

NAZARENE ISRAEL

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Studies

Volume One

BY

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May the name of Yahweh be glorified.
In Yeshua's name, amein.

Table of Contents

Preface	5
About Predestination	7
Tree of Knowledge, Tree of Life	17
The Set-apart Names	27
Yeshua: Manifestation of Yahweh	47
Forbidden Images	73
About Sacrifices	101
About Ritual Cleanness	123
About Speaking in Tongues	141
Judges and Judicial Authority	171
Obedience to Government v2.0	187
The Separation of Assembly and State	213
No Other Foundation	223
Cut Your Taxes in Half	237
Re-establishing Righteous Money	253
The Four Different Types of Money	263

Preface

Shalom Nazarene,

Readers sometimes ask me what version of Scripture I use. Unless otherwise noted, I have generally begun with the New King James Version. It is accurate in ninety-nine percent of all cases, except for the fact that it desecrates (i.e., fails to use) the true Hebraic names. Therefore I correct the names to the Hebrew forms and point out wherever else it differs from the source texts.

The nature of this study requires that we focus a lot on those places where the text is mistranslated. When pointing out translational errors, I have tried to display the source texts alongside the English, so that the reader can check things for himself. The Hebrew is quoted from the Hebrew Masoretic Text, which, while not the original, is the text most commonly used by our brothers and sisters in Judah. For the Aramaic, I have usually copied from Greek Textus Receptus (TR) in a block letter font. My reason for using the block letter font (rather than the Aramaic Estrangelo script) is simply that the Estrangelo script can be very unfamiliar and hard to read, and the block letters make the point just as well.

Finally, while I am often asked to provide Western style footnotes (and other Western style cross references), I have typically avoided this practice. I believe Scripture is the highest and best authority on all matters of doctrine. If one cannot understand a point simply by looking at the relevant passage of Scripture, then why reference a man's words?

In the past, both Ephraimites and Jews have paid more attention to the words of men than they have to the Word

of Elohim. I believe this is wrong. My approach, therefore, is simply to show what Yahweh's Word states, and then provide only enough commentary to show how the verses relate to each other. My hope in this is to lead people to focus on His words, rather than my own.

This particular volume is a collection of older studies that were originally published as stand-alone articles in years past. The content is good, but the formatting on some of the articles is old. For almost four years I tried to find time to re-write them start-to-finish as a new study (and with better formatting), but I never had the time. Now that things are getting busier, I decided that we just needed to proof them and get them published.

The grammar and formatting in this collection is less than perfect, and I pray that some day we will have time to re-write them completely, but I also felt that an imperfect collection now would be much better than a re-written study that may never get done. I pray that is the correct decision.

I ask that you please pray to the Father, and ask Him to cause you to prove all things, and hold fast only to that which is good. Please email your loving comments and suggestions to contact@nazareneisrael.org

May Yahweh lead all of us into His perfect truth.

Norman B. Willis
In the Dispersion
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About Predestination

One of Scripture's very first lessons is that, left to our own devices, we humans have an inherent tendency to make the wrong kinds of choices. We choose what will feel good to our flesh, rather than what is right.

B'reisheet (Genesis) 3:6

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.

In addition to being a historical, literal woman, the great matriarch of all mankind is also symbolic of Israel. Even though the woman was deceived, it also seems clear that she exercised a personal free will right to choose.

That men and women do have free will choice is clear. However, do men have nothing more than free will choice? Kepha (Peter) tells us that Yeshua's ministry was foreordained before the foundation of the world.

Kepha Aleph (1 Peter) 1:20-21

20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

21 who through Him believe in Elohim, who raised Him from the dead and gave Him glory, so that your faith and hope are in Elohim.

If Yeshua's role in history was foreordained from before the foundation of the world, then the rest of mankind's actions have to be more than just the results of free will choice. Although Yeshua was in the right place at the

right time in order to fulfill the prophecies, if the rest of mankind's actions are not scripted, then how can Yahweh know that His people will be where they need to be, when they needed to be there, in order for His prophetic words to be fulfilled?

Ephesim (Ephesians) 1:3-6

3 Blessed be the Elohim and Father of our Master Yeshua Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah,

4 just as He chose us in Him before the foundation of the world, that we should be set apart and without blame before Him in love,

5 having predestined us to adoption as sons by Yeshua Messiah to Himself, according to the good pleasure of His will,

6 to the praise of the glory of His grace, by which He made us accepted in the Beloved.

It makes no sense that Yahweh would leave the fulfillment of His word to chance. Shaul (Paul) even tells us that our adoption as sons is predestined. However, if our adoption as sons is predestined, then at the highest level, none of us really makes a choice to accept or reject Yeshua. At the highest level our choice to accept salvation has to be something that is given to us as a gift, such that we cannot reject it.

Qorintim Aleph (1 Corinthians) 4:7

7 For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?

We know that Scripture is full of paradoxes, but how can Scripture speak both of a man's free will choice, and also

of a man's predestination to the adoption as sons? If a man can theoretically choose between right and wrong, then how can his predestination be certain?

The solution is that Yahweh sits outside of time, and already knows everything that will happen before it happens. He has already written the events of our days in His book.

Tehillim (Psalms) 139:16

16 Your eyes saw my substance, being yet unformed, and in Your book they all were written, the days fashioned for me, when as yet there were none of them.

To make sure His prophecies will be fulfilled, Yahweh predetermined everything that will ever happen. This is so much the case that He even knows when the deer and the wild mountain goats will bear their young.

Iyob (Job) 39:1-2

1 "Do you know the time when the wild mountain goats bear young? Or can you mark when the deer gives birth?

2 Can you number the months that they fulfill? Or do you know the time when they bear young?"

Some people think there is a logical conflict between predestination and free will choice, but in reality there is no conflict. This is because predestination is big enough to account for man's free will choice. This theory says Yahweh already knows who is and is not predestined to the adoption as sons, because He sits outside of time, and has already seen every decision we will ever make. He has allowed things to go a certain way, in order to fulfill His perfect will.

Romim (Romans) 8:28-30 (from NASU)

28 And we know that Elohim causes all things to work together for good to those who love Elohim, to those who are called according to His purpose.

29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;

30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Yahweh knew ahead of time that the house of Judah would reject Yeshua. He foreknew that Judah would be blinded for a time, and for a purpose. He even foreknew that one day the Jews would accept Yeshua, for His calling on His people is irrevocable.

Romim (Romans) 11:28-32

28 Concerning the Good News they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

29 For the gifts and the calling of Elohim are irrevocable.

30 For as you were once disobedient to Elohim, yet have now obtained mercy through their disobedience,

31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

32 For Elohim has committed them all to disobedience, that He might have mercy on all.

Although our Jewish brethren exercised their free will choice to reject Yeshua, it came as no surprise to Yahweh Elohim. He not only foreknew that the house of

Judah would make the wrong choice, but He also allowed it, so that His prophetic word could be fulfilled. Everything happened just as Yahweh Elohim had planned before the earth was even created, and yet this does not relieve us of our personal responsibilities.

Romans 9:16-24 (adapted from NASU)

16 So then it is not of him who wills, nor of him who runs, but of Elohim who shows mercy.

17 For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

19 You will say to me then, "Why does He still find fault? For who has resisted His will?"

20 But indeed, O man, who are you to reply against Elohim? Will the thing formed say to him who formed it, "Why have you made me like this?"

21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

22 What if Elohim, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

23 And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

24 even us, whom He also called, not from among Jews only, but also from among the Gentiles.

However, while Yahweh predestined what would happen with Judah, He also predestined what would happen among the Ephraimite people.

Romans 9:25-28 (adapted from NASU)

25 As He says also in Hosea,

"I will call those who were not My people, 'My people,' and her who was not beloved, 'Beloved.'"

26 "And it shall be in the place where it was said to them, 'You are not My people,' there they shall be called sons of the Living Elohim."

27 Isaiah cries out concerning Israel,

"Though the number of the sons of Israel be like the sand of the sea, it is the remnant that will be saved;

28 For Yahweh will execute His word on the earth, thoroughly and quickly."

(NASU corrected for names)

If Yahweh has plans for His people to fulfill, then it only makes sense that the free will choice He gives us is the free will choice that works perfectly into His plans.

Ephesim (Ephesians) 1:11

11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will...

The things Yahweh Elohim is doing are all just a part of a hidden wisdom that He has predestined from before the beginning of the ages.

Qorintim Aleph (1 Corinthians) 2:6-7

6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;

7 but we speak Elohim's wisdom in a mystery, the hidden wisdom which Elohim predestined before the ages to our glory...

(NASU corrected for names)

If our inheritance has been predestined according to Yahweh's grand purpose, then our choices must be in line with His will. In fact, Shaul tells us that all of our free will choices, including our choice to accept or reject Yeshua, were established according to Yahweh's purposes even before time began.

Timotheus Bet (2 Timothy) 1:8-9

8 Therefore do not be ashamed of the testimony of our Master, nor of me His prisoner, but share with me in the sufferings for the Good News according to the power of Elohim,

9 who has saved us and called us with a set-apart calling, not according to our works, but according to His own purpose and grace which was given to us in Messiah Yeshua before time began...

If we are willing to accept it, Yahweh is so completely sovereign that not even a sparrow falls to the ground unless He wills it. Even the number of hairs on our head has all been predetermined for us.

Mattithyahu (Matthew) 10:29-30

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

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

When first exposed to predestination, the concept can seem unsettling, and even frightening. However, once we get used to the idea, then we can begin to relax into the knowledge that Yahweh is completely sovereign over the universe. Nothing that happens ever took place by chance, but only by His good pleasure. When we realize this, then we can begin to relax into the the knowledge that Yahweh has everything perfectly in

control, and that His perfect will is always being done, on earth as it is in heaven.

Yeshayahu (Isaiah) 46:9-10

9 Remember the former things of old, for I am Elohim, and there is no other; I am Elohim, and there is none like Me,

10 Declaring the end from the beginning, and from ancient times things that are not yet done, saying, 'My counsel shall stand, and all My pleasure I will do...'

If Yahweh is so completely in charge of the world that nothing ever happens apart from His will, then it is our duty to praise Him; for it was purely by His mercy and perfect will that He has given us the wonderful portion and inheritance that He has.

Devarim (Deuteronomy) 32:8-9

8 When the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel.

9 For Yahweh's portion is His people. Jacob is the place of His inheritance.

He could just as easily have given us our portion out in the nations. However, He chose us, and loves us first, and gave us eternal life. Therefore, how great is our debt to Him?

Once we realize how completely in charge Yahweh is, true humility becomes much easier. Also, it becomes clear that when faced with overwhelming problems, whether as individuals, or as a nation, the first thing we need to do is to turn to Him in prayer.

Divre HaYamim Bet (2 Chron.) 7:13-14

13 When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people,

14 if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

While Satan is the one who causes all of the problems, no problem exists, but that Yahweh our Elohim allows it. And therefore, in order to turn problems away, we need to turn to Him, and seek Him first.

When we understand how scripted life is, then we can give thanks for all things.

Thessaloniqim Bet (2 Thess.) 2:13-14

13 But we are bound to give thanks to Elohim always for you, brethren beloved by Yahweh, because Elohim from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

14 to which He called you by our Good News, for the obtaining of the glory of our Master Yeshua Messiah.

Tree of Knowledge, Tree of Life

Revelation 22:14 tells us that those who perform His commandments will have the right to the Tree of Life, that they may enter into the gates of the city (Renewed Jerusalem).

Hitgalut (Revelation) 22:14-15

14 Blessed are those who do His commandments, that they may have the right to the Tree of Life, and may enter through the gates into the city.

15 But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

But what does this Tree of Life symbolize? And, why would it be important? To find out, let's look at the Tree of Life in the Garden of Eden.

Yahweh Elohim planted a garden eastward in Eden, and there He put the man whom He had formed.

B'reisheet (Genesis) 2:8-9

8 Yahweh Elohim planted a garden eastward in Eden, and there He put the man whom He had formed.

In this garden, Yahweh Elohim made every tree grow that is pleasant to the sight, and good for food. In other words, Adam and Havvah (Eve) would have everything they needed there.

9a And out of the ground Yahweh Elohim made every tree grow that is pleasant to the sight and good for food.

Additionally, Yahweh put two special trees in the midst of the Garden of Eden. These two special trees were called the Tree of Life, and the Tree of the Knowledge of Good and Evil.

9b The Tree of Life was also in the midst of the garden, and the Tree of the Knowledge of Good and Evil.

Yahweh told Adam that he could eat freely from every tree (including the Tree of Life) but that he could not eat from the Tree of the Knowledge of Good and Evil, for in the day he partook of it he would surely die.

B'reisheet (Genesis) 2:15-17

15 Then Yahweh Elohim took the man and put him in the garden of Eden to tend and keep it.

16 And Yahweh Elohim commanded the man, saying, "Of every tree of the garden you may freely eat;

17 but of the Tree of the Knowledge of Good and Evil you shall not eat, for in the day that you eat of it you shall surely die."

However, the Adversary tempted the woman, showing her that the tree was good for food, it was pleasant to the eyes, and it was desirable to make one wise. Thus, even though Yahweh had put the tree off limits, the idea seemed good in her eyes, and so she bit.

B'reisheet (Genesis) 3:6a

6a 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.

Rather than obeying Yahweh's commandment, Havvah (Eve) partook of the Tree of the Knowledge of Good and Evil by deciding to do what seemed good in her own eyes. This is the very thing Scripture commands us not to do, over and over again.

Bemidbar (Numbers) 15:39-40

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."

Rather than do what seems good or right in our own eyes (or in the sight of other men), we must first seek Yahweh our Elohim, and do what seems good in His sight. We must be careful not to use our limited intellect to figure out what seems 'right' to us, or to listen to our own heart, for Yahweh tells us that the heart is desperately wicked, and selfish, and that it will lead us to make the wrong choices every time.

Yirmeyahu (Jeremiah) 17:9

9 "The heart is deceitful above all things, and desperately wicked.

Who can know it?"

Rather than hearing and obeying Yahweh's commands, the woman leaned upon her own understanding, and did what seemed right in her own eyes, just as Israel does continually.

Mishle (Proverbs) 3:5-6

5 Trust in Yahweh with all your heart,
And lean not on your own
understanding;

6 In all your ways know Him,
And He shall direct your paths.

It was the very act of using her own human intellect to decide what was 'good' and 'not good' that led to the great fall from favor (grace). In other words, it was the act of making decisions apart from Yahweh that was sin.

If our job as Nazarene Israelites is to learn how to overcome the world, then what is the world? Yochanan (John) tells us that all that is in the world represents the lust of the flesh, the lust of the eyes, and the pride of life.

