preach or prophesy by distilling or instilling gradually (like oozing, or dripping).

OT:5197 nataph (naw-taf'); a primitive root; to ooze, i.e. distil gradually; by implication, to fall in drops; figuratively, to speak by inspiration.

KJV - drop (-ping), prophesy (-et).

The commandment, then, is to have something in front of our eyes that metaphorically preaches or prophesies to us, slowly instilling or infusing Yahweh's words into our lives. This cannot refer to a physical commandment (such as tefillin). It has to be metaphorical, and it makes no sense to try to fulfill it literally.

A Reasonable Reminder or an Attempted Amulet?

Beyond this, it is not physically possible to write all of Yahweh's words and all of His commands on our doorposts and on our gates in a legible way. (The only way to do this would be to get into microfiche or digital data, but this would be absurd because these things did not exist in ancient times.) Because of this, it is not possible to fulfill these commandments literally, and so it does not make sense to try. Rather, we should realize that Elohim intended these passages to be interpreted

metaphorically, and thus we should only attempt to fulfill them metaphorically.

In response, Orthodox Judaism might say that these two passages were chosen because not only do they contain the commands to write Yahweh's words and commands on our doorposts and on our gates, but that they also evoke the need to fulfill all of Yahweh's other words and commands. Thus, they might argue that placing these two passages on our doorposts fulfills the command to write all of His words on our doorposts and gates in a sort of a hybrid metaphorical-physical sense because these two passages evoke the rest of Yahweh's words and commands.

Like so many rabbinic arguments, this seems to make sense, but there are real dangers in trying to fulfill what Elohim intended as a metaphor in a literal way. If we try to fulfill physically what Elohim intended to be fulfilled metaphorically, then we are effectively altering (i.e., adding to) His commands. This is expressly forbidden.

Devarim (Deuteronomy) 4:2

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

The implication here is that if we do not keep Yahweh's commandments as He intends them, then we are not truly obeying His commandments (but are making up our own). Yahweh does not like this.

Devarim (Deuteronomy) 12:32

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

Legalism, Cabala, the Zohar, and House Amulets

There was a big discussion inside of Judaism after the 1974 terrorist attack in Ma'alot, Israel. Members of the Chabad Lubavitch sect circulated a brochure called, *The Five Point Mitzvah Campaign*. This brochure said that the reason Israel was susceptible to terrorism was that the spiritual "defenses" of the nation were down because too many of the people were not following the rabbinic rules for kosher mezuzot. This brochure called upon all Jews to marshal the spiritual "defenses" of the Jewish nation by obeying the rabbinic rules for kosher mezuzot. The collective mezuzot of the nation were also likened to "helmets", and it was stated that the "military strategy" should be to perform the rabbinic rites of kosher mezuzot exactly, in order to improve the "defenses" of the nation. This generated a lot of discussion in Judaism, but it is not really surprising when we realize that the Chabad Lubavitch sect follows Cabala, and the Cabala teaches that magical amulet-like protective effects are magically granted to those who perform the rabbinic versions of Yahweh's commandments. That is, Cabala tells us that we are automatically divinely protected when we perform the commandments the way the rabbis say to do them. (This, of course, is a farce, but the point is that it is not too surprising to hear it given Judaism's legalistic checklist mentality.)

Then, after the 1976 raid on Entebbe, a student branch of the Chabad circulated a flyer suggesting that terrorism had been possible mainly because the victims had not followed the rabbinic rules for kosher mezuzot.

A kosher mezuzah on your door posts not only makes your house an abode for Godliness, but is also your security measure even after you have left home for the day. And since all Jews are one large

body, it increases the security of the entire Jewish nation. Due to the fact that most of the mezuzot in the homes of hostages, upon examination, were found to be defective, improperly placed or not on every door post, all Jews should check their mezuzot immediately.

[*Jews and Miracles*, Chabad Lubavitch Student Organization, Morristown, NJ, USA]

The flyer clearly indicates that the Chabad consider the mezuzah to be a type of a magical house amulet. They also consider that there is a nationwide “herd amulet” protection to be gained when all Jews obey the rabbinic rules for “kosher” mezuzot.

The perception that “kosher” mezuzot serve a magical protective amulet function is also found in the mystical literature of the medieval era. For example it is found in such Cabalistic works as the Zohar and the Sefer Raziel.

Classical Talmudism and Checklist Behaviors

After the Chabad publications, several notable Jewish Talmudic scholars protested that the Talmud does not ascribe magical powers to mezuzot. However, these protests are not entirely satisfying, because the Talmud frequently mentions amulets and tefillin together, and also mentions tefillin and mezuzot together. Thus, amulets, tefillin, and mezuzot are all effectively related.

Raba observed: Does anyone go to the trouble of making a[n] amulet in the shape of tefillin? Yet we have learnt: THIS APPLIES TO OLD ONES BUT IN THE CASE OF NEW ONES HE IS EXEMPT!
[Babylonian Talmud, Eirubin 96b, Soncino]

AS FOR THOSE WHO STAND IN THE ROW, THOSE ON THE INSIDE ARE EXEMPT, BUT THOSE ON THE OUTSIDE ARE NOT EXEMPT. [WOMEN, SLAVES AND MINORS ARE EXEMPT FROM RECITING THE SHEMA AND PUTTING ON TEFILLIN, BUT ARE SUBJECT TO THE OBLIGATIONS OF TEFILLAH, MEZUZAH, AND GRACE AFTER MEALS.