Yochanan Aleph (1 John) 2:16-17

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

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

If all that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life, then these are the very things that we are to overcome, with His help.

There are parallels between what Havvah desired in the Tree of the Knowledge, and what Yochanan tells us is in the world.

Good for food (stomach) = Lust of the flesh

Pleasant to the eyes = Lust of the eyes

Desirable to make one wise = Pride of life

The Tree of the Knowledge of Good and Evil, then, is symbolic of the pleasures and gratifications of the material world. While the things of the world are desirable, and while Yahweh desires to give us all of these good things, it is important that we go about obtaining them the right way.

Mattithyahu (Matthew) 6:31-33

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."

Yahweh desires to give us all good things, if we will patiently serve Him. While focusing on obeying Him, we must patiently and joyfully pray, with thanksgiving.

Phillipim (Philippians) 4:6-7

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

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

The Tree of Life and the Tree of the Knowledge of Good and Evil were "in the midst" of the garden. That is, they were in the center.

B'reisheet (Genesis) 2:9b

9b The Tree of Life was also in the midst of the

garden, and the Tree of the Knowledge of Good and Evil.

If the Garden of Eden represents our lives here in this world, the Tree of Life represents the eternal reward we receive when we obey Him. This is central to Yahweh's purpose and will for us.

The Tree of the Knowledge represents our natural human inclination to make our own decisions, based upon what we think is 'good' or 'evil.' This innate natural tendency is central to our being, but it must be overcome.

To partake of the Tree of the Knowledge of Good and Evil means that instead of hearing and obeying Yahweh's voice and keeping His commandments, we choose instead to make up our own minds about what 'good' and 'evil' are. In essence, the Tree of the Knowledge of Good and Evil represents our natural fleshly desire to 'do our own thing,' and to make our own decisions.

As natural as it is, to partake of the Tree of Knowledge plays right into the hands of Satan. This is precisely why Satan tempted the woman to partake of the tree.

In 1904, the father of modern Satanism, an Englishman named Aleister Crowley, wrote his "Book of the Law," which he claimed was dictated to him by Satan himself. The first rule in his Book of the Law was:

“Do as thou wilt’ shall be the whole of the Law.”

The idea Satan wants us to 'bite' is that we should not listen for Yahweh's voice or keep His commandments, but that we should do our own will instead.

According to Aleister Crowley and his self-appointed disciple, Professor Timothy Leary, we should always 'do our own thing.' This is because our will and Yahweh's will are at loggerheads. Thus, if we do our own thing, we will neither hear nor obey Yahweh.

In some Christian circles, hearing and obeying Yahweh's voice is sometimes called, "abiding in Him." It is also called "walking with Him." What it means to 'walk with Him' is that we listen closely for His voice to tell us what to say, what to do, and even when and how to do it. We no longer make decisions for our own selves, but seek His direction and guidance in everything.

Yeshayahu (Isaiah) 30:20-21

20 And though Yahweh gives you

The bread of adversity and the water of affliction,

Yet your teachers will not be moved into a corner anymore,

But your eyes shall see your teachers.

21 Your ears shall hear a word behind you, saying,

"This is the way, walk in it,"

Whenever you turn to the right hand

Or whenever you turn to the left.

When we become saved, we are to hand over control of our lives to Him. We 'hand him the steering wheel,' so to speak. Or, as the proverb of our fathers says, "If God (Elohim) is your co-pilot, switch seats."

Learning to hear and obey Yahweh's voice is not a 'one-time' event, after which we will always perfectly hear and obey His voice. Rather, it is a continuous learning process, and it takes an ever-increasing level of effort, commitment and dedication in order to pass the next level of tests. This is because what Yahweh wants is not

for us to have 'easy street' and 'Christian comfort zones,' but He gives us an opportunity to grow and develop our character.

Even though the stakes go up all of the time, Shaul reminds us that Yahweh does not want to crush us, but only to challenge us. He will never give us anything more than we can handle. Therefore, along with the trial or the temptation, Yahweh will also give us a solution or a way of escape.

Qorintim Aleph (1 Corinthians) 10:12-13

12 Therefore let him who thinks he stands take heed lest he fall.

13 No temptation has overtaken you except such as is common to man; but Elohim is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

The reason the Havvah failed the test is that she was listening to the voice of temptation; and then perhaps without thinking, did what was good in her eyes.

Once we have been restored to favor through Yeshua, Yahweh is able to keep us from falling.

Yehudah (Jude) 24-25

24 Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy,

25 To Elohim our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever, amein.

The way we can keep from falling is to safeguard our abiding relationship in Him, neither running ahead, nor falling behind.

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."

Yeshua is the Vine. By abiding carefully in Him, we have access to the Tree of Life, and may enter the gates into the city.

Hitgalut (Revelation) 22:14-15

14 Blessed are those who do His commandments, that they may have the right to the Tree of Life, and may enter through the gates into the city.

15 But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

May we all be blessed to hear and obey His voice in all situations, and learn to overcome the temptations of the flesh that are placed before us, with His help, so that we might abide in His favor forever.

In Yeshua's name, amen.

The Set-apart Names

In Psalms 7:17, David told us that he sang praises to the name of Yahweh Most High.

Tehillim (Psalms) 7:17

17 I will praise Yahweh according to His righteousness, and will sing praise to the name Yahweh Most High.

The Psalms tell us that Yahweh set upon high those who know (and call upon) His name.

Tehillim (Psalms) 91:14-16

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.

15 He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.

16 With long life I will satisfy him, and show him My salvation."

Joel tells us that when a great future disaster comes upon Israel, whoever calls upon the name of Yahweh shall be saved.

Yoel (Joel) 2:32a

32a And it shall come to pass that whoever calls on the name of Yahweh shall be saved.

Zechariah tells us that Yahweh saves those who call upon His name during times of distress.

Zechariah 13:9

9 "I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them. I will say, 'This is My people'; and each one will say, 'Yahweh is my Elohim.'"

Again and again, Yahweh tells us that He will save those who call upon His name. Therefore, doesn't it make sense that we should call upon it? And how can we call upon it, unless we know what it is?

However, before we talk about what Yahweh's name is, let us talk a little bit more about what a 'name' is, in Hebraic thought. As in English, one's 'name' is not only the physical sound, but also one's reputation. Here is how Strong's Hebrew Concordance defines it:

H8034 *shem* (shame); a primitive word [perhaps rather from H7760 through the idea of definite and conspicuous position; compare H8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character:
KJV - base, [in-] fame [-ous], named (-d), renown, report.

Scripture tells us that we want to maintain a good name, because it is our reputation to the world.

Tehillim (Proverbs) 22:1

1 A good name is to be chosen rather than great riches; loving favor rather than silver and gold.

The Hebrew word for 'name' is "*shem*" (שֵׁם). However, the same consonants are also used in two other closely related words, 'put' ("*sahm*" שָׂם) and 'heavens' ("*shamayim*" שָׁמַיִם). Notice the word plays built right

into the Hebrew, as we read that Yahweh told Aharon and his sons to put (יְהוָה) His heavenly (שְׁמֵי שָׁמַיִם) name (יְהוָה) on the children of Israel, as a blessing to them.

Bemidbar (Numbers) 6:22-27

22 And Yahweh spoke to Moshe, saying:

23 "Speak to Aharon and his sons, saying, 'This is the way you shall bless the children of Israel. Say to them:

24 "Yahweh bless you and keep you;

25 Yahweh make His face shine upon you, and be gracious to you;

26 Yahweh lift up His countenance upon you, and give you peace."

27 "So they shall put My name on the children of Israel, and I will bless them."

The glorification and the exaltation of His name is so important to Him that He raised up Pharaoh, so that His name would be glorified when Pharaoh was cast down.

Shemote (Exodus) 9:16

16 But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth!

This is exactly what happened. More than three thousand years after Yahweh cast Pharaoh down, the world still hears about how it happened in movies like 'The Ten Commandments' and 'Prince of Egypt.' So again, if Yahweh's name is so important to Him that He even raises up great kings and then casts them down just so that His name will be glorified, then should we not only know what His name is, but also be careful to call Him by it?

In the Tanach (the 'Old' Covenant), we see how ancient Israelites tried to honor the Creator's desire that His name be known by using it in everyday greetings. For example, the New King James Version tells us:

Root (Ruth) 2:4

4 Now behold, Boaz came from Bethlehem, and said to the reapers, "Yahweh be with you!"
And they answered him, "Yahweh bless you!"

We can see clearly that Yahweh's name was used in everyday greetings back in Tanach times. We also see that men called on Yahweh's name in Torah times.

B'reisheet (Genesis) 12:8

8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to Yahweh and called on the name of Yahweh.

So how is it that we went from using Yahweh's name in everyday greetings (in ancient times) to how it is today, that men either do not know Yahweh's name, or they are told not to use it?

The third commandment very explicitly tells us not to take Yahweh's name in vain. Most people are familiar with a rendition similar to how the New King James Version puts it, with the name 'Lord' instead of Yahweh's name:

Shemote (Exodus) 20:7 (NKJV)

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

However, is it alright to use the name 'Lord' instead of Yahweh? Many believers know that the commandment not to take His name in vain means 'not to swear falsely,' and also 'not to use His name in an irreverent manner.' However, there is also a deeper level of meaning here.

The word 'vain' is Strong's OT #7722, 'lashav' (לשוֹע). Strong's tells us that this word means 'desolating.' This can happen when something is let 'lie in ruins,' or when it is 'made useless,' perhaps through deception.

Strong's H7723 shav' (shawv); or shav (shav); from the same as H7722 in the sense of desolating; evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjective), uselessness (as deceptive, objective; also adverbially, in vain):

If we are willing to accept it, what this shows is that the third commandment is not just a commandment not to misuse the Divine Name. Rather, it also commands us not to allow the Divine Name to become 'desolate,' to 'lie in ruins,' or to 'become useless' through lack of use, or through a deception. However, if we are willing to accept it, this is precisely what many believers do, perhaps completely unknowingly or unintentionally.

This point can be difficult to spot when we are reading Scripture in English, because the English meanings tend to camouflage the true meanings in Hebrew. However, when we study Scripture in the original Hebrew, we find that not only is the Creator's name not 'Lord'—but that 'Lord' has another meaning altogether (and not a good one). As we will see later, "the Lord" is a different deity altogether.

<p>Jeremiah 23:26-27 26 How long will this be in the heart of the prophets who prophesy lies? Indeed they are prophets of the deceit of their own heart, 27 who try to make My people forget My name by their dreams which everyone tells his neighbor, as their fathers forgot My name for Baal.</p>	<p>(26) עַד מָתַי הִיֵּשׁ בְּלִב הַנְּבִאִים נְבִיאֵי הַשֶּׁקֶר וַיְנַבְּאִי תַרְמַת לִבָּם : (27) הַחֲשָׁבִים לְהַשְׁכִּיחַ אֶת עַמִּי שְׁמִי בְּחִלּוֹמֹתָם אֲשֶׁר יִסְפְּרוּ אִישׁ לְרֵעֵהוּ כְּאֲשֶׁר שָׁכְחוּ אֲבוֹתָם אֶת שְׁמִי בַבַּעַל</p>
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Jeremiah tells us that our fathers forgot Yahweh's name for the name of the ancient Canaanite deity Ba'al (בַּעַל). As we will see, the name Ba'al means precisely 'lord.'

H1168 Ba'al (bah'-al); the same as H1167; Baal, a Phoenician deity: -Baal, (plural) Baalim.

When we look up the reference at H1167, we see that the name Ba'al can mean 'lord.'

H1167 ba'al (bah'-al); from H1166; a master; hence, a husband, or (figuratively) owner (often used with another noun in modifications of this latter sense).

KJV - archer, babbler, bird, captain, chief man, confederate, have to do, dreamer, those to whom it is due, furious, those that are given to it, great, hairy, he that hath it, have, horseman, husband, lord, man, married, master, person, sworn, they of.

In fact, Ba'al (בַּעַל) is a term commonly used for any master, owner, or 'lord' of a house. For example, in Exodus 22:8, the 'lord of the house' is the "ba'al ha-beit" (בַּעַל הַבַּיִת).

<p>Exodus 22:8 8 If the thief is not found, then the lord of the house shall be brought to the judges to see whether he has put his hand into his neighbor's goods.</p>	<p>אִם לֹא יִמָּצָא הַגָּנוֹב וְנִקְרַב בַּעַל הַבַּיִת אֶל הַשֹּׁפְטִים אִם לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ</p>
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But if Ba'al is a common title for a master or an owner, then why does Yahweh not want us to use this title with regards to Him? It is because it is not His name.

Yahweh's name is not 'Master,' 'Lord' or 'God' any more than 'President' or 'Prime Minister' is any human being's name. While we might think we are being respectful to call a man 'Mister President,' if he then asks us to call him by his name (rather than his title), but still we call him 'President' (or 'Prime Minister'), then we are actually showing him disrespect, because we are not listening to him, nor obeying him.

There are other reasons as well. Ba'al is universally recognized as the name of an ancient Canaanite deity. To use the name Ba'al in reference to Yahweh is to call Him by the name of an idol, yet this is precisely what many believers do. Since 'Lord' means Ba'al, when we call Yahweh by the name 'Lord' we allow His name to lie in ruins, and His name becomes useless because of a deception. This is what the third commandment tells us not to do.

Hosea also tells us that our fathers have forgotten Yahweh's name for Ba'al (The Lord). This would seem to indicate that they are two different deities. He also says that when we are taken to Him in marriage, that we will no longer call Him 'Lord,' but "Ishi" (My Man).

<p>Hoshea 2:16-17 16 "And it shall be, in that day," says Yahweh, "That you will call Me 'Ishi' (My Man), and no longer call Me 'My Baal' (My Lord), 17 For I will take from her mouth the names of the Baals, and they shall be remembered by their name no more.</p>	<p>(16) וְהָיָה בַיּוֹם הַהוּא נֶאֱמַר יְהוָה תִּקְרָאֵי אִישִׁי וְלֹא תִקְרָאֵי לִי עוֹד בְּעַלְי : (17) וְהִסַּרְתִּי אֶת שְׁמוֹת הַבְּעָלִים מִפִּיהָ וְלֹא יִזְכְּרוּ עוֹד בְּשֵׁמָם</p>
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Yahweh does not want His bride to call Him 'Baal' (Lord). He wants His bride to call Him 'Ishi' (My Man), because there is more intimacy in this name.

So if our Creator does not like to be called 'Lord,' then what is our Creator's name? Certainly we must know what His name is, if we are to praise His name, and make it known in all the earth.

There is an argument that the Creator's name is "I am," and there are also arguments for other spellings and pronunciations for the Creator's name. However, Yahweh tells us that His name is Yahweh. He tells us that this is His name forever, and that it is a memorial to all of our generations.

<p>Exodus 3:15 15 Moreover Elohim said to Moshe, "Thus you shall say to the children of Israel: 'Yahweh Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitzhak, and the Elohim of Yaakov, has sent me to you. This is My name forever, and this is My memorial to all generations.'</p>	<p>וַיֹּאמֶר עוֹד אֱלֹהִים אֶל מֹשֶׁה כֹּה תֹאמַר אֶל בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם אֲזַיְה שְׁמִי לְעֹלָם וְזַיְה זְכָרִי לְדֹר דָּר</p>
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Remembering that Hebrew reads from right to left, the name Yahweh is spelled Yod-Hay-Vav-Hay (יהוה). There is no way to pronounce this as 'Lord.'

Most mainstream commentators have rendered the pronunciation of יהוה as 'Jehovah.' However, this cannot be correct, as there has never been any letter 'J' (or any 'J' sound) in Hebrew.

Since the third commandment tells us not to allow His name to lie in ruins, and since Yahweh tells us that He will not hold anyone guiltless who misuses His name, there is naturally a great deal of passionate debate about how exactly His name is best pronounced. I do not take issue with anyone's personal conviction about how Yahweh's name is to be pronounced, so long as they are doing their best, as they feel convicted.

There are several traditional pronunciations for יהוה, but the main pronunciations are 'Yahweh,' 'Yahuweh,' 'Yehovah' and others. A lot of the difficulty comes in

because the third letter (ו) can sound either like an “oo” (letter U), a ‘W,’ or like a ‘V,’ depending on context.

- י Letter Yod. Sounds like “yee”
- ה Letter Hay. Sounds like “h” (H)
- ו Letter Vav. Sounds like ‘oo,’ ‘w,’ or ‘v’
- ה Letter Hay. Sounds like “h” (H)

Perhaps ninety percent of all Hebrew scholars agree that the name יהוה is probably correctly pronounced either ‘Yahweh’ or ‘Yahuweh.’ This is also how the Samaritans still pronounce His name.

Alternately, if we believe that the vowel points in the Masoretic Text (modern Hebrew Tanach) are accurate, then we would probably believe His name is pronounced ‘Yehovah’ (יהוה) as this is the sound that the consonants and vowel points (יהוה) make.

- י Sounds like “yee” or “yuh”
- ה Sounds like “h” (“o” sound is assumed)
- ו Sounds like ‘va’
- ה Final ‘h’ sound (soft)

However, since vowel points do not show up in Hebrew documents until the Middle Ages, this reading is highly suspect, and cannot be proven.

Without vowel points, Yahweh or Yahuweh is the most likely reading. However, since no one really knows (or can know) exactly how Yahweh’s name is pronounced, I take no issue with anyone who feels convicted of a different pronunciation. In fact, it may be that Yahweh left the pronunciation of His name deliberately vague, so that He could see how His people treat each other when there is an important point of disagreement.

The Messiah's Name

Scripture also tells us that there is only one name given under Heaven among men, by which men must be saved.

Ma'asim (Acts) 4:12

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

In the West, our Messiah is commonly called 'Jesus Christ.' However, the title 'Christ' is not a Hebrew term. Since the Greeks incorporated foreign elohim (gods) into their pantheon, and since Alexander's empire had extended all the way to India, there is some speculation that the term 'Christ' may perhaps be a derivation of 'Krishna,' a Hindu war god.

The Hebrew term for Messiah is 'Mashiach' (מָשִׁיחַ), and it refers to someone who has been anointed to a specific task or role. King David and King Shaul were also anointed ones.

<p>1 Samuel 26:16 16 This thing that you have done is not good. As Yahweh lives, you deserve to die, because you have not guarded your master, Yahweh's anointed.</p>	<p>(16) לֹא טוֹב הַדְּבָר הַזֶּה אֲשֶׁר עָשִׂיתָ חַי יְהוָה כִּי בָנִי מֹות אַתָּם אֲשֶׁר לֹא שָׁמַרְתֶּם עַל אֲדֹנֵיכֶם עַל מָשִׁיחַ יְהוָה</p>
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English speakers tend to place little emphasis on words and their sounds, typically believing that names are generally irrelevant: Shakespeare said that "A rose by

any other name smells just as sweet.” However, this is not Scriptural. In Hebraic thought, words and their sounds are very important, for it was by words that the Creator called the world into being. In science, ‘String Theory’ is now used to explain how all matter is essentially just energy that resonates at particular frequencies: in other words, at different sonic vibrations. If one changes the specific frequency the energy resonates at, the energy takes on a different form. In other words, if one changes the sound, one changes the nature of the matter. And so too is it with the Messiah’s name.

The name ‘Jesus’ cannot be the Messiah’s real Hebrew name, as there has never been any letter ‘J’ (or any ‘J’ sound) in the Hebrew language. However, if there is only one name under heaven given among men by which we must be saved, then what is that name?

Hebrews normally give their children Scriptural names, and there are two interesting typos in the King James Version which show us the Messiah was actually given the same name as Joshua the son of Nun, because they use the name ‘Jesus’ to refer to things that Joshua the son of Nun did.

Ma’asim (Acts) 7:45 (KJV)

45 Which also our fathers that came after brought in with Jesus [sic] into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David.

Ivrim (Hebrews) 4:8 (KJV)

8 For if Jesus [sic] had given them rest, then would he not afterward have spoken of another day.

Both of these passages use the name ‘Jesus,’ but they speak of things that pertain to the life story of Joshua, the son of Nun. However, since the translators who took the Renewed Covenant writings out of the original Hebrew and/or Aramaic (and put them over into Greek) probably had very little knowledge of the Tanach (‘Old’ Covenant), they probably mistook the reference to Joshua as a reference to the Messiah.

Yehoshua the son of Nun was originally named ‘Hoshea’ (הוֹשֵׁעַ), which means ‘salvation’ (Numbers 13:8, 16). However, Moshe (Moses) called Hoshea ‘Yah-Hoshea’ (יְהוֹשֻׁעַ). This name means a number of different things, including ‘Yahuweh saves’ and ‘the salvation of Yahuweh.’

<p>Numbers 13:16b 16b And Moshe called Hoshea the son of Nun, Yehoshua.</p>	<p>וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן נוּן יְהוֹשֻׁעַ :</p>
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Notice when Moshe renamed Hoshea ‘Yah-Hoshea,’ the vowels all changed. ‘Yah’ became ‘Yeh,’ and ‘Hoshea’ became ‘Hoshua.’ Yet because Hebrew grammar works differently than English grammar does, this name still means ‘Yahuweh saves,’ or ‘the salvation of Yahuweh.’

Hebrews frequently abbreviate names because they prize economy of effort. Joshua’s name is only spelled in its full six letter form (יְהוֹשֻׁעַ) twice. It appears once in Deuteronomy 3:21, and then in Judges 2:7, where it is spelled both in its six letter form (יְהוֹשֻׁעַ) and in its abbreviated five letter form (יְהוֹשֻׁעַ). This shows us that contractions are ‘kosher’ in Hebraic thought.

<p>Judges 2:7 7 So the people served Yahweh all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of Yahweh which He had done for Israel.</p>	<p>וַיַּעֲבֹדוּ הָעָם אֶת יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְ וְכָל יְמֵי הַזִּקְנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרָי יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל מַעֲשֵׂה יְהוָה הַגְּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל</p>
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Because the vowel points change, יְהוֹשֻׁעַ and יְהוֹשֻׁעַ are both pronounced the same way.

However, while the ancient pronunciation of Joshua's name in the Tanach never changed, the contemporary usage of Joshua's name did.

Earlier we saw how Israelites in ancient times kept the third commandment (not to let His name lie in ruins) by speaking His name in greetings and blessings (as in Ruth 2:4). Further, the Priesthood was told to bless the children of Israel aloud in Yahweh's name.

Bemidbar (Numbers) 6:22-27

22 And יהוה spoke to Moses, saying:

23 "Speak to Aharon and his sons, saying, 'This is the way you shall bless the children of Israel. Say to them:

24 " יהוה bless you and keep you;

25 יהוה make His face shine upon you,

And be gracious to you;

26 יהוה lift up His countenance upon you, and give you peace."

27 "So they shall put My name on the children of Israel, and I will bless them."

When the Jews went into exile in Babylon, the Levitical priestly lineage was lost. Because someone had to serve the Jews spiritually, the rabbinical order arose. However, the rabbinical order also brought a large number of other man-made traditions into Judaism at this time.

Marduk was the chief elohim (god) of the Babylonians. During the time Judah was in exile, the Babylonians considered Marduk's name so 'holy' that it was not to be pronounced. Instead, the people were to call him 'Bel' (meaning 'Lord'). If we compare this Babylonian term Bel (Lord) to Ba'al (Lord), we can see that they are both the same word (Lord).

While history does not record how it happened, legend holds that the Babylonians ridiculed the Israelites for pronouncing Yahweh's name aloud, calling them 'Yahoos.' Since the rabbis felt it was important to keep Yahweh's name from being taken in vain (even by the Babylonians) they instituted a ruling that Yahweh's name could no longer be pronounced. Instead, they ruled that the Jews should use the substitute term 'Adonai' (Master), and the term HaShem (the Name) was approved as a substitute. Yet substituting the term Master or Lord transgresses the intent of the Third Commandment, which tells us not to let Yahweh's name lie in ruins, and not to make it useless, either by a lack of use, or by deception (or substitution).

Strong's H7723 shav' (shawv); or shav (shav); from the same as H7722 in the sense of desolating; evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjective), uselessness (as deceptive, objective; also adverbially, in vain):

Taking matters one step further, the rabbis also altered Joshua's name. In Hebraic thought, names beginning in יה ('Yah') or יהו ('Yahu' or 'Yeho') are considered to contain the Divine Name. Therefore, perhaps with the very best of intentions of keeping Yahweh's name from being taken in vain, the rabbis ruled that any name beginning with יה or יהו (such as יהושע) should have the Hay (ה) removed. Thus Joshua's name יהושע took on a different form.

As we saw in Judges 2:7, Joshua's name is spelled in two different ways: יהושע and יהושוע. By using the six-letter form, but deleting the letters Hay and Vav (הו) in order to hide Yahweh's name, Joshua's name is then spelled ישוע, and due to the rules of Hebrew grammar the vowel points also change.

יהושע = Yehoshua
 יהושוע = Yehoshua
 יהושוע = Yehoshua
 ישוע = Yeshua

This shortened four letter form, 'Yeshua' (ישוע) is the one commonly used in Scripture after the Babylonian Exile. For example, Ezra 3:2 explains how Yeshua the son of Yehotzadak, the first high priest of the Second Temple, built an altar to Yahweh.

<p>Ezra 3:2 2 Then Yeshua the son of Yotzadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the Elohim of Israel, to</p>	<p>וַיִּקְם יֵשׁוּעַ בֶּן יוֹצָדָק וְאַחָיו הַכֹּהֲנִים וְזֵרְבָבֶל בֶּן שְׁאֵלְתִּיאֵל וְאַחָיו וַיִּבְנוּ אֶת מִזְבֵּחַ אֱלֹהֵי יִשְׂרָאֵל </p>
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<p>offer burnt offerings on it, as it is written in the Torah of Moshe, the man of Elohim.</p>	<p>לְהַעֲלוֹת עָלָיו עֹלוֹת כִּכְתוּב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים</p>
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Sometimes those who do not speak Hebrew reject the idea that the name Yehoshua can begin with a ‘Yeh’ sound. This argument is usually based on John 5:43, which tells us Yeshua came in His Father’s name.

Yochanan (John) 5:43

43 “I have come in My Father’s name, and you do not receive Me. If another comes in his own name, him you will receive.”

According to this line of reasoning:

1. since Yeshua came in His Father Yahuweh’s name, and since
2. Yahuweh’s name begins with a ‘Yah’ when spelled in English, then
3. Yeshua’s name must also begin with a ‘Yah’ (and not a ‘Yeh’) in English; and therefore
4. the spelling Yeshua is wrong, and those calling on the name Yeshua are not saved, according to the dictates of Acts 4:12.

Ma’asim (Acts) 4:12

12 “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

The problem is that Hebrew pronunciation does not adhere to the English rules of grammar. Further, even if it hypothetically did, English assigns different sounds to the same word when placed in different contexts. For

example, the word 'potent' sounds different when it is part of the larger word 'omnipotent.' Also, the diphthong 'ough' takes on different pronunciations when used in the words 'bough,' 'cough,' 'through' and 'trough.' In much the same way, the vowel sounds assigned to different consonants in Hebrew can also change, when the consonants within the word are changed.

If we read John 5:43 in its greater context, we can also glean an important contextual cue:

Yochanan (John) 5:43-44

43 "I have come in My Father's name, and you do not receive Me. If another comes in his own name, him you will receive.

44 How can you believe, who receive honor from one another, and do not seek the honor that comes from the only Elohim?"

In context, when Yeshua said He came in His Father's name, He was not likely referring to the pronunciation. Rather, He was probably saying that He came in His Father's honor, authority and character.

H8034 shem (shame); a primitive word [perhaps rather from H7760 through the idea of definite and conspicuous position; compare H8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character:

KJV - base, [in-] fame [-ous], named (-d), renown, report.

It is probably also the idea of honor and authority that Yeshua was referring to in the Great Commission.

Mattithyahu (Matthew) 28:18-20

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

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

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

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

Some feel that because the original form of Yeshua's name had either five or six letters, the five or six letter forms are more appropriate. Thus, even if a man Richard chooses to call himself Rich, we should call him by his full name, Richard, out of honor and respect. This can never be wrong, but since the four letter form יֵשׁוּעַ was the one commonly used during the time Yeshua lived, it is logical that this is the name He called Himself. This is much the same as a man's proper name in English might be Richard, while his friends might call him Richard, Rich, Rick or Dick. Any or all of these are Richard's name if he chooses to call himself by them, but since Yeshua was raised in the Second Temple Period, and since the name Yeshua was (and is) considered to have Yahuweh's name in it, this is probably the name Yeshua called Himself.