[Babylonian Talmud, Berachot 17b, Soncino]

Talmudic scholars argued from later sources that the only rightful role of the mezuzah was as a reminder to keep all of Elohim's words and commandments, and that it had no inherent magical powers as an amulet. However, the fact that the Talmud frequently mentions amulets and tefillin together, and also mentions tefillin and mezuzot together makes amulets and mezuzot related. It also opens the door to the idea of the mezuzah as a ritual house amulet (and the Cabala then exploits this).

What Should We Do?

One can argue in favor of using the rabbinic mezuzah only as a reminder to obey all of Yahweh's words and commandments, but this argument fails because the commandment is given as a metaphor, and it is not right to attempt to fulfill a metaphorical command in a literal way. That is effectively adding to the command, which is forbidden. It also shares too much in common with ancient house amulets, and other amulets in Judaism (such as the Hamsa Hand).

To avoid the possibility of unintentional idolatry, we should seek to fulfill Yahweh's command to write all of His words and commandments on our doors and our

gates in a metaphorical (spiritual) way, as Yahweh intended the commandment to be understood.

You Are What You Eat

If you have a car, do you put good quality oil and gas into it? Or bad quality oil and gas? It is kind of a silly question, because most of us realize that if we are not careful to put only good stuff into a car, it won't run right. We have to keep the air filter clean, to keep dust and smoke out of the inner workings of the car; and if we don't treat our car this way, then at some point we will probably have to take it into a shop, and pay a lot of money to have someone to tear the car open, and fix it. This is just common sense. But if this is common sense with a car, then why don't we get that the same rules apply to our bodies?

Unlike a car, we only get one body our whole life. Why would we not take the best care of it we can, especially when we stop to realize that our bodies are temporarily the temple of the living Elohim (God)?

Qorintim Aleph (1 Corinthians) 6:19-20

19 Or do you not know that your body is the temple of the Set-apart Spirit who is in you, whom you have from Elohim, and you are not your own?

20 For you were bought at a price; therefore glorify Elohim in your body and in your spirit, which are Elohim's.

As we explain elsewhere, there will come a time, after the Ingathering, when Yahweh's temple will be rebuilt, and the temple sacrifices will resume. And in that day, should we bring anything but our finest food and drink offerings into Yahweh's temple? Or should we pollute the air with smoke?

You know, it is easy to get caught up in the hurried pace of modern life, to the point that we forget what is important. As we explain elsewhere, it was important for Qayin (Cain) and Hevel (Abel) to offer the first and the finest of their offerings unto Yahweh. Hevel did this, but Qayin did not; and this landed him into disfavor with Elohim.

B'reisheet (Genesis) 4:3-7

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 fat. 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.

6 So Yahweh said to Qayin, "Why are you angry? And why has your countenance fallen?"

7 If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."

As we explain in other places, the main issue was that Hevel brought Yahweh the first and finest of his flock, truly honoring Yahweh in his heart, while Qayin just brought Yahweh "an" offering. Like any parent, Yahweh looks on the heart. If you can tell when your child did something with a heart that is really trying to please you, versus just doing something because you told him to, then we can understand how Yahweh looks on the concept of sacrifice and offering. The same concept shows up in Malachi, where our forefathers brought sickly offerings unto Yahweh.

Malachi 1:6-8

6 "A son honors his father, and a servant his master. (But) if then I am the Father, where is My honor? And if I am a Master, Where is My reverence? says Yahweh of hosts to you priests who despise My name. Yet you say, 'In what way have we despised Your name?'

7 "You offer defiled food on My altar, But say, 'In what way have we defiled You?' By saying, 'The table of Yahweh is contemptible.'

8 And when you offer the blind as a sacrifice, Is it not evil? And when you offer the lame and sick, Is it not evil? Offer it then to your governor! Would he be pleased with you? Would he accept you favorably?" Says Yahweh of hosts.

Scripture tells us that Yahweh is One, and this is a much bigger concept than many of us realize.

Devarim (Deuteronomy) 6:4

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

If we take a step back for a moment, can we see that with Yahweh, everything is all one thing? A man and his wife are one flesh. We are to love our neighbors as much as we love ourselves. We are His body, and our bodies presently serve as His temple. Even after the physical temple is rebuilt, it will still be important to keep our physical bodies as clean and as healthy as we can, so we can serve Him better. And one way we can do that is to bring only of the first and finest into His temple (and keep the pollutants out), so as to honor Him. If we will do this, it will set us on a right spiritual foundation for physical health and healing.

It helps to realize that the English word “holy” is based on the Hebrew root word “qadash.” It refers to being both ceremonially and morally “clean.”

OT:6942 qadash (kaw-dash'); a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):

Another thing that helps is to realize that Yahweh is ceremonially and morally “clean” to the third power.

Hitgalut (Revelation) 4:8

8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Clean, clean, clean (is) Yahweh Elohim El Shaddai, Who was, and is, and is to come!"

If we take the tabernacle as the model, we can draw some important parallels. First there was the area inside the camp of Israel, but outside of the tabernacle courtyard. This area was clean as compared to the outside world, but still not really “qadash.” Then there was the area inside the courtyard, which was one level of qadash. Then there was the “Holy place,” which was two levels of qadash. Finally there was the “Holy of holies,” where Yahweh dwelt above the Ark of the Covenant. This was three levels of qadash. Everything that came into this “Holy of holies” (the “qodesh qodeshim”) had to be qadash to the third degree.

Nadab and Abihu were sons of Aharon the High Priest. They had even gone up on the mountain with Moshe (Moses); yet when they brought “profane fire” before Yahweh, Yahweh sent fire to devour them.

Vayiqra (Leviticus) 10:1-3

1 Then Nadab and Abihu, the sons of Aharon, each took his censer and put fire in it, put incense on it, and offered profane fire before Yahweh, which He had not commanded them.