However, the rabbis teach an acronym that is intended to be a slur against Yeshua's name, and this acronym is wrong to use. That acronym is 'Yeshu' (ישׁוּ or ישׁוּׁ), and it stands for "y'mach shemi v'zichro" (יִמַח שְׁמִי וְזַכְרִי), which means, "Let His name and memory be blotted out." While we cannot approve of this acronym, it is

interesting that the rabbis would use an acronym that resembles Yeshua's four letter name. The resemblance of this substitute seems to support the idea that Yeshua went by the short four letter form of His name during His lifetime.

Surely we should avoid rabbinic slurs such as 'Yeshu,' yet we should also 'give grace' to others with regards to their use of the names. While we cherish the fact that Yahweh has revealed His name to us, it is only by the power of the Ruach HaQodesh (Set-apart Spirit) that any human being ever calls on Yahweh's or Yeshua's names to begin with. So as long as they are pronouncing the names as they feel convicted, who are we to argue?

As is the saying of our fathers: People do not care how much we know, until they know how much we care.

Mattithyahu (Matthew) 5:16

16 "Let your light so shine before men, that they may see your good works and glorify your Father in heaven."

Love is the heart of the Torah. If we do not show love for our brothers when discussing our convictions about the names with them, then what will our brothers think? And if we are not willing to extend favor or 'grace' to others, then what spirit is in us really?

All of us should pray to be filled only with His love and concern, so that it will shine forth from us as a witness when discussing our convictions, and let us leave judgment about whether or not anyone else is saved up to the only One who is qualified to judge.

In Yeshua's name, Amein.

Yeshua: Manifestation of Yahweh

Yahweh's nature is perennially debated. This debate may stem partly from the fact that it is difficult for human intellect to imagine how Yeshua (Jesus) could be both human and divine, and perhaps it stems from a healthy desire to avoid pagan custom and tradition.

Yehezqel (Ezekiel) 28:14-15

14 "You were the anointed cherub who covers; I established you; You were on the set-apart mountain of Elohim; You walked back and forth in the midst of fiery stones.

15 You were perfect in your ways from the day you were created, till iniquity was found in you."

Satan was the anointed cherub that covered. Because of this, Satan is intimately familiar with the heavenly system, and therefore he knows how to lead us subtly away from Yahweh's perfect truth.

Yochanan Aleph (1 John) 5:7

7 For there are three that bear record in heaven, the Father, the Word, and the Set-apart Spirit: and these three are one.

First John 5:7 seems to support the popular Christian idea of a Trinity, which tells us that Yeshua is but one of 'three equal persons' of the so-called 'Godhead.' Yet while Scripture clearly speaks of a Father, a Son and a Spirit, Scripture never uses the word 'Trinity.'

Let us note, then, that while First John 5:7 appears to match with most mainstream conceptions of Yeshua's nature, First John 5:7 does not appear in the Peshitta Aramaic, or in any Greek manuscript prior to 1215 CE.

Many scholars, including Sir Isaac Newton, believe it was originally added as a gloss (explanatory note) that somehow became incorporated into the later Greek texts, as if it belonged there.

As the parable of our fathers says, “The Devil hides in (wrong) details.” So while there is every reason to believe that there is a Father, a Son and a Spirit, there are some very good theological reasons why we should not use the word ‘Trinity.’ There are also some sound theological reasons we should reject the Trinitarian concept of a ‘Godhead’ that consists of ‘three equal persons in one.’

The specific concept of a ‘triune godhead’ originally derives from paganism, and Satan has established numerous alternative belief systems which incorporate the idea of a ‘three-in-one’ God. For example, in Egyptian mythology, Isis was the daughter of Seb, the wife of Osiris, and the mother of Horus. Isis, Horus and Seb are the mother, the son and the grandfather. Although the Catholic Church offers other explanations, many scholars believe this is the real meaning behind the letters IHS which are displayed so prominently in most mainstream Sunday Churches.

In Babylon, the ‘holy triune’ was comprised of Nimrod, Semiramis and Tammuz (also called Baal, Ashtoreth and Tammuz), while in Hindu, the ‘holy three’ are Brahma, Vishu, and Shiva. Others believe that the ‘three pillars’ of Kaballah (Keter, Hochmah and Binah) also reflect this ancient ‘three-in-one’ god tradition. The real danger here is that this represents a spirit.

Many of our Orthodox brethren reject Yeshua precisely because they associate Yeshua with the Trinity. They

see this as being contrary to Deuteronomy 6:4, which tell us that Yahweh is not three, or two, but just One.

<p>Deuteronomy 6:4 4 "Hear, O Israel: Yahweh our Elohim, Yahweh is One!"</p>	<p>שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד</p>
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Since the Torah says Yahweh is One, Orthodox Judaism maintains it is idolatrous to try to make Yahweh out to be two, or three, or any other number of persons.

So while we want to defend Yeshua, should we be defending (or even teaching) the idea of three equal persons in one? We might believe Trinitarianism's 'three-in-one' concept to be correct, since Yeshua tells us that to look on Him is to look upon the Father.

Yochanan (John) 14:8-11

8 Philip said to Him, "Adon, show us the Father, and it is enough for us."

9 Yeshua said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"

10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.

11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves."

However, then in the same chapter, Yeshua plainly tells us that His Father is greater than He is.

Yochanan (John) 14:28

...“My Father is greater than I.”

How can we understand this apparent contradiction?
Let us read in the next chapter, at John 15:4.

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.”

Although Yeshua is much greater than us, when we surrender control of our lives to Him, and continue in relationship with Him, He remains with us, and is in us.

If Yeshua is with us (and is in us) then at least in a certain sense to look upon us is to look upon Yeshua. Yet at the same time we are not Yeshua, because He is so much greater than we are.

Shaul (Paul) tells us that even though it is a great mystery, Yeshua was Elohim manifested in the flesh.

Timotheus Aleph (1 Timothy) 3:16

16 And without controversy, great is the mystery of uprightness: Elohim was manifested in the

flesh, justified in the Spirit, seen by messengers [angels], preached among the Gentiles, believed on in the world, received up in glory.

What does it mean that Shaul tells us Yeshua was Elohim 'manifested' in the flesh? A manifestation can be thought of very much like a projection, except that it is much more than an image, a ghost or a shadow: it is real. John tells us Yeshua's resurrected body was real: Thomas was able to put his hand into the holes in Yeshua's forearms and sides.

Yochanan (John) 20:25-27

25 So he [Thomas] said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

26 And after eight days His disciples were again inside, and Thomas with them. Yeshua came, the doors being shut, and stood in the midst, and said, "Peace to you!"

27 Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

But if Yeshua's manifested body was real, then what is manifestation? Manifestation is an agency relationship. Since Yahweh the Father is pure Spirit, He does not wish to be defiled by coming into contact with the material world. Therefore, whenever He wants to do something here on earth, He sends a malach (an angel, an emissary or a messenger). Or, if the job is extremely important, He can manifest Himself here in the material world, while at the same time not leaving His throne room. This is in much the same way as an earthly king might send out an emissary (malach) when he wants to

get something done, except that in this case, the messenger is simultaneously Yahweh Elohim. Some people believe that this is beyond understanding by mere mortals, and this may well be correct.

How does this apply in Yeshua's case? As we saw earlier, the Orthodox Jews reject Yeshua's identity as the Son of the Living Elohim on the basis that Yahweh tells us that He is only just One.

<p>Deuteronomy 6:4 4 "Hear, O Israel: Yahweh our Elohim, Yahweh is One!"</p>	<p>שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד</p>
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As logical as the Orthodox argument might seem, the problem with this is that the Torah also tells us that Yahweh is at least two, because in Genesis 19:24, one Yahweh (who was on earth) called down fire from another Yahweh, who was in the heavens.

<p>Genesis 19:24 24 Then Yahweh rained brimstone and fire on Sodom and Gomorrah, from Yahweh out of the heavens.</p>	<p>וַיְהוָה הַמְטִיר עַל סְדֹם וְעַל עֲמֹרָה גִפְרִית וָאֵשׁ מֵאֵת יְהוָה מִן הַשָּׁמַיִם</p>
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The reader may wish to count the number of Yahweh's in this passage, and verify that there are a total of two.

But if Deuteronomy 6:4 tells us that Yahweh is One, then how can Yahweh be two? The answer is that the word 'One' in Deuteronomy 6:4 is not the cardinal number one (meaning sole or singular). Rather, it has an altogether

different meaning. In Hebrew the word ‘One’ as used here is *echad* (אֶחָד), and it means ‘united.’

Strong’s H#259 ‘echad’ (ekh-awd’); a numeral from H#258; properly, “united,” i.e. ‘one.’

Checking the root at Strong’s H#258, we see that the word אֶחָד means ‘to unify.’

Strong’s H#258 ‘achad (aw-khad’); perhaps a primitive root; to unify.

So if the word אֶחָד means not the cardinal number ‘one’ (lone), but an ordinal number ‘one’ (united), then what Deuteronomy 6:4 says is that Yahweh is united.

Devarim (Deuteronomy) 6:4
4 "Hear, O Israel: Yahweh our Elohim, Yahweh is United (אֶחָד)!"

Just like any good Father and Son team are united in purpose and mission, Yahweh and His Son are united. And, as we will see, the reason Yahweh and Yeshua are so perfectly united is that Yeshua is a ‘manifestation’ of His Father Yahweh. We will also talk about what that means, but first let us look at Deuteronomy 6:4 again. This passage gives us other clues that Yahweh is more than just one singular being.

Deuteronomy 6:4 4 "Hear, O Israel: Yahweh our Elohim, Yahweh is One!"	שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
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In Hebrew, the root word for ‘God’ is ‘El’ (אֵל). However, the word ‘our God’ as used here is ‘Eloheinu’ (אֱלֹהֵינוּ),

which is a possessive plural. The word used in most places in Scripture is also a plural, 'Elohim' (אֱלֹהִים).

The fact that Yahweh refers to Himself in the plural tells us that He is more than just one lone, singular being, and Proverbs 31 tells us that Yahweh has a Son.

Mishle (Proverbs) 30:4

4 Who has ascended into heaven, or descended?
Who has gathered the wind in His fists? Who has
bound the waters in a garment? Who has
established all the ends of the earth?
What is His name; and what is His Son's name?
Surely you know.

So then, why do the Orthodox Jews reject Yeshua? It has a lot to do with rejecting the idea of a trinity.

What we will see is that Yahweh can manifest Himself as anything He desires, from a burning bush (Exodus 3:2), a torch (Genesis 15:17), Yeshua, and other ways. For example, in Judges the messenger who speaks with Gideon is called both Yahweh and a 'messenger of Yahweh.' This is because a malach (messenger) is a manifestation of Yahweh that has been sent to deliver a message.

Shophetim (Judges) 6:11-23

11 Now the messenger of Yahweh came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide it from the Midianites.

12 And the messenger of Yahweh appeared to him, and said to him, "Yahweh is with you, you mighty man of valor!"

13 Gideon said to Him, "O Adonai [Master of masters], if Yahweh is with us, why then has all this happened to us?

And where are all His miracles which our fathers told us about, saying, 'Did not Yahweh bring us up from Egypt?' But now Yahweh has forsaken us, and delivered us into the hands of the Midianites."

14 Then Yahweh turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?"

15 So he said to Him, "O Adonai, how can I save Israel? Indeed my clan is the weakest in Manasseh, and I am the least in my father's house."

16 And Yahweh said to him, "Surely I will be with you, and you shall defeat the Midianites as one man."

17 Then he said to Him, "If now I have found favor in Your sight, then show me a sign that it is You who talks with me.

18 "Do not depart from here, I pray, until I come to You and bring out my offering and set it before You."

And He said, "I will wait until you come back."

19 So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought them out to Him under the terebinth tree and presented them.

20 The messenger of Elohim said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so.

21 Then the messenger of Yahweh put out the end of the staff that was in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the

unleavened bread. And the messenger of Yahweh departed out of his sight.

22 Now Gideon perceived that He was the messenger of Yahweh. So Gideon said, "Alas, O Adonai Elohim! For I have seen the messenger of Yahweh face to face!"

23 Then Yahweh said to him, "Peace be with you! Do not fear, you shall not die!"

In verse 23 we see that Yahweh says, "Peace be with you!" However, in John 20:19 it is Yeshua who says "Peace be with you."

Yochanan (John) 20:19-20

19 Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Yeshua came and stood in the midst, and said to them, "Peace be with you."

20 When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Adon.

We should also note that the reason Gideon was afraid he would die was that he understood that the Torah teaches that no man may look on the face of Yahweh the Father, and yet live.

Shemote (Exodus) 33:20-23

20 But He said, "You cannot see My face; for no man shall see Me, and live."

21 And Yahweh said, "Here is a place by Me, and you shall stand on the rock.

22 So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

23 Then I will take away My hand, and you shall see My back; but My face shall not be seen.”

Since Moshe was not able to look on His face, we know that this manifestation was not exactly the same as the Yeshua we know from the Renewed Covenant. However, it makes sense that no one may look on the face of the invisible Father in heaven while he is still alive. Yet, one may look on at least some of the visible manifestations of Yahweh and live, just as Moshe did, when he looked on the burning bush.

Shemote (Exodus) 3:1-6

1 Now Moshe was tending the flock of Yithro his father-in-law, the priest of Midian.

And he led the flock to the back of the desert, and came to Horeb, the mountain of Elohim.

2 And the messenger of Yahweh appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed!

3 Then Moshe said, "I will now turn aside and see this great sight, why the bush does not burn!"

4 So when Yahweh saw that he turned aside to look, Elohim called to him from the midst of the bush and said, "Moshe, Moshe!"

And he said, "Here I am!"

5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is set apart ground."

6 Moreover He said, "I am the Elohim of your father — the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob." And Moshe hid his face, for he was afraid to look upon Elohim.

It was not Yahweh the Father who appeared in the flame of fire, for Yahweh the Father does not desire to become

tainted by leaving the heavens, and taking on a visible material form. Rather, it was a messenger of Yahweh (verse 2) that spoke to Moshe, and yet this manifestation was called both Yahweh and Elohim (verses 4 and 6). Once we understand messengers of Yahweh are simultaneously Yahweh and a messenger, this also explains certain mysteries of the Renewed Covenant.

Yochanan (John) 1:18

18 No one has seen Elohim [the Father] at any time. The only begotten Son, who is in the bosom of the Father: He [Yeshua] has declared Him [the Father.]

Shaul also tells us that Yeshua was Elohim manifested: He was not Yahweh the Father Himself.

Timotheus Aleph (1 Timothy) 6:13-16

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

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

15 which He [the Father] will manifest in His [the Father's] own time: He [the Father] who is the blessed and only Potentate, the King of kings and Master of masters,

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

Because Yahweh the Father desires to remain on His throne, He used His Son Yeshua as an agent, in order to bring the material world into being.

Qolosim (Colossians) 1:15-17

15 He is the image of the invisible Elohim, the firstborn over all creation.

16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

17 And He is before all things, and in Him all things consist.

In Hebrew, the term 'Revelation' is related to the word for manifestation, and this is why it speaks of Yeshua.

Hitgalut (Revelation) 1:1

1 The Revelation [Manifestation] of Yeshua Messiah, which Elohim gave Him to show His servants — things which must shortly take place.

Eight verses later, Yeshua tells us that He is the Aleph and the Tav (the Aleph-Tav or אָתָּא).

Hitgalut (Revelation) 1:8

8 "I am the Aleph and the Tav, the Beginning and the End," says Yahweh, "who is and who was and who is to come, the Almighty."

Hebrew uses a special verb particle, the Aleph-Tav (אָתָּא). The Aleph-Tav indicates a relationship between the subject and the object. Since English does not use a similar verb particle, perhaps we can understand this better by looking at the Hebrew.

B'reisheet (Genesis) 1:1
In the beginning created
Elohim (את) the heavens
and (את) the earth.

בְּרֵאשִׁית בְּרָא
אֱלֹהִים אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ

The sequence of presentation is important in Hebrew. In the beginning, first Yahweh Elohim created the Aleph-Tav (בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת) (which is Yeshua), and then Elohim created (or manifested) the heavens and the earth through the Aleph-Tav (through Yeshua). This may be why Shaul tells us that all things were created through Yeshua, and for Him.

Qolosim (Colossians) 1:15-17

15 He is the image of the invisible Elohim, the firstborn over all creation.

16 For by Him [Yeshua] all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him [Yeshua] and for Him.

17 And He is before all things, and in Him all things consist.

In order to understand this better, let us consider how Yahweh used the Aleph-Tav (Yeshua) to create the universe.

First John 1:5 tells us that Elohim is light.

Yochanan Aleph (1 John) 1:5

5 This is the message which we have heard from Him and declare to you, that Elohim is light and in Him is no darkness at all.

Since Elohim is light, let us consider what takes place with a prism. If the Light (Yahweh) were first to create a Prism (Yeshua), all the many colors of light would then be created by refracting the Light through the Prism. If we plug this analogy back in to Genesis 1:1, we would get:

In the beginning **Light** created a **Prism**, through which the **colors** were created.

Translation: In the beginning **Elohim** created **Yeshua**, through which the **heavens and the earth** were created.

If we can follow this analogy, we should be able to see how Yeshua was the Principal Agent (Prince) by which (and through which) the heavens and the earth were manifested (or created). However, since the Prism originally came from Elohim, and is still (of) Elohim, Elohim is still Echad (אֶחָד, one, united.)

Yochanan (John) 10:29-30

29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.

30 I and My Father are one [אֶחָד]."

Yahweh is certainly more than just a great Light, and Yeshua is certainly more than a Prism. However, this is how Yahweh used the Aleph-Tav as the Principal Agent (Prince) by which the heavens and the earth became (and remain) manifest.

Even though Yahweh the Father is much too set-apart to interact with the material realm directly, He still needs to have control of the material realm. He has control of the material realm because He manifested the material realm through His Son.

Tehillim (Psalms) 8:4-6

4 What is man that You are mindful of him, and the Son of Man that You visit him?

5 For You have made Him a little lower than Elohim, and You have crowned him with glory and honor.

6 You have made him to have dominion over the works of Your hands. You have put all things under His feet.

The Masoretic Sopherim were the Karaite scribes of the Middle Ages who altered the Tanach to fit their understanding. They admit to having emended verse 5 to read 'messengers' (angels) (as it reads in the King James Version and most other common versions).

However, with the emendation corrected back to its original form (as above), we can see that what this passage really says is that Yahweh made the Son of Man (Yeshua) a little bit lower than Yahweh Elohim; but that all of creation was given to Him, that He should have dominion over it, and that everything is meant to be under His feet. And why should it not be under His feet? It was through Him, and by Him, that it was created. Without Him, none of it would ever have existed. It is therefore not surprising that the Apostle Shaul tells us the same thing.

Qorintim Aleph (1 Corinthians) 15:27-28

27 For "He [the Father] has put all things under His [Yeshua's] feet."

But when He [the Father] says "all things are put under Him," it is evident that He [the Father] who put all things under Him [Yeshua] is excepted.

28 Now when all things are made subject to Him [Yeshua], then the Son Himself will also be

subject to Him [the Father] who put all things under Him, that Elohim may be all in all.

More Manifestations

The whole point of Yahweh the Father originally making Yeshua as the Aleph-Tav, then, was so that the Father (who is Light) could create a material world (which is originally dark), and then transform that material world to worship Him without ever having to be sullied by contact with it. This was done through agency relationship, with Yeshua (תא) acting as the Principal Agent.

Yet if no one has seen Yahweh the Father at any time, then who gave the Torah to Israel at Mount Sinai?

Shemote (Exodus) 19:18-20

18 Now Mount Sinai was completely in smoke, because Yahweh descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

19 And when the blast of the trumpet sounded long and became louder and louder, Moshe spoke, and Elohim answered him by voice.

20 Then Yahweh came down upon Mount Sinai, on the top of the mountain. And Yahweh called Moshe to the top of the mountain, and Moshe went up.

It could only have been a manifestation of Yahweh who gave the Torah to Israel, yet this manifestation was still very much Yahweh, because He said not to have any other elohim ('gods') before Him.

Shemote (Exodus) 20:2-3

2 "I am Yahweh your Elohim, who brought you out of the land of Egypt, [and] out of the house of bondage.

3 "You shall have no other elohim [gods] before Me!"

However, as we will see, while manifestations deserve to be feared, and even worshipped, they are never to be prayed to. While one might *worship* Yeshua, one only ever *prays* to Yahweh the invisible Father.

In Shophetim (Judges) 13, a malach (messenger or angel) is manifested to Shimshon's (Samson's) parents in the form of a man. However, notice that this messenger is described interchangeably as a man, a messenger and as Elohim proper.

Shophetim (Judges) 13:2-23

2 Now there was a certain man from Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and had no children.

3 And the messenger of Yahweh appeared to the woman and said to her, "Indeed now, you are barren and have borne no children, but you shall conceive and bear a son.

4 "Now therefore, please be careful not to drink wine or similar drink, and not to eat anything unclean.

5 "For behold, you shall conceive and bear a son. And no razor shall come upon his head, for the child shall be a Nazirite to Elohim from the womb; and he shall begin to deliver Israel out of the hand of the Philistines."

6 So the woman came and told her husband, saying, "A Man of Elohim came to me, and His countenance was like the countenance of the

messenger of Elohim, very awesome; but I did not ask Him where He was from, and He did not tell me His name.

7 And He said to me, 'Behold, you shall conceive and bear a son. Now drink no wine or similar drink, nor eat anything unclean, for the child shall be a Nazirite to Elohim from the womb to the day of his death.'

8 Then Manoah prayed to Yahweh, and said, "O Adonai, please let the Man of Elohim whom You sent come to us again and teach us what we shall do for the child who will be born."

9 And Elohim listened to the voice of Manoah, and the messenger of Elohim came to the woman again as she was sitting in the field; but Manoah her husband was not with her.

10 Then the woman ran in haste and told her husband, and said to him, "Look, the Man who came to me the other day has just now appeared to me!"

11 So Manoah arose and followed his wife. When he came to the Man, he said to Him, "Are You the Man who spoke to this woman?"

And He said, "I am."

12 Manoah said, "Now let Your words come to pass! What will be the boy's rule of life, and his work?"

13 So the messenger of Yahweh said to Manoah, "Of all that I said to the woman let her be careful.

14 She may not eat anything that comes from the vine, nor may she drink wine or similar drink, nor eat anything unclean. All that I commanded her let her observe."

15 Then Manoah said to the messenger of Yahweh, "Please let us detain You, and we will prepare a young goat for You."

16 And the messenger of Yahweh said to Manoah, "Though you detain Me, I will not eat your food. But if you offer a burnt offering, you must offer it to Yahweh." (For Manoah did not know He was the messenger of Yahweh.)

17 Then Manoah said to the Messenger of Yahweh, "What is Your name, that when Your words come to pass we may honor You?"

18 And the Messenger of Yahweh said to him, "Why do you ask My name, seeing it is Wonderful?"

19 So Manoah took the young goat with the grain offering, and offered it upon the rock to Yahweh. And He did a wondrous thing while Manoah and his wife looked on —

20 it happened as the flame went up toward heaven from the altar — the messenger of Yahweh ascended in the flame of the altar!

When Manoah and his wife saw this, they fell on their faces to the ground.

21 When the Messenger of Yahweh appeared no more to Manoah and his wife, then Manoah knew that He was the Messenger of Yahweh.

22 And Manoah said to his wife, "We shall surely die, because we have seen Elohim!"

23 But his wife said to him, "If Yahweh had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these things, nor would He have told us such things as these at this time."

In verse 18, the messenger tells us that His name is Wonderful. Notice the similarity to Yeshayahu (Isaiah) 9:6.

Yeshayahu (Isaiah) 9:6

6 For unto us a Child is born, unto us a Son is given;

And the government will be upon His shoulder.

And His name will be called Wonderful,
Counselor, Mighty El, Everlasting Father, Prince
of Peace.

This reference in Isaiah 9:6 can only be Yeshua, the manifestation of Elohim, because no mortal human child was ever called Mighty El or Everlasting Father.

Still More Manifestations

Perhaps the most obvious manifestation in Scripture is when Yeshua and the two messengers appeared to Avraham just before the destruction of Sodom and Gomorrah. The manifestation of Yahweh is alternately described as a man, as a messenger, and as Yahweh. In contrast, the other messengers are described interchangeably as messengers and as men (but never as Yahweh).

B'reisheet (Genesis) 18:1-8

1 Then Yahweh appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.

2 So he [Avraham] lifted his eyes and looked, and behold! Three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,

3 and said, "Adonai, if I have now found favor in Your sight, do not pass on by Your servant.

4 Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

5 And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant."

They said, "Do as you have said."

6 So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes!"

7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it.

8 So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

Notice that Yahweh is described as Yahweh in verse 1, but in verse 2 He is described as a man. This trend of interchangeability continues.

B'resheet (Genesis) 18:13-23

13 And Yahweh said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?'

14 Is anything too hard for Yahweh? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

15 But Sarah denied it, saying, "I did not laugh," for she was afraid.

And He said, "No, but you did laugh."

16 Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way.

17 And Yahweh said, "Shall I hide from Abraham what I am doing,

18 since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

19 For I have known him, in order that he may command his children and his household after him, that they keep the Way of Yahweh, to do righteousness and justice, that Yahweh may bring to Abraham what He has spoken to him."

20 And Yahweh said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,

21 I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

22 Then [two of] the men turned away from there and went toward Sodom, but Abraham still stood before Yahweh.

23 And Abraham came near and said, "Would You also destroy the righteous with the wicked?"

After Avraham pleads with the manifestation of Yahweh to save the city and his relative Lot, we come to chapter 19, where the two 'men' of verse 22 show back up in the narrative as messengers (angels) once more.

B'reisheet (Genesis) 19:1

1 Now the two messengers came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground.

The messengers are described as men once again, in verse 12.

B'reisheet (Genesis) 19:12

12 Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city — take them out of this place!

The men are again described as messengers in verse 15.

15 When the morning dawned, the messengers urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."

In verse 16, the two messengers suddenly revert to being 'men' once more:

16 And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, Yahweh being merciful to him, and they brought him out and set him outside the city.

It is Yahweh who is merciful to Lot. Note once more that it is Yahweh on earth who calls down fire from Yahweh out of the heavens (showing us that there is at least a greater and a lesser Yahweh, or two Yahweh's).

B'reisheet (Genesis) 19:23-24

23 The sun had risen upon the earth when Lot entered Zoar.

24 Then Yahweh rained brimstone and fire on Sodom and Gomorrah, from Yahweh out of the heavens.

Whom to Worship: And Whom to Pray To

In Yehoshua (Joshua) 5, a Man who describes Himself as "the Commander of the Army of Yahweh" appears to Joshua, son of Nun. Joshua worships Him, but does not pray to Him. That is because a manifestation of Yahweh can be worshipped, but never prayed to. This is a very important point: one should only ever pray to Yahweh

the Father, as Yahweh the Father is greater than all (and all prayer belongs only to Him).

Yehoshua (Joshua) 5:13-15

13 And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?"

14 So He said, "No, but as Commander of the Army of Yahweh I have now come."

And Joshua fell on his face to the earth and worshipped, and said to Him, "What does Adonai say to His servant?"

15 Then the Commander of Yahweh's army said to Joshua, "Take your sandal off your foot, for the place where you stand is set-apart."

Just as Moshe took off his shoes in the presence of the burning bush, Joshua took off his shoes, because the presence of the Commander of the Army of Yahweh had set the ground apart. Yet just as Moshe never prayed to the burning bush, Joshua never prayed to the Commander of the Armies of Yahweh.

What we should learn from this is that while we should worship Yeshua, we must always remember never to pray to Him (but only to Yahweh). We should also never pray to any human being (or to any being that is not Yahweh the invisible Father). For example, we should never pray to any of the apostles, or to Miriam (Mary).

Because no visible manifest being is the invisible Father in heaven, no earthly being is worthy of our prayers: only the invisible Father on the throne in heaven is worthy of our prayers.

Malachim (angels, messengers or emissaries) must be treated similarly to human beings. While we should respect them, Revelation shows us that we should never pray to them, and not even worship them, for they also are fellow servants of the Most High.

Hitgalut (Revelation) 22:8-9

8 Now I, Yochanan, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the messenger who showed me these things.

9 Then he said to me, "See that you do not do that! For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book! Worship Elohim [instead]!"

Here are the four levels:

Who:	Worship?	Pray to?
Yahweh Father	Yes	Yes
Manifestation	Yes	No
Malach	No	No
People	No	No

We should never worship created beings, such as malachim, Miriam (Mary), or any of the saints. Further, while we are to worship manifested beings (such as Yeshua or the Commander of Yahweh's armies), we are never to pray to them. Our prayers belong only to Yahweh Elohim, who created (and creates) us all.

Forbidden Images

When Yahweh created man, He created him in His own image; male and female He created them.

<p>Genesis 1:26-27 26 Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." 27 So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them.</p>	<p>(26) וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרַדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ עַל הָאָרֶץ : (27) וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>
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In Hebrew, the phrase “in our image” is *b'tsalmenu* (בְּצַלְמֵנוּ). The root of this word is *tsalem* (צלם), which means (essentially) ‘shadow.’