2 So fire went out from Yahweh and devoured them, and they died before Yahweh.

3 And Moshe said to Aharon, "This is what Yahweh spoke, saying: 'By those who come near Me I must be regarded as clean ("holy"); And before all the people I must be glorified.'" So Aharon held his peace.

Basically, Nadab and Abihu brought "impure stuff" into the tabernacle, and Yahweh killed them. Can we see the parallels to our own temples? If we bring pure food and drink into our temples, won't Yahweh bless us? And if we bring "profane sacrifices" into our temples, won't there be consequences? At the extreme we can think about the consequences of smoking, drinking, and drugging; yet we should also be able to see the consequences of eating foods laced with preservatives, chemicals, and genetically-modified organisms. These are not "pure foods," according to Yahweh.

Let us remember that with Yahweh, everything is all one thing, and that the spiritual always serves as the foundation for the material manifestation. Later we will talk about how a woman's womb is placed within her body much like the qodesh qodeshim was situated in the tabernacle. When a man approaches her "holy of holies," it should be with the same kind of moral and ceremonial purity as the high priest approached Yahweh, so that only "qadash fire" is brought before the Almighty. From this kind of piety and sobriety come a multitude of blessings upon the subsequent fruit of her womb. "From pure beginnings come pure results."

Now let's take this to another level. As our forefathers used to say, "You are what you eat," and this saying is altogether true. Just by eating the right foods (and for the right reasons) we can become healthier, happier, and more productive servants (and better witnesses for Yahweh Elohim Almighty). This might sound trite, but it is true.

At first, Adam and Havvah (Eve) were only allowed to eat plants, and not animals.

B'reisheet (Genesis) 1:29

29 And Elohim said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food."

One of the principles of Scripture analysis is that of the "first application," or "first use." The first time Adam and his wife are told what they can eat, they are told they can eat plants. There are arguments to be made in favor of eating these plants both raw and cooked (and the empirical data suggests that a combination of both may be best): but if we want to be healthy, then it seems clear that vegetation should be our primary food source. (We will talk about this more later.)

Originally, Yahweh created mankind to worship Him, and also to do good to other men. However, fallen men (i.e., the nephilim) began to corrupt themselves, taking wives of their own choosing (instead of listening for Yahweh to tell them who to marry). As a result, the earth became filled with violence, and Yahweh decided to destroy mankind on the earth. Yet He commanded His servant Noach (Noah) to preserve seven of the "clean" animals, and two of the "unclean" ones.

<p>Genesis 7:2 2 You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female;</p>	<p>(2) מִכֹּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח לְךָ שְׁבָעָה שְׁבָעָה אִישׁ וְאִשְׁתּוֹ וּמִן הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הוּא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ</p>
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Scripture uses a different word for “clean” here. The word is not “qadash,” but “tahorah” (“tah-hore-ah”). The root of this word is “tahir,” and it refers to something that Yahweh considers to be pure, unadulterated, and uncontaminated.

OT:2891 tahir (tah-hore-ah); a primitive root; properly, to be bright; i.e. (by implication) to be pure (physical sound, clear, unadulterated; Levitically, uncontaminated; morally, innocent or holy):

After Yahweh delivered Noah and his family through the flood, Noah offered up offerings of all the clean animals to Yahweh; so Noah obviously knew the difference between clean and unclean animals.

B'reisheet (Genesis) 8:20

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

However, Yahweh then told Noah that he and his children could eat any living thing that moved.

B'reisheet (Genesis) 9:3

3 “Every moving thing that lives shall be food for

you. I have given you all things, even as the green herbs.”

This is the reason many non-Israelite peoples all over the world eat basically anything that moves. They are still operating under the instructions that Yahweh gave Noah and his children with regards to food. “Thou shalt eat anything that moves.”

Israel, however, is held to a higher standard. Yahweh expects His children to eat only “clean” foods, because He wants them to be a ritually “clean” people. The basic instructions are found in Leviticus 11. Verse 3 tells us that whatever animal has a divided (cloven) hoof, and chews the cud, that we may eat.

Vayiqra (Leviticus) 11:1-3

1 Now Yahweh spoke to Moses and Aaron, saying to them,

2 "Speak to the children of Israel, saying, 'These are the animals which you may eat among all the animals that are on the earth:

3 Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud — that you may eat.

The cow, the sheep, and the goat are all clean animals. They all have a cloven hoof, and chew the cud. When they eat something, they “chew on it” for a while. Then they bring it back up, and “chew on it” some more. This process is called “rumination,” and it is how the clean animals extract the protein from the plants. They do not simply swallow food straight down, as pigs do. The spiritual implication is that they think about the things they are taught. They don’t just “believe anything.”

Another thing to notice about the clean animals is that they are also extremely picky about what they eat. They sniff everything before they eat it, and if anything smells tainted by manure, they won't eat it. They will turn away. This is in contrast to pigs which will eat just about anything you put before them, and dogs, who will even eat their own feces. (Pigs and dogs are often used as euphemisms for those outside of Israel.)

The requirement to have a cloven hoof may refer to our walk. We are to completely separate ourselves from the world, and from those "believers" whose walk is unclean. Yahweh is thrice removed from the world, and if we want to be brought were He is, then we need to be uncontaminated. We cannot bring the firstlings of our flock (and of our finest) unto Yahweh when we do not walk in His footsteps. It just simply cannot happen. If we do not walk as He walked, then we will end up on a different path, and we will not end up where He is.

Yahweh then gives us a number of unclean animals we are not to eat. Either they do not ruminate, or they do not have a cloven hoof, or both. We are to avoid eating these animals.