H6754 tselem (tseh'-lem); from an unused root meaning to shade; a phantom, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol

While husband and wife essentially also make children in Yahweh’s image and shadow, children are not the kinds of ‘images’ that Scripture forbids us to make. So

what are? In [Revelation and the End Times](#), we explain how Jeremiah tells us that just prior to the ingathering, Yahweh will suddenly destroy the land where His people Ephraim and Judah have been living.

Yirmeyahu (Jeremiah) 50:1-5

1 The word that Yahweh spoke against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

2 "Declare among the nations, proclaim, and set up a standard; proclaim — do not conceal it — Say, 'Babylon is taken, Bel is shamed. Merodach is broken in pieces; her idols are humiliated, her images are broken in pieces.'

3 For out of the north a nation comes up against her, which shall make her land desolate, and no one shall dwell therein. They shall move, they shall depart, both man and beast.

4 "In those days and in that time," says Yahweh, "The children of Israel [Ephraim] shall come, they and the children of Judah together: with continual weeping they shall come, and seek Yahweh their Elohim.

5 They shall ask the way to Zion, with their faces toward it, saying, 'Come and let us join ourselves to Yahweh in a perpetual covenant that will not be forgotten.'"

In verse 38, Yahweh tells us the reason the land (where His people Ephraim and Judah have been living) will be destroyed is that "it is the land of carved images, and they are insane with their idols." Yet Yahweh will free His people from this great spiritual oppression.

Yirmeyahu (Jeremiah) 50:33-38

33 Thus says Yahweh of hosts: "The children of Israel [Ephraim] were oppressed, along with the children of Judah: all who took them captive have held them fast; they have refused to let them go.

34 Their Redeemer is strong; Yahweh of hosts is His name. He will thoroughly plead their case, that He may give rest to the land, and disquiet the inhabitants of Babylon.

35 "A sword is against the Chaldeans," says Yahweh, "Against the inhabitants of Babylon, and against her princes and her wise men.

36 A sword is against the soothsayers, and they will be fools. A sword is against her mighty men, and they will be dismayed.

37 A sword is against their horses, against their chariots, and against all the mixed peoples who are in her midst; and they will become like women. A sword is against her treasures, and they will be robbed.

38 A drought is against her waters, and they will be dried up, for it is the land of carved images, and they are insane with their idols."

In verse 42, Yahweh tells us this land (where His people Ephraim and Judah have been living) is a land of mixed peoples. He calls it "the daughter of Babylon."

Yirmeyahu (Jeremiah) 50:41-42

41 "Behold, a people shall come from the north, and a great nation and many kings shall be raised up from the ends of the earth.

42 They shall hold the bow and the lance; they are cruel and shall not show mercy. Their voice shall roar like the sea; they shall ride on horses, set in array, like a man for the battle, against you, O daughter of Babylon."

In [Revelation and the End Times](#), we explain how the only land that fits all the prophecies over the daughter of Babylon is America, a land of mixed peoples and many images which is insane with their idols. However, most American Ephraimites and Jews do not bow down to statues of Buddha, or have totem poles in their yard. What kind of idols and images are these? Is it possible that most of us living in America do not recognize these idols and images for what they are?

Yirmeyahu (Jeremiah) 10:1-5

1 Hear the word which Yahweh speaks to you, O House of Israel.

2 Thus says Yahweh: "Do not learn the way of the Gentiles; do not be dismayed at the signs of heaven, for the Gentiles are dismayed at them.

3 For the customs of the peoples are futile; for one cuts a tree from the forest, the work of the hands of the workman, with the ax.

4 They decorate it with silver and gold; They fasten it with nails and hammers so that it will not topple.

5 They are upright, like a palm tree, and they cannot speak; they must be carried, because they cannot go by themselves. Do not be afraid of them, for they cannot do evil, nor can they do any good."

Yahweh tells Ephraim not to learn "the way of the Gentiles" by cutting a tree from the forest, decorating it with silver and gold, and then bowing down to it; yet many commentators agree that this is basically what the average Christian does with his Christmas tree. Neither Christmas nor Christmas trees are commanded anywhere in Scripture, yet most Christians decorate their trees with silver or gold tinsel; yet if one watches closely, they essentially bow down before the tree

(which is a symbol of Nimrod) when they go to get their presents. Most Christians will vehemently deny that they worship a tree, yet Yahweh tells us that He sees things with different eyes than we humans do.

Yeshayahu (Isaiah) 55:8-9

8 "For My thoughts are not your thoughts, nor are your ways My ways," says Yahweh.

9 "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

So if Jeremiah tells us that Christmas trees are idols, and if Yahweh's people are 'bowing down' to Christmas trees without realizing it, then are there yet more idols that His people serve, without realizing it?

Yahweh tells us one of the reasons He created us was to give Him glory, so we would glorify Him.

Yeshayahu (Isaiah) 43:7

7 "Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him."

Further, as we show in the study '[Heart of Wisdom](#),' it is considered great wisdom to 'number our days.'

Tehillim (Psalms) 90:10-12

10 The days of our lives are seventy years; and if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away.

11 Who knows the power of Your anger?
For as the fear of You, so is Your wrath.

12 So teach us to number our days,
That we may gain a heart of wisdom.

By numbering our days, we see how little time we really have to glorify Yahweh before the judgment comes. We have so little time to spend with Him. Therefore, is Yahweh really pleased when we spend our time paying attention to things which are not really of Him, and which bring Him and His Son no glory?

There are many different words for idols and images in Hebrew, yet the one thing they all have in common is that they describe something which is not of the Father; yet it nonetheless appeals to the lust of our eyes, the lust of our flesh, or the pride of life.

Yochanan Aleph (1 John) 2:16

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

If we are set apart from the world, we must no longer chase after the things of the world. If salvation does not change our behavior, then how are we set apart?

As we show in other places, rather than walking in the ways of the world, Yahweh expects us to turn and begin seeking His face, hearing and obeying His voice, and keeping our eyes on His Son. Indeed, Matthew tells us that so long as Kepha (Peter) kept his eyes on Yeshua, he was even able to walk on water.

Mattityahu (Matthew) 14:28-31

28 And Kepha [Peter] 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 story is not only literal, but it also has spiritual parallels. We also must keep our eyes on Elohim.

If we look at the Ten Commandments, we can see that the first of the Ten Commandments is to recognize who Yahweh is; and then to love Him with all of our hearts, and to have no other elohim (gods) before Him.

<p>Exodus 20:2-3 2 "I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of bondage. 3 "You shall have no other elohim before My face."</p>	<p>(2) אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מִמִּצְרַיִם מִבֵּית עַבְדִּים : א (3) לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי :</p>
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The second of the commandments (which is really just a continuation of the very same thought) contains some very important language that is often overlooked, or perhaps misunderstood. In the Second Commandment Yahweh tells us not to make any graven image, or any likeness of anything that exists for ourselves.

<p>Exodus 20:4 4 "You shall not make for yourself a carved image —</p>	<p>לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמַּעַל וְאֲשֶׁר</p>
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<p>any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;</p>	<p>בְּאֶרֶץ מִתְחַת וְאֲשֶׁר בְּמַיִם מִתְחַת לְאֶרֶץ :</p>
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What does Yahweh mean here, that we are not to make a carved image, or any likeness of anything that exists 'for ourselves' (לֹא תַעֲשֶׂה לָּךְ)? In the Torah, Yahweh told Israel to make bells, pomegranates, a menorah, cherubim, and so forth, to be placed in the tabernacle (and later the temple).

Shemote (Exodus) 25:18

18 And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat.

However, let us remember that these cherubim were normally to be concealed from view.

Moshe (Moses) did put a bronze serpent on a pole, so that anyone bit by a serpent might look on it and live.

Bemidbar (Numbers) 21:8-9

8 Then Yahweh said to Moshe, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live."

9 So Moshe made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

However, the reason Moshe made this bronze serpent was simply that Yahweh told him to.

Yahweh commanded Israel to make still more images and objects to be used in His house; however, these things were never to be used anywhere else, and they were to be used for no other purposes, at all, ever.

Shemote (Exodus) 30:31-33

31 "And you shall speak to the children of Israel, saying: 'This oil of anointing shall be set-apart to Me throughout your generations.

32 It shall not be poured on man's flesh; nor shall you make any other like it, according to its composition. It is set apart, and it shall be set apart to you.

33 Whoever compounds any like it, or whoever puts any of it on an outsider, shall be cut off from his people."

Many believers feel that since Yahweh had us make certain images and objects for His house (such as cherubim, a menorah, etcetera), that we should also be able to make these things for ourselves. This is exactly what the Torah prohibits: the making of any image or likeness of anything in heaven, on earth, or in the water underneath for ourselves.

Shemote (Exodus) 20:4

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

Yahweh tells us that Ephraim is a rebellious house, and Ephraimites in general have a hard time understanding why they do not get to do whatever they want. Quite often, what they miss is the fact that Yahweh commands His people to do certain things precisely to test them, so

He can know whether they will follow their fleshly desires, or whether they will obey Him instead.

Devarim (Deuteronomy) 8:2

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

Scripture never speaks well of any non-commanded image of worship: non-commanded images of worship are always bad. In fact, non-commanded images upset Yahweh so much that He tells us that those who make non-commanded images for themselves hate Him.

<p>Exodus 20:5-6 5 “you shall not bow down to them nor serve them. For I, Yahweh your Elohim, am a jealous Elohim, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments.”</p>	<p>(5) לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֶקֶד עֵוֹן אָבֹת עַל בְּנֵים עַל שְׁלֹשִׁים וְעַל רְבָעִים לְשָׁנָי : (6) וְעָשָׂה חֶסֶד לְאַלְפִים לְאַהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי</p>
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In verse 5, Yahweh tells us we are not to serve images. What does He mean by this? He gives us a similar warning in Deuteronomy 4:15-18, where He also reminds us that He is not visible, but invisible.

<p>Deuteronomy 4:15-18 15 "Take careful heed to yourselves, for you saw no form when Yahweh spoke to you at Horeb out of the midst of the fire, 16 lest you act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female, 17 the likeness of any animal that is on the earth or the likeness of any winged bird that flies in the air, 18 the likeness of anything that creeps on the ground or the likeness of any fish that is in the water beneath the earth.</p>	<p>(15) וְנִשְׁמַרְתֶּם מֵאֵד לְנַפְשֵׁי תִיכֶם כִּי לֹא רָאִיתֶם כָּל תְּמוּנָה בְּיוֹם דְּבַר יְהוָה אֵלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ : (16) כִּן תִּשְׁחַתּוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנֹת כָּל סִמָּל תִּבְנִית זָכָר אוֹ נְקֵבָה : (17) תִּבְנִית כָּל בְּהֵמָה אֲשֶׁר בְּאָרֶץ תִּבְנִית כָּל צִפּוֹר כָּנָף אֲשֶׁר תָּעוּף בְּשָׁמַיִם : (18) תִּבְנִית כָּל רֶמֶשׁ בְּאֲדָמָה תִּבְנִית כָּל דָּגָה אֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ</p>
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Most people see this as a simple prohibition against bowing down to statues such as that of Buddha, or perhaps totem poles; yet as we will see later, this commandment is really much more than that.

In the very next verse, Yahweh tells us that even though we will surely feel driven to do so, we must take heed not serve (worship) the sun, the moon, the stars, or anything in the heavens.

Deuteronomy 4:19
 19 And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which Yahweh your Elohim has given to all the peoples under the whole heaven as a heritage.”

וּפֶן תִּשָּׂא עֵינֶיךָ
 הַשָּׁמַיְמָה וְרָאִיתָ אֶת
 הַשֶּׁמֶשׁ וְאֶת הַיָּרֵחַ
 וְאֶת הַכּוֹכָבִים כֹּל
 צְבָא הַשָּׁמַיִם וְנִדְחָתָהּ
 וְהִשְׁתַּחֲוִיתָ לָהֶם
 וְעַבַדְתָּם | אֲשֶׁר חָלַק
 יְהוָה אֱלֹהֶיךָ אֲתָם
 לְכָל הָעַמִּים תַּחַת כָּל
 הַשָּׁמַיִם

The Hebrew for ‘and serve’ is וְעַבַדְתָּם (*ve-ah-vad-a-tam*), which has the root of עבד (*oved*), which means to work for, or to serve (in any sense).

H5647 `abad (aw-bad'); a primitive root; to work (in any sense); by implication, to serve, till, (causatively) enslave, etc.:

The word עבד refers to any kind of attention paid. While Yahweh is most upset when His people bow down to carved idols and figurines, it also upsets Him when they give adoration to other kinds of images. This is true even if these images are intended to remind us of Him, or His Son, or even of the saints, for that is to give attention to something other than the invisible Elohim, who is continually trying to communicate with His people. Why, then, should His people give their attentions to symbols that are supposed to represent Him, but yet which are not Him, even though He has specifically prohibited them from doing this?

Can we imagine a husband patiently trying to gain his bride's attention over the course of years, calling out to her; yet she does not hear Him, because she keeps staring with adoration at a representation of Him?

Yahweh tells us that He is jealous of our attentions.

Devarim (Deuteronomy) 4:23-24

23 "Take heed to yourselves, lest you forget the covenant of Yahweh your Elohim which He made with you, and make for yourselves a carved image in the form of anything which Yahweh your Elohim has forbidden you.

24 For Yahweh your Elohim is a consuming fire, a jealous Elohim."

It is a very simple principle; Yahweh wants us to give Him our attention at all times. He tells us again and again in Scripture that what He wants is for us to listen for the sound of His voice, and obey it.

Shemote (Exodus) 19:5

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

Like a protective Middle Eastern husband, Yahweh is jealous of His bride's attention. He gets upset if she pays too much attention to anything other than Him, even if these things are supposed to remind her of Him. Instead, He wants us to focus on Him and Him alone. He wants us to actively listen for His voice.

What kinds of things do we pay attention to in America, rather than listening for His voice? Nike shoes, faster cars, bigger houses, more money, hotter sex, the NFL

Super bowl, vacations in Maui, skiing in Vail, slimmer waistlines, MTV — do any of these things honestly do anything to further the Good News of Yeshua? Or do any of these things glorify His Son to the unsaved?

In general, Yahweh wants His people to be materially successful; yet at no time does He want the pursuit of success to eclipse Him as our primary focus, as it has in America.