Vayiqra (Leviticus) 11:4-8

4 Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you;

5 the rock hyrax, because it chews the cud but does not have cloven hooves, is unclean to you;

6 the hare, because it chews the cud but does not have cloven hooves, is unclean to you;

7 and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you.

8 Their flesh you shall not eat, and their carcasses you shall not touch. They are unclean to you.

Yahweh then tells us which of the fish we may eat, and not eat. Verse 9 tells us that we may eat whatever has fins and scales, and verse 10 tells us we may not eat anything that does not have fins and scales. While scholars disagree about how exactly to define “fins” and “scales,” in general we see that the bottom-feeders and the “garbage collectors” do not qualify as food. In other words, regular fish like salmon, trout and cod are good, while bottom-feeders, “filter fish,” and predators like sharks are not usually considered clean.

Vayiqra (Leviticus) 11:9-12

9 'These you may eat of all that are in the water: whatever in the water has fins and scales, whether in the seas or in the rivers — that you may eat.

10 But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which is in the water, they are an abomination to you.

11 They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination.

12 Whatever in the water does not have fins or scales — that shall be an abomination to you.

Similar rules apply for the birds. Fowl such as chicken and turkey (which eat vegetation and bugs) are okay to eat, while raptors and carnivorous predators such as eagles and hawks are not.

Vayiqra (Leviticus) 11:13-19

13 'And these you shall regard as an abomination among the birds; they shall not be eaten, they are

an abomination: the eagle, the vulture, the buzzard,
14 the kite, and the falcon after its kind;
15 every raven after its kind,
16 the ostrich, the short-eared owl, the sea gull,
and the hawk after its kind;
17 the little owl, the fisher owl, and the screech owl;
18 the white owl, the jackdaw, and the carrion vulture;
19 the stork, the heron after its kind, the hoopoe,
and the bat.

If we are willing to accept it, there are “spiritual values” to various animal beings. Yahweh does not want us to become “bottom feeders,” “filter fish,” “scum-suckers,” or predators, so we avoid eating them. Carnivores, raptors, and “vacuum cleaner” animals are not His will for us to consume.

Yahweh goes on to tell us some common-sense things, such as not to touch carcasses; and that if we handle a rotting animal carcass (such as something that was killed by beasts an unknown few days ago), they will be ritually unclean until evening.

Vayiqra (Leviticus) 11:24-28

24 'By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until evening;

25 whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening:

26 The carcass of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, is unclean to you. Everyone who touches it shall be unclean.

27 And whatever goes on its paws, among all kinds of animals that go on all fours, those are unclean to you. Whoever touches any such carcass shall be unclean until evening.

28 Whoever carries any such carcass shall wash his clothes and be unclean until evening. It is unclean to you.

Some scholars believe Yahweh's meaning is that if a priest kills a goat or a lamb in the temple, it does not make him ritually unclean (lest he be unable to serve in the temple). However, if the same priest were to be off duty, and his son hypothetically had a pet dog or cat, and that hypothetical pet dog or cat died, it *would* make him ritually unclean to take it outside, and bury it. He could not serve in the temple again until he bathed in water, and night fell. And although none of us are Levitical priests so long as we remain in the dispersion, there is a spiritual parallel for us today: we should avoid the carcasses of dead unclean animals. (This topic also begs some interesting questions about the spiritual implications of taking unclean animals into the family, as "virtual family members.")

If Yahweh were to give the Torah today, He might also tell us not to eat "road kill," or animals that have died in ways other than being purposefully dispatched, and then drained of blood. Some believe He would also tell us to avoid what the mainstream meat industry calls "downed animals," which are animals that are so sick that they can no longer walk. These are routinely killed by the mainstream meat industry, and then sold to us for food.

Some also believe that if Yahweh gave us the Torah today, He might tell us only to eat organic, non-GMO, "outside access" foods, as that is what "clean" food looked like back when Yahweh gave us the Torah. In

contrast, the mainstream meat industry routinely keeps animals locked three to a cage, such that they cannot even move. They are routinely fed contaminants and fillers, and are kept one step above sickness with daily doses of antibiotics. This is not really “clean, pure, or unadulterated,” and to bring these foods into our bodies is not really what one might call bringing the “first and finest” into Yahweh’s temple. Eating organic is very expensive, but like our earlier analogy with the car, many believe it leads to greater overall health, less sickness, and greatly reduced medical bills later on in life.

Genetically modified foods are now more common than not, and yet genetically modified foods routinely have the genes of unclean animals spliced into them. For one example, you can buy the milk of goats that has been spliced with spider’s genes, and mouse genes are spliced into many vegetables. Yahweh tells us not to eat these things, and that our food is unclean if these animals even touch our food, or our water.

Vayiqra (Leviticus) 11:29-38

29 'These also shall be unclean to you among the creeping things that creep on the earth: the mole, the mouse, and the large lizard after its kind;

30 the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon.

31 These are unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening.

32 Anything on which any of them falls, when they are dead shall be unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which any work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean.

33 Any earthen vessel into which any of them falls you shall break; and whatever is in it shall be unclean:

34 in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean.

35 And everything on which a part of any such carcass falls shall be unclean; whether it is an oven or cooking stove, it shall be broken down; for they are unclean, and shall be unclean to you.

36 Nevertheless a spring or a cistern, in which there is plenty of water, shall be clean, but whatever touches any such carcass becomes unclean.

37 And if a part of any such carcass falls on any planting seed which is to be sown, it remains clean.

38 But if water is put on the seed, and if a part of any such carcass falls on it, it becomes unclean to you.

Native Americans routinely fertilized seeds by planting a fish with them. This was a clean practice. However, we should never fertilize seeds by planting a pig with them, for that would be unclean.

Then in verses 39 and 40, Yahweh speaks again on the need not to eat meat that has been torn by beasts.

Vayiqra (Leviticus) 11:39-40

39 'And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening.

40 He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.

Verses 41-43 apply to genetically-modified foods; and finally Yahweh tells us to be clean, as He is clean.

Vayiqra (Leviticus) 11:29-38

41 'And every creeping thing that creeps on the earth shall be an abomination. It shall not be eaten.

42 Whatever crawls on its belly, whatever goes on all fours, or whatever has many feet among all creeping things that creep on the earth — these you shall not eat, for they are an abomination.

43 You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them.

44 For I am Yahweh your Elohim. You shall therefore consecrate yourselves, and you shall be clean (“holy”); for I am clean. Neither shall you defile yourselves with any creeping thing that creeps on the earth.

45 For I am Yahweh who brings you up out of the land of Egypt, to be your Elohim. You shall therefore be clean, for I am clean.

46 'This is the Torah of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,

47 to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.'"

So now that we understand a little more of Yahweh's heart in the matter of clean and unclean foods, let us turn our attentions to some of the common teachings of our Christian brothers and sisters, who say it is now OK to “eat anything,” because of Yeshua's sacrifice. Many of their doctrines are based on misunderstandings of the

Book of Acts, and of the Apostle Shaul's (Paul's) writings. Let's take a look at these passages in detail.

The Good News was first preached to devout, believing Jews. We know this, because the first non-Jew to be offered the faith was Cornelius, in Acts 10.

Cornelius was a devout man who feared Elohim, and who did good deeds towards the Jews. However, despite his good deeds, Cornelius had not converted to Judaism, and he was therefore reckoned as a "gentile."

Ma'asei (Acts) 10:1-8

1 There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment,

2 a devout man and one who feared Elohim with all his household, who gave alms generously to the people, and prayed to Elohim always.

3 About the ninth hour of the day he saw clearly in a vision a messenger of Elohim coming in and saying to him, "Cornelius !"

4 And when he observed him, he was afraid, and said, "What is it, master?" So he said to him, "Your prayers and your alms have come up for a memorial before Elohim.

5 Now send men to Yaffo (Joppa), and send for Shimon whose surname is Kepha (Peter).

6 He is lodging with Shimon, a tanner, whose house is by the sea. He will tell you what you must do."

7 And when the messenger who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually.

8 So when he had explained all these things to them, he sent them to Yaffo.

Not only does Yahweh want us to avoid unclean foods, He wants us to avoid unclean people. Yet this does not mean we should never talk with non-believers, or that we should not witness to them: we should. Yet Kepha may not have understood this as he needed to, which is why Yahweh had to give him a vision, telling him that it was alright to go minister to non-Jews.

Ma'asei (Acts) 10:9-20

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

10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance,

11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

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

13 And a voice came to him, "Arise, Kepha! Slay and eat!"

14 But Kepha said, "Not so, Master; for I have never eaten anything common, or unclean!"

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

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

17 Now while Kepha wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate.

18 And they called and asked if Shimon, whose surname was Kepha, was lodging there.

19 While Kepha thought about the vision, the Spirit said to him, "Behold, three men are seeking you.

20 Arise therefore, go down, and go with them, doubting nothing; for I have sent them."

According to the church, this vision means that the Torah is done away with, and we can now eat all kinds of four-footed animals, wild beasts, creeping things, and any bird of the air we choose. They say it is as if Yahweh had said, "Thou shalt now eat anything." Yet if we will just read eight more verses, we can see how Kepha tells us the vision meant that he was not to call any other man common, or "unclean."

Ma'asei (Acts) 10:28

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

What is the meaning here?

Orthodox/Pharisaical Judaism holds that Jews must not break bread with non-Jews, because we become like those we walk with.

Mishle (Proverbs) 13:20

20 He who walks with wise men will be wise, But the companion of fools will be destroyed.

Breaking bread and fellowshiping are extremely social activities, and it is hard not to become like those whose company we keep. However, even though we are not to be of the world, we are to be in it, and we need to go

witness to others, if the Great Commission is to be carried out.

Mattityahu (Matthew) 28:18-20

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

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

So even though Scripture refers to those without Torah as "dogs" or "pigs," Yahweh told Kepha not to think of them in that way, lest he be an ineffective minister. This is also the key to understanding Mark 7, which our Christian brothers and sisters also misinterpret.

Marqaus (Mark) 7:1-23

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

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

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

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

5 Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the

tradition of the elders, but eat bread with unwashed hands?"

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

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

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

9 He said to them, "All too well you reject the commandment of Elohim, that you may keep your tradition.

10 For Moshe said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'

11 But you say, 'If a man says to his father or mother, "Whatever profit you might have received

from me is Qorban" — ' (that is, a gift to Elohim),

12 then you no longer let him do anything for his father or his mother,

13 making the word of Elohim of no effect through your tradition which you have handed down. And many such things you do."

14 When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and understand:

15 There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

16 If anyone has ears to hear, let him hear!"

17 When He had entered a house away from the crowd, His disciples asked Him concerning the parable.

18 So He said to them, "Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,

19 because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"

20 And He said, "What comes out of a man, that defiles a man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within and defile a man."

The church interprets this passage to mean that Yeshua's sacrifice did away with the Torah, and that we can now eat anything we want. However, that is not what Yeshua said. But in order to understand what He did say, we need to understand Jewish history.

Yahweh's Torah tells us that the priests are to wash their hands and feet when they serve in the temple.

Shemote (Exodus) 30:18-21

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

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

20 When they go into the tabernacle of meeting, or when they come near the altar to minister, to

burn an offering made by fire to Yahweh, they shall wash with water, lest they die.