As we explain in the [Nazarene Israel](#) study, the word *Hebrew* (עברי) means 'He who crosses over'; and the term alludes to one who has 'crossed over' from a focus on the things of the world to a focus on the things of Yahweh's kingdom, and that which is good in His eyes (charity, love, forgiveness, kindness, etcetera).

The challenge set before any Hebrew is to learn to follow not after beauty, personal glory, or the promise of physical pleasure; but to seek first the kingdom of Elohim, and His righteousness, so that all of His many blessings can then be added to us in a clean way.

Mattithyahu (Matthew) 6:31-33

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."

It can be difficult to focus on an Elohim that cannot be seen. However, visible objects of worship short circuit our focus on the invisible Spirit. Even if our purpose in

looking at visible icons is to remind ourselves of Him, suddenly we are focusing on the material, rather than the Spirit.

When our ancestor King Jeroboam wanted to break away from the Jewish King Rehoboam, he established golden calves in Dan and Beit El (Bethel), and then told our forefathers to worship these visible objects. Yahweh considered this to be a grievous sin.

Melachim Aleph (1 Kings) 12:28-30

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

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

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

Even though we might say we intend to worship Yahweh by setting up an idol, Yahweh does not consider it worshipful. Similarly, even if we believe that looking on a religious symbol reminds us of Yahweh, really it does not, because Yahweh is invisible, and visible objects are not Him. In this light, notice that, even though Aharon (Aaron) proclaimed a feast to Yahweh when he fashioned the golden calves, it made Yahweh so upset that He was ready to destroy our entire nation.

Shemote (Exodus) 32:4-8

4 And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, "This is your elohim, O Israel, that brought you out of the land of Egypt!"

5 So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow is a feast to Yahweh!"

6 Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

7 And Yahweh said to Moshe, "Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves.

8 They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, 'This is your elohim, O Israel, that brought you out of the land of Egypt!'"

Yahweh was in the camp with our forefathers the whole time, yet our forefathers still felt the need to mold something visible to worship (and also worshipped on a non-commanded day). However, even though verse 5 tells us that Aharon proclaimed this new feast in honor of Yahweh, verse 8 tells us that Yahweh did not feel that they were worshipping Him, but the golden calf.

It is a simple concept, but we humans seem to have a terrible time accepting it; the invisible Elohim wants us to worship Him and Him alone. Yet because our flesh craves something visible to focus on (or something physical to remind us of Yahweh) we look for all sorts of excuses to manufacture something our eyes can see to worship. In Ezekiel, Yahweh tells us that this literally drives Him out of His sanctuary.

Yehezqel (Ezekiel) 8:6-10

6 Furthermore He said to me, "Son of man, do you see what they are doing, the great abominations that the House of Israel commits here, to make Me

go far away from My sanctuary? Now turn again, you will see greater abominations."

7 So He brought me to the door of the court; and when I looked, there was a hole in the wall.

8 Then He said to me, "Son of man, dig into the wall"; and when I dug into the wall, there was a door.

9 And He said to me, "Go in, and see the wicked abominations which they are doing there."

10 So I went in and saw, and there — every sort of creeping thing, abominable beasts, and all the idols of the House of Israel, portrayed all around on the walls.

In verse 10, Ezekiel saw all sorts of creeping things, abominable beasts, and idols portrayed all around on the walls where the Ephraimites were worshipping. What is this a reference to?

Most Christian churches have visible images on their walls. For example, Greek Orthodox churches typically have various icons and paintings posted on their walls, which serve to distract the people from focusing on the invisible Elohim. And in addition to the images, icons and paintings, most Catholic churches have statues of various saints (as well as of animals, gargoyles, and even demons). Yahweh does not say these things are good; rather, He tells us the reason the elders of the house of Israel display these kinds of unclean images on the walls of their houses of worship is because they say in their hearts, "Yahweh does not see us."

Yehezqel (Ezekiel) 8:11-14

11 And there stood before them seventy men of the elders of the House of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man

had a censer in his hand, and a thick cloud of incense went up.

12 Then He said to me, "Son of man, have you seen what the elders of the House of Israel do in the dark, every man in the room of his idols? For they say, 'Yahweh does not see us, Yahweh has forsaken the land.'"

Next Ezekiel sees 'women' of the house of Ephraim in the north gate of Yahweh's house, weeping for Tammuz.

13 And He said to me, "Turn again, and you will see greater abominations that they are doing."

14 So He brought me to the door of the north gate of Yahweh's house; and to my dismay, women were sitting there weeping for Tammuz.

In prophecy, a woman normally symbolizes a religious assembly. In this case, the women that are weeping for Tammuz are symbolic of the Christian churches. The reason Yahweh says they are weeping for Tammuz is that Tammuz was a Babylonian sun god, whose sign (or religious icon) was the cross.

Had it been important for us to worship the cross, we would surely have been told to do so; yet we are told just the exact opposite. We are not to make religious images or icons for ourselves. One reason for this is that demons cannot enter in when our focus remains on Yahweh; yet when we take our focus off Yahweh (or off His Son) then demons can easily enter in.

The apostles never told us to use a cross as a symbol; and the cross was not used in the catacombs of Rome until the fourth century. It appears about the time when Constantine became emperor, and merged the Roman sun worship of the day with the Christian variation of the

faith. Yet even then, the Catholics did not depict Yeshua hanging on the Cross until some time in the 6th Century CE.

But why would anyone want to worship a cross? If the Messiah was put to death on the symbol of the sun god Tammuz, then why would we want to worship the instrument of His torture? If someone is hit by a car, do we worship the car? If one man used a baseball bat to bludgeon another man to death, should we set up the baseball bat as an object of adoration?

The cross, as we think of it today, is patterned after the Babylonian tau, which is the symbol for Tammuz. In contrast, the word in Scripture is the Greek stauros, which means an upright pole or a stake.

G4716 stauros (stow-ros'); from the base of G2476; a stake or post (as set upright), i.e. (specifically) a pole or cross (as an instrument of capital punishment); figuratively, exposure to death, i.e. self-denial; by implication, the atonement of [Messiah]:
KJV - cross.

Looking up the reference to G2476, we see that it means not 'a crosspiece,' but 'to stand' (as vertical).

G2476 histemi (his'-tay-mee); a prolonged form of a primary stao (stah'-o) (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):

The exact shape of the cross (stake, tree) our Messiah died on is hotly contested. While some insist it was a vertical stake, others say it was a cross, and still others

say it was a tree. However, even if it was a cross there were many different shapes for crosses in the first century; and not all of them look like the Babylonian tau. Yet the question remains, even if Yeshua was put to death on a tau shape, why would we want to worship the torture instrument that was used to put our Messiah to death? If someone is shot with a gun, do we sing songs about the gun? And why should we display the Babylonian tau symbol, when the tau has always been the symbol for the sun-god Tammuz, whom the women in the house of Israel weep over?

As we explain in [*Nazarene Israel*](#), by the first century the Babylonian worship had already spread far and wide, and the cross was a widely used symbol. It was easier for pagans to accept the belief in Yeshua if they were allowed to keep their pagan symbols, so when Constantine created the Universal (Catholic) Church of Rome, he allowed the converting pagans to keep all of their old symbols. This tradition has been handed down to us today, some seventeen hundred years later, even though Yahweh expressly forbids the use of such images in worship.

In verse 15, Yahweh tells us that in the inner court, the house of Israel was facing towards the east, and was worshipping the sun.

Yehezqel (Ezekiel) 8:15-16

15 Then He said to me, "Have you seen this, O son of man? Turn again: You will see greater abominations than these."

16 So He brought me into the inner court of Yahweh's house; and there, at the door of the Temple of Yahweh, between the porch and the altar, were about twenty-five men with their backs toward the Temple of Yahweh and their faces

toward the east, and they were worshipping the sun toward the east.

Clement of Alexandria (150-210 CE) records the early Christian practice of praying facing east at sunrise, as does Origen (185-254 CE). It was in 258 CE when Cyprian (Bishop of Carthage) exhorted Christians to pray to the East at sunrise, regardless of the direction in which Jerusalem (where the temple stood) lay.

But why would any of this be a big deal? As we explain in [*The Torah Calendar*](#), Yahweh considers that we obey the person whose calendar we keep. If we keep Yahweh's calendar, Yahweh considers that we obey Him. If we keep the rabbinical calendar, Yahweh considers that we obey the rabbis. If we keep a sun centered calendar, Yahweh considers that we are worshipping the sun (not Him).

It boils down to a simple question of obedience. Are we obeying Yahweh, and doing what He asks? Surely we obey our earthly employers, and we are careful to do what they ask, because we need to be true to the pay if we want to receive our paychecks. So if we also care about our eternal salvation, then are we doing what Yahweh asks? And if not, then how can we honestly say that we fear and love our Creator?

Yet the house of Ephraim is not the only one who profanes Yahweh's places of worship with unclean images and symbols. Proponents of the so-called Magen David (Shield' of David) argue that the Magen David is composed of two ancient Paleo Hebrew dalets (which looks like triangles) superimposed over each other. Because it is ancient, the rabbis say that it is a perfectly valid image for use in today's times, even

though the second commandment expressly prohibits us from making religious images for ourselves.

The problem with this argument is that even though the Magen David is an ancient image, an image is not by definition 'clean,' simply because it is old. If the fact that an image was used in antiquity is all that is required to make it clean, then one would also have to accept the use of Jeroboam's golden calves as a valid image, since they also were used in ancient times.

Melachim Aleph (1 Kings) 12:28

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

By the principle of equal weights and measures (Deut. 25:15), we would have to concede that the golden calf was also a clean image, since it predated King David's time by at least five hundred years.

Shemote (Exodus) 32:5

5 So when Aharon saw it, he built an altar before it. And Aharon made a proclamation and said, "Tomorrow is a feast to Yahweh!"

The rabbis sometimes argue that if one cuts a pomegranate in half, the cross-section looks something like a hexagram. They also tell us that the average pomegranate allegedly has 613 seeds; and that since there are 613 commandments in the Torah this proves that the Magen David is not a pagan symbol. However, as we have seen in other places, rabbis and other religious leaders can sometimes try to use clever arguments to add or take away from Scripture; and yet

Deuteronomy 12:32, Matthew 5:17-19 and the Book of Revelation all tell us to be careful not to add or take away from Scripture, lest we suffer punishment. Therefore, let us bear in mind that the mere antiquity of a pagan practice does not make it legitimate. The truth is that the Magen David is essentially a hexagram; and the hexagram is widely regarded as the most powerful of all of black magic witchcraft symbols.

Right before he was stoned to death for his belief in Yeshua, the Apostle Stephen accused the Pharisees of taking up the star of their elohim Remphan.

Ma'asim (Acts) 7:43

43 “You also took up the Tabernacle of Molech, and the star of your elohim Remphan [i.e., Kiyyun], images which you made to worship: Therefore I will carry you away beyond Babylon.”

When we look up the word Remphan, we get:

G4481 Raiphan or Rhemphan; by incorrect transliteration for a word of Hebrew origin [H3594]; Remphan (i.e. Kijun), an Egyptian idol.

When we look up the reference to H3594, we get:

H3594 Kiyuwn (kee-yoon'); from H3559; properly, a statue, i.e. idol; but used (by euphemism) for some heathen deity (perhaps corresponding to Priapus or Baal-peor):

On page 475, Brown-Driver-Briggs Hebrew Lexicon identifies this Star of David as Saturn. Deuteronomy 4:19 forbids us to worship stars.

Devarim (Deuteronomy) 4:19

19 And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which Yahweh your Elohim has given to all the [rest of the] peoples under the whole heaven as a heritage.”

Many believers see no harm in displaying a hexagram, but let us remember that Yahweh made the command not to worship visible images the second of His Ten Commandments. Scripture never tells us to display the hexagram, and the hexagram was in widespread use at the time of Stephen’s stoning. Since there is no other star that has been historically used by the Jews as a religious symbol, the Magen David is the only likely candidate for the star of Remphan that the Set-apart Spirit condemned through Stephen.

No matter what Scripture says, some will defend the use of the so-called Magen David. However, if the Magen David was not the star of Remphan (Kiyun/ Saturn) to which our forerunner Stephen was referring, then what other symbol was there in the first century which was:

1. Widely used by the rabbis;
2. Represents Satan himself; and
3. Is not commanded anywhere in Scripture?

After the hexagram of Saturn (Satan), the next most widely used forbidden image is the so-called ‘menorah fish.’ The argument for the menorah fish is the same as the ‘antiquity’ argument of the hexagram of Saturn; and it has the same basic fatal flaws.

The basic argument for the menorah fish is that at some point following Yeshua’s resurrection (whether in the

second century, or the first), Christians began using a symbol with a menorah, a hexagram and a fish as a symbol of their faith in Yeshua. Some even claim that this 'fish' dates as early as 70 CE.

The problem with this argument is simply that no matter how ancient this symbol might or might not be, it violates the second commandment against making religious images for ourselves.

As previously stated, the menorah was never to be displayed outside of the tabernacle (Exodus 25), the so-called Star of David is really the star of Satan, and the fish has always been a religious icon for Dagon, the fish-god of the Philistines.

H1712 Dagown (daw-gohn'); from H1709; the fish-Elohim; Dagon, a Philistine deity:

The claim that the menorah fish serves as a legitimate religious image has several fatal flaws:

1. It asks us to revere something visible (which can never be or represent Yahweh).
2. It asks us to revere two known pagan images (the symbol for Dagon and the star of Saturn/Satan).
3. It is not commanded anywhere in Scripture; therefore no matter how ancient it might be, it is nonetheless an image that men have made 'for themselves.'

Even if Kepha (Peter), Ya'akov (James), Yochanan (John) and Shaul (Paul) all got together and said, "You know what? Let's make a graven image for ourselves, to identify our faith," it would still be wrong for us to use it, because it is not an image commanded by Yahweh,

but an image that men have made for themselves. This is precisely what the Torah prohibits.

How can we claim to worship an invisible Elohim when we feel the need to represent Him and His Son with visible symbols? And how can we claim to obey Him, when we break the second commandment?

Many people believe that religious images such as crosses, hexagrams and menorah fish are good witnessing tools, as people ask why they wear them. While this may be true, it leaves unanswered the big question as to how well we are truly witnessing by wearing Satan's jewelry.

Jeremiah tells us that the heart is extremely deceitful, and desperately seeks to do its own will.

Yirmeyahu (Jeremiah) 17:9

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

In saying, "Who can know it?" Jeremiah tells us that very few of us know how deceitful our hearts really are. Seeing through a glass darkly as we do, we find it difficult to understand why an invisible Elohim would not want us to make visible representations of Him, or His Son. Therefore instead of submitting to His word, and realizing that Yahweh alone is true, and every man is a liar, we try to twist His words in order to make them say what we want them to say; and then we ignore anything we do not like.

Elohim puts us in this world to see who will discipline his flesh to follow His word, and do the things that are right in His eyes, even when it is painful. This is what He seeks for His Son's bride.

But why do His people want to wear forbidden images, such as hexagrams, Dagon-fish and the cross of Tammuz, when Yahweh clearly tells us what to wear?

Bemidbar (Numbers) 15:37-41

37 Again Yahweh spoke to Moshe, saying,

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.

41 I am Yahweh your Elohim, who brought you out of the land of Egypt, to be your Elohim: I am Yahweh your Elohim."

Believers say they wear these forbidden pagan images as conversation starters, but why do that? Do not the tassels (tzitzit) serve the same purpose (and without causing us to break Torah)?

Although our people presently choose to pollute the worship of Elohim with non-commanded images, Yahweh tells us that one day, after we are all gathered back to His land, we will no longer seek after forbidden pagan symbols, because we will be seeking to hear and obey His voice instead.

Yeshayahu (Isaiah) 30:19-22

19 For the people shall dwell in Zion at Jerusalem: You shall weep no more. He will be very gracious

to you at the sound of your cry; when He hears it, He will answer you.

20 And though Yahweh gives you the bread of adversity and the water of affliction, yet your teachers will not be moved into a corner anymore, but your eyes shall see your teachers.

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

22 You will also defile the covering of your images of silver, and the ornament of your molded images of gold. You will throw them away as a menstrual cloth. You will say to them, "Get away!"

Please, Abba Yahweh, may it be soon, and in our day. May You redeem Your people, and bring them back to You, and help them to break free from the bondage they presently suffer at the hand of the daughter of Babylon.

In Yeshua's name, amein.

About Sacrifices

Many scholars teach that because Yeshua died for our sins, the animal sacrifices written in Torah are now done away with. Others question this, pointing out how Yeshua said that none of the commandments in the Torah (the Laws of Moses) would pass away so long as heaven and earth still exist.

Mattithyahu (Matthew) 5:17-19

17 "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to fulfill [i.e., in fulfillment of 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."

If Yeshua tells us that the Torah is still in force, what should we do about the animal sacrifices that Israel was told to offer daily in the tabernacle (or temple)? Should we be offering them today? Since the temple is no longer standing, should we wait until the temple is rebuilt, as prophesied in Ezekiel 40-46? Or will we even be allowed to offer animal sacrifices then, since Yeshua died for our sins?

The subject of animal sacrifices is highly charged, and many people have strong convictions. However, let us recognize that Yahweh's word is the ultimate authority, and that we need to believe what it says. With that in

mind, let us survey the history of animal sacrifices, because it will show us some important things.

Many believe that sacrifices and burnt offerings can only be offered in a temple or tabernacle, yet the Torah shows us that sacrifices and burnt offerings were made long before the tabernacle was ever built. For example, both Cain and Abel made offerings to Yahweh.

<p>Genesis 4:3-5 3 And in the process of time it came to pass that Qayin [Cain] brought an offering of the fruit of the ground to Yahweh. 4 Havel [Abel] also brought of the firstborn of his flock and of their fat. And Yahweh respected Havel and his offering, 5 but He did not respect Qayin and his offering. And Qayin was very angry, and his countenance fell.</p>	<p>(3) וַיְהִי מִקֶּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה : (4) וְהָבֵל הֵבִיא גַם הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֻלְבֵּהוּן וַיִּשַׁע יְהוָה אֶל הָבֵל וְאֶל מִנְחָתוֹ : (5) וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו</p>
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Not all commentators agree as to why Yahweh accepted Havel's (Abel's) sacrifice, but rejected Qayin's (Cain's). However, it may have had to do with the fact that Havel brought his firstfruits to Yahweh. In other words, Havel gave back to Yahweh of the first things that Yahweh gave him, whereas Qayin did not. This indicates that Havel's heart condition was more devoted than Qayin's, and we know that what Yahweh really looks on is the heart.

Shemuel Aleph (1 Samuel) 16:7

7 But Yahweh said to Samuel, "Do not look at his appearance or at his physical stature, because I have refused him. For Yahweh does not see as man sees; for man looks at the outward appearance, but Yahweh looks at the heart."

Despite the fact that no temple existed in his day, Noah (Noah) also built an altar to Yahweh, and offered burnt offerings upon it.

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.

In like fashion, there was no temple in Avraham's day either, yet this did not keep Avraham from offering sacrifices to Yahweh. For just one example, let us consider the binding of Isaac (Akeidah).

B'reisheet (Genesis) 22:13

13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

Sacrifices are not restricted only to burnt offerings. In addition to making sacrifices and burnt offerings to Yahweh directly, Avraham also tithed to Melchizedek.

B'reisheet (Genesis) 14:18-20

18 Then Melchizedek, [the] king of Salem brought out bread and wine. He was the priest of Elohim Most High.

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

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

Two generations later, Avraham's grandson Ya'akov (Jacob) also offered sacrifices directly to Yahweh.

B'reisheet (Genesis) 31:54

54 Then Ya'akov offered a sacrifice on the mountain, and called his brethren to eat bread.

And in addition to the sacrifices he offered, Ya'akov also tithed, just as his grandfather Avraham had done.

B'reisheet (Genesis) 28:20-22

20 Then Ya'akov made a vow, saying,
"If Elohim will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

21 so that I come back to my father's house in peace, then Yahweh shall be my Elohim.

22 And this stone which I have set as a pillar shall be Elohim's house, and of all that You give me I will surely give a tenth to You."

While we know that Avraham tithed to Melchizedek, Scripture does not tell us to whom Ya'akov tithed; yet because Hebrews are very tradition oriented people, it may well have been that Ya'akov also gave his tithes to the Melchizedekian Order.

However, why would Avraham and Ya'akov both tithe, and still offer sacrifices to Yahweh on their own? And how could they offer sacrifices without a temple or

tabernacle? And what does this have to say about whether or not we should offer sacrifices now, with no temple, and after Yeshua's sacrifice for our sins?

In order to answer these questions, first let us look at the example the apostles gave us, in the first century.

Many scholars teach that Yeshua's sacrifice did away with any present or future need for the animal sacrificial system. However, in opposition to this (and as we explain in the [Nazarene Israel](#) study), the apostles continued to offer animal sacrifices in the temple as long as the temple still stood. For example, the Apostle Shaul (Paul) shaved his head in Acts 18:18, for he had previously taken a vow.

Ma'asim (Acts) 18:18

18 And having remained many days more, having taken leave of the brothers, Shaul sailed to Syria, having shaved his head; for he had [taken] a vow.

The only vow that requires one to shave one's head is the Nazirite vow, which is recorded in Numbers Chapter Six. The Nazirite vow is a very rich study, and we discuss the Nazirite vow in more detail in "[Yeshua the Celibate Nazirite](#)" in [Nazarene Scripture Studies, Volume Two](#). However, for our purposes here, what we see is that as part of his vow, the Nazirite must abstain from all contact with the dead.

Bemidbar (Numbers) 6:6

6 All the days that he separates himself to Yahweh he shall not go near a dead body.

Yet if anyone dies very suddenly beside him, he must shave his head, and bring two turtledoves or two young pigeons to the tabernacle or temple. One of these is for

a burnt offering (verse 11), and the other is for a sin offering (verse 11). Then the Nazirite is also supposed to bring a lamb as a trespass offering (verse 12).

Bemidbar (Numbers) 6:9-12

9 'And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it.

10 Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the Tabernacle of Meeting;

11 and the priest shall offer one as a sin offering and the other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day.

12 He shall consecrate to Yahweh the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled.

The Nazirite vow can also be taken for a set length of time. When one separates (ends) a Nazirite vow, one then shaves one's head, and goes up to Yahweh's house, and offers up animal sacrifices in purification.

Bemidbar (Numbers) 6:13-18

13 'Now this is the Torah of the Nazirite: When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting.

14 And he shall present his offering to Yahweh: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,

15 a basket of unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their grain offering with their drink offerings.

16 'Then the priest shall bring them before Yahweh and offer his sin offering and his burnt offering;

17 and he shall offer the ram as a sacrifice of a peace offering to Yahweh, with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering.

18 Then the Nazirite shall shave his consecrated head at the door of the Tabernacle of Meeting, and shall take the hair from his consecrated head and put it on the fire which is under the sacrifice of the peace offering.'

Verse 14 tells us that the one ending the Nazirite vow must offer a ewe lamb in its first year as a sin offering. Therefore, when Shaul paid to separate the Nazirite vows of himself and four other men in Acts 21 (above), he was paying for five sin sacrifices.

Since Shaul was so devout, everything he did was oriented towards pleasing and obeying Yahweh. Therefore, if Acts 18:18 tells us that Shaul shaved his head "for he had taken a vow," and if the Nazirite vow is the only vow in Scripture that has one shave one's head, then the vow that Shaul separated was likely a Nazirite vow.

Ma'asim (Acts) 18:18

18 And having remained many days more, having taken leave of the brothers, Shaul sailed to Syria, having shaved his head; for he had [taken] a [Nazirite] vow.

In Numbers 6 (above), we are told that in addition to shaving one's head, the one ending (separating) his Nazirite vow had to bring his animal sacrifices to the door of the tabernacle (or temple). Since the temple was in Jerusalem in Shaul's day, obviously this meant that Shaul would have to go up to Jerusalem soon after shaving his head. Three verses later, we see that this is precisely what he does, since he tells us that he had to keep the coming feast "in Jerusalem."

Ma'asim (Acts) 18:21-22

21 But he took leave of them, saying, "By all means it is necessary for me to keep the coming feast in Jerusalem: But I will come again to you, Elohim willing!"

22 And when he had landed at Caesarea, and gone up [to Jerusalem] and greeted the assembly, he went down to Antioch.

When we understand that Shaul kept Torah, then we can see that what really happened here was that Shaul had a Nazirite vow. Either someone had died next to him, or else the days of his vow were completed, and he was going up to Jerusalem to offer the animal sacrifices for cleansing, as the Torah instructs.

There is a second witness to this. As we explain in the [Nazarene Israel](#) study, at some point Shaul must have taken yet another Nazirite vow, because Scripture shows us that he again shaved his head in purification some three chapters later, in Acts 21.

Acts 21 is the famous confrontation between the Apostles Ya'akov (Jacob) and Shaul. This passage tells us that those in Jerusalem were still very zealous for the Torah; but that they were upset with Shaul, because they had been told that he taught against it.

Ma'asim (Acts) 21:20-22

20 And hearing, they glorified Yahweh, and said to [Shaul], "You see, brother, how many myriads of Jews there are who have believed [on Yeshua], and all are [still] zealous for the Torah!

21 "But they were informed about you, that you [now] teach against [the Torah of] Moshe, telling all the Jews throughout the nations not to circumcise their children, nor to walk according to the [Hebraic] customs.

22 "What, then, is it? At all events [i.e., pilgrimage feasts], a multitude must come together; and they will [surely] hear that you have come."

As we explain in [Nazarene Israel](#), the Apostle Kepha (Peter) tells us that Shaul's epistles are Scripture, but that they are easily misunderstood (2 Kepha 3:15-17), and that even in the first century there were those who misunderstood his writings. From the above passage, it seems that even the apostles in Jerusalem found Shaul's letters confusing, which is why they felt the need to confront him and find out whether he was teaching against the Torah or not.

Scripture is compact: it does not waste space telling us things we can figure out for ourselves with a little study. Therefore, while Scripture does not record the whole conversation, it seems once Ya'akov was convinced that Shaul taught Torah, Ya'akov told Shaul it was very important to demonstrate this to the people. Therefore, Ya'akov told Shaul that so long as he was going to be cleansed of his own Nazirite vow, he should also pay the expenses for four other men who were being purified of their Nazirite vows as well.

Ma'asim (Acts) 21:23-24

23 "Then do this, what we say to you: There are four men [here, besides yourself, also] having a [Nazirite] vow on themselves:

24 Take them, be purified with them, and [you] pay their expenses [so] that they may [also] shave their heads:

And then all shall know that what they have been told about you is nothing; but that you yourself walk orderly, keeping the [whole] Law [of Moses]."

As we have already seen, it takes at least three separate animal sacrifices to separate a Nazirite vow. Therefore it took fifteen animal sacrifices to separate all the Nazirite vows here. In first century terms, fifteen animals would have been a huge expense. Had Shaul believed that Yeshua's sacrifice did away with the need for such animal sacrifices he would never have agreed to pay this expense (nor would Ya'akov likely have urged him to do so).

However, while Acts 21 shows us the apostles still offered animal sacrifices in the temple, many people have questions about why the apostles would do that, in light of Yeshua's perfect sacrifice for our sins. Many believers think that it would have been an offense or a blasphemy unto Yeshua, were the apostles to offer animal sacrifices in the temple. The reason for this is probably because there is so much misunderstanding about the sacrificial system.

While a complete examination of the sacrificial system is beyond the scope of this study, Scripture shows us that the sacrificial system was never intended to take away sin. As we shall see, the sacrificial system was only ever intended to remind us not to sin.

And yet, what exactly is sin? In Hebrew, the word for 'sin' is 'chatah' (חָטָאָה).

H2403 chatta'ah (khat-taw-aw'); or chatta'th (khat-tawth'); from H2398; an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concretely) an offender:

When we look up the reference to the root word at H2398, we see that sin is 'missing the mark.'

H2398 chata' (khaw-taw'); a primitive root; properly, to miss; hence (figuratively and generally) to sin; by inference, to forfeit, lack, expiate, repent, (causatively) lead astray, condemn:

It is interesting that sin is 'missing the mark,' because while the word 'Torah' (תּוֹרָה) means both 'Instructions' and 'Law,' it comes from a root word that means, among other things, 'to shoot.'

The base definition in Strong's is not very complete.

H8451 towrah (to-law); or torah (to-law); from H3384; a precept or statute, especially the Decalogue or Pentateuch:

Looking up the root word at H3384, we start to see this idea of 'hitting (rather than missing) the mark.'

H3384 yarah (yaw-law); or yara' (yaw-law); a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:

To keep Yahweh's Instructions is to 'hit the mark.' To hit the mark is to walk before Yahweh perfectly, even as Yeshua walked. However, Shaul tells us that all of us have sinned, and that we all 'miss the mark' regularly.

Romim (Romans) 3:23

23 for all have sinned and fall short of the glory of Elohim...

Even when we try our hardest, we all miss the mark in many ways