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

When the Jews went into exile in Babylon, they were no longer able to serve in the temple. Perhaps out of the best of intentions, they tried to keep certain aspects of the temple services alive by adapting everything to their homes. A man's home was now his temple, his table was his altar, his food was his sacrifice, and he serves as the "priest." Even though he probably did not get blood on his hands from animal sacrifices in his own home, he still felt the need to ritually wash his hands in his home, in order to "do what of the Torah he could." And in truth, if there is value in seeing ourselves as the temporary temple, there can also be much value in viewing one's home as a temple of sorts. If we teach our children to approach each meal as a time to set ourselves apart unto Yahweh, a lot of good can result. (And isn't this what we do, whenever we pray?)

Where the Pharisees/Orthodox go wrong is that they do not understand the need to leave Yahweh's Torah alone. Instead, they believe Yahweh gave them the authority to "set Torah" for each generation; and thus they believe their "traditions of the elders" are legally binding upon all good practicing Jews. In fact, their law book, the *Shulchan Aruch* ("*The Well Ordered Table*") is considered to be their highest written legal authority; yet Yahweh tells us very clearly not to add to His laws, lest we keep "our own Torah," rather than His.

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."

Not only do the Pharisees add to Yahweh's laws, they even go so far as to replace them with their own man-made laws, which typically contradict what Yahweh's law says to do. That is why Yahweh says to keep His word, so that we may keep the commandments of Yahweh our Elohim (rather than someone else's laws).

And if it is ironic that the Jews should try to use their own words to replace the Father's laws, it is even more ironic that the Christians should use the Son's words to try to do away with the Father's laws, when the Son said not to think He had come to change even the tiniest thing about the Father's words, and that His Father's Torah would last as long as heaven and earth.

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 law 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."

The Pharisees more-or-less kept Yahweh's laws, but they did not do so for the right reasons, and it was precisely the importance of doing things for the right reasons that Yeshua was trying to get across to the people in Mark 7.

Marqaus (Mark) 7:14-16

14 When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and understand:

15 There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

16 If anyone has ears to hear, let him hear!"

Food comes to us from without. If we end up eating pork by mistake, it is not the end of the world. We don't need to throw up, or have our stomachs pumped. Yet if we eat ham because we do not care about Yahweh's Torah, then we do have a problem, because it is not just our stomach that is polluted by unclean meat, but our hearts that are defiled by a lack of love for Yahweh: and that is a real problem.

There are many more passages that we could discuss, mostly in the writings of the Apostle Shaul. As we have already shown in other places, Shaul's writings are easy to misunderstand, and Kepha tells us that there were those in his day who were twisting Shaul's words, and the rest of Scripture, to their own destruction.

Kepha Bet (2 Peter) 3:15-17

15 and consider that the longsuffering of our Adon 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....

We will leave Shaul's writings for another time. For the moment, what we have seen is that there are spiritual values to the foods that we eat, and Yahweh has good spiritual reasons for asking us to eat the foods He calls clean, in order to keep our temples pure, so that we may be clean, as He is.

The Torah Diet

People sometimes lament that there is no “owner’s manual” for living, but there is. Scripture is a guidebook that shows us how to live our lives in a way that will please Yahweh. Only, we have to be careful to interpret His word the right way (and then apply it).

A car’s owner’s manual tells us what kind of fuels and lubrications the car likes best. It is important for us to follow these “manufacturer specifications” if we want to get the best life from our car, with as little maintenance and breakage as possible. In just the same way, if we eat the foods that Scripture tells us to eat, we will have less maintenance and breakage on our bodies.

To understand how Yahweh wants us to eat, first we need to understand First Use Theory. *First Use Theory* says that the first time Yahweh establishes a pattern in Scripture, that is the standard for all that follows. For one example, Adam and Havvah (“Eve”) were married as one man, and one woman, together for life. First Use Theory says that therefore, lifetime monogamy is the ideal for marriage (and this pattern rings true). While Scripture does allow certain variations under certain special circumstances, lifetime monogamy is generally the ideal rule.

First Use Theory has a great deal to say about our diet. In the beginning, Yahweh created Adam and Havvah to eat every plant of the field in which there is seed. While we shall see Yahweh allowed us to eat other foods later, our diet should consist primarily of plants of the field which bear seed. (We will discuss mushrooms at another time.)

B'reisheet (Genesis) 1:29

29 And Elohim said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food."

There are many theories about what life was like in the Garden of Eden. Some theorists suggest that originally there were no seasons, but that the seasons only got started when the earth was knocked off of its axis at the time of the Flood. If true, then Yahweh may have intended Adam and Havvah to eat pretty much the same diet each day, rather than eating "seasonally."

However, many scholars have difficulty with the idea that there were no seasons, for most plants only grow and bear fruit according to seasonal cues. If there were no seasons before the Flood, then how would these plants have propagated? This is an important question, because if there were seasons before the Flood, then it would make sense that Yahweh intended man to alter his diet according to the seasons. In modern language, that would mean Yahweh intended us to eat primarily what is fresh, local, and in-season.

Many health researchers today are discovering benefits of eating fresh, local, and in season. That means we should consume more fresh leafy greens in the spring, more vegetables and fruits in the summer and fall (as they come ripe), and then eat more grains, nuts, dried fruits and other concentrated sources of energy during the winter, when we need more calories to survive. During winter the vegetables should also tend more towards vegetables that store well in refrigeration (such as cabbage), as well as root-vegetables that store well (such as potatoes and carrots).

One advantage to eating that which is fresh, local and in season is that these foods are more often on sale. And if we will eat this way, not only will it improve our health, it will also greatly reduce our medical costs. This kind of healthy eating pleases Yahweh.

As we discussed in the last chapter, originally our food was non-GMO (non-genetically modified), and organic. It can be expensive to eat this way, but there are both health and spiritual benefits in the long run. Once we understand these basic principles, then we are ready to talk about how our diet changed after the Flood.

Before the Flood, Yahweh did not allow us to eat meat. However, after the Flood we may eat it. Only, we are not allowed to consume any blood, for the life is in the blood.

B'reisheet (Genesis) 9:1-4

9 So Elohim blessed Noach and his sons, and said to them: "Be fruitful and multiply, and fill the earth.

2 And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand.

3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

4 But you shall not eat flesh with its life, that is, its blood."

Since the Flood washed most of the topsoil into the sea, some scholars theorize that the atmosphere and soil were of much higher quality before the Flood. For this reason, these scholars speculate that perhaps the reason Yahweh did not allow us to eat meat before the Flood was that we were able to get all of the necessary

vitamins and nutrients from plants. However, after the Flood, with the topsoil and atmosphere degraded, we can no longer get everything we need from a diet of plants alone. If this theory is true then we should notice one very important thing: since we were not originally designed to eat animals, animal consumption is never going to be truly good for us biologically, apart from being a “fix” for diet of plants grown on depleted soils, and in a depleted atmosphere.

A great deal of modern research has borne out the fact that meat is toxic, and promotes all manner of bodily diseases and ailments, including strokes, heart attacks, arterial plaque, cancers, and diabetes. There are too many variables to separate, but basically what the studies show is that when we eat a lot of meat (and particularly red meat), the incidence of these kinds of diseases rise, perhaps as a result of systemic toxicity.

Longitudinal studies such as the China Study (Dr. T. Colin Campbell) showed that Chinese people eating a traditional diet of 5-10% meat have a much lower incidence of cancer and heart disease than Chinese people who have adopted a Western diet.

Historical studies of Norway show that after the Nazis occupied Norway in 1939, they took all of the cows for use by their army. Coronary disease plummeted, only to bounce back after the war, when the Norwegians began eating cows again. There are many other factors to consider, and the study does have its detractors, but there does appear to be a link between eating “too much” red meat and the rise of other bodily ailments. But the only question is, “How much is too much?”

Mishle (Proverbs) 23:20-21

20 Do not mix with winebibbers, Or with
gluttonous eaters of meat;

21 For the drunkard and the glutton will come to
poverty, And drowsiness will clothe a man with
rags.

Yahweh tells us that when He enlarges our border, we
may eat as much meat as our heart desires.

Devarim (Deuteronomy) 12:20

20 "When Yahweh your Elohim enlarges your
border as He has promised you, and you say, 'Let
me eat meat,' because you long to eat meat, you
may eat as much meat as your heart desires."

The patriarch Yitzhak (Isaac) loved his wild game, and
asked his son Esau to go hunt for it, so he could bless
him.

B'reisheet (Genesis) 27:3-4

3 Now therefore, please take your weapons, your
quiver and your bow, and go out to the field and
hunt game for me.

4 And make me savory food, such as I love, and
bring it to me that I may eat, that my soul may
bless you before I die."

But did the patriarchs eat meat every single day? And
did they eat it in the same quantities we eat of it today?
Today the average American eats 200 pounds of meat,
up from 125 pounds a century ago; and that number is
probably up from the days before refrigeration. So how
much meat is it really good to eat? That is the real
question.

There are times Yahweh commands us to eat meat.

Shemote (Exodus) 12:11

11 "And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is Yahweh's Passover."

The commandment to eat the Passover does not equal a commandment to eat meat every single day, and in the quantities we presently eat it. Meat plus dairy comprises perhaps 30-40% of most Americans' diets. This percentage of animal products begins to border on substitution for the original diet of plants bearing seed, and public health records tell us that something is very wrong.

Modern nutrition tells us that not only should we eat fresh, locally and in season, but that we should also eat "as close to the source" as possible. That is, rather than eat processed food (such as breads, gravies, and candy), we will be much healthier (and feel better) if we only cook our food as much as we really need to, in order to make it delicious.

But if it is bad to depart from the "first use" diet, then why did Yahweh commands the priests to eat so many processed breads and meat, basically every day?

Vayiqra (Leviticus) 8:31

31 And Moshe said to Aharon and his sons, "Boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread that is in the basket of consecration offerings, as I commanded, saying, 'Aharon and his sons shall eat it.'"

Scripture tells us that it was the job of the priesthood to bear the iniquity of the priesthood, and also the iniquity of the people.

Bemidbar (Numbers) 18:1

18 Then Yahweh said to Aharon: "You and your sons and your father's house with you shall bear the iniquity related to the sanctuary, and you and your sons with you shall bear the iniquity associated with your priesthood."

But how does eating meat and processed bread cause one to bear the iniquity of the people? To answer this question, let us remember that according to Scripture, eating meat is not a good thing. Many people think of the animal sacrifices as a "set-apart picnic with Dad," but this is the opposite of the truth. Instead, the animal sacrifices were meant as a reminder of our sins.

Ivrim (Hebrews) 10:3

3 But in those sacrifices there is a reminder of sins every year.

Basically, when we live in the land of Israel and there is a cleansed temple, when we commit a sin, we have to take our very finest animal, and give it to Yahweh. And not only do we have to kill it (with the priesthood standing on), but then we have to eat part of it. (To get an equivalent sense for modern times, it would be kind of like "killing the family pet.")

It may sound glamorous that Aharon and his sons were called to "bear the iniquity" of the people, but part of their job was to suffer meat toxicity, and have their intestines coated with fine wheat flour, such that they probably developed all sorts of digestive illnesses.

So how much is the "right" amount of animal products (meat, eggs, dairy, etc.) to incorporate into our diet? Conventional wisdom says, "If some is good, more is better;" yet many studies show dire consequences for

eating too much animal protein. Rather than starting with the modern American diet of 30-40%, and taking away some, it might be more instructive to begin with our Father's original "first use" diet, and then add animal proteins back in, until one feels healthy.

While an on-duty Levitical priest should always eat the sacrifices, some people can forego meat at other times. For example, when Daniel was going to be served the king's meats and foods (which were probably sacrificed to idols), he requested plain water and vegetables.

Daniel 1:8-16

1 But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

9 Now Elohim had brought Daniel into the favor and goodwill of the chief of the eunuchs.

10 And the chief of the eunuchs said to Daniel, "I fear my adon the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would endanger my head before the king."

11 So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 "Please test your servants for ten days, and let them give us vegetables to eat and water to drink.

13 Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's delicacies; and as you see fit, so deal with your servants."

14 So he consented with them in this matter, and tested them ten days.

15 And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king's delicacies.

16 Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.

While some people can maintain a vegetarian diet long term, not everyone can. While protein can be obtained from plant sources, animal products contain certain vitamins and minerals (e.g., vitamin B-12, calcium, etc.) that are not easily replaced by plants alone. Vegans and vegetarians have to be careful to eat foods in certain combinations, and typically they eat a great deal of soy (which creates estrogen in men), as well as a large amount of nuts (which again departs from the originally-intended diet). Everyone is different, and if you can make veganism or vegetarianism work for you, then praise Yahweh: but at the same time it seems unreasonable to tell others to forego animal products, as Yeshua fed the multitudes with loaves and fishes.

Mattityahu (Matthew) 14:19

19 Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.

Solomon tells us that it is good to eat honey.

Mishle (Proverbs) 24:13

13 My son, eat honey because it is good,
And the honeycomb which is sweet to your
taste....

However, we should only eat as much honey as we really need, lest it make us sick.

Mishle (Proverbs) 25:16

16 Have you found honey? Eat only as much as you need, Lest you be filled with it and vomit.

Solomon again emphasizes how honey is something we should “add to” our diet sparingly, rather than eating a lot of it (as a staple).

Mishle (Proverbs) 25:27

27 It is not good to eat much honey; So to seek one's own glory is not glory.

We know that meat and other animal products cannot be all bad for us, because Yitzhak ate meat for 180 years. Scripture does not record any cancer, heart disease, or other chronic ailments on his part. Rather, it tells us that he died “old and full of days.”

B'risheet (Genesis) 35:28-29

28 Now the days of Isaac were one hundred and eighty years.

29 So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him.

There are also studies done of towns such as Roseto, Pennsylvania, where the people all have terrible diets, with huge amounts of red meat, lard, and pork, and yet heart disease and cancer is almost non-existent. When these kinds of case studies are brought into the mix, what we find is that lifestyle, community and spiritual health are even bigger factors in bodily health than our diets. We will talk about these things later on in this study, but even with healthy spiritual lifestyles, we

should still adhere to the Torah Diet, in which we eat mainly plants that are fresh, local, and in season, and then add in enough animal-based products to make us feel good, and satisfied. The amount of animal-based products may vary from person to person, but unless we hear Yahweh's voice telling us otherwise, we should probably err on the low side (and typically much lower than the standard 30-40% animal products in the American diet). This will mean "better mileage" and "less frequent breakdowns" in our bodies, as a result of "following the Manufacturer's specifications."

As children, we often decide what foods we like based on how it tastes (alone). We gravitate towards sugar, and sweets. Then as teenagers we can tend towards alcohol and other intoxicants, because we have not yet learned to pay attention to how we feel later: we only value how we feel at the moment. It is only later, as we grow more mature, that we begin to base our opinions of food on how they make us feel in general. The key to retraining ourselves is simply to ask ourselves not only how the food tastes, but how something makes us feel an hour, or even a day later. If we really take stock of these things, then we have a much easier time cutting the toxins out of our diets, and treating our bodies as the temporary temples they are.

Qorintim Aleph (1 Corinthians) 6:19-20

19 Or do you not know that your body is the temple of the Set-apart Spirit who is in you, whom you have from Elohim, and you are not your own?

20 For you were bought at a price; therefore glorify Elohim in your body and in your spirit, which are Elohim's.

The need to eat animal-based foods is basically a toxic curse, but it is one we cannot really do anything about at

this point. That is, it is a curse we have no choice but to endure, and be glad for. For although we should not be glad for a curse, and although we should not be glad that animals have to die for us, we should be glad and give thanks at each meal that our Elohim loves us and cares about us so much that He values our lives above all the animals, and that He has us sacrifice their lives to remind us of how much we owe to Him, and His Son.

Ivrim (Hebrews) 10:3

3 But in those sacrifices there is a reminder of sins every year.

Blessed forever is Yahweh the Father, and the Lamb of Elohim, who died for our sins.

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Nazarene Israel is reestablishing the original apostolic faith in the modern day. Yahweh tells His people to give, and He is faithful to bless those who cheerfully give to His Son's work (e.g., Exodus 25:2, Malachi 3:10, etc.).

Yeshua also tells us not to store up treasures for ourselves on earth, but to lay up treasures in heaven by being rich toward His work. He says that where we put our treasure, our heart will also be there (Matthew 6).

Shaul (Paul) also tells us that those who are taught should share with those who teach.

Galatim (Galatians) 6:6-9

6 Let him who is taught the word share in all good things with him who teaches.

7 Do not be deceived, Elohim is not mocked; for whatever a man sows, that he will also reap.

8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

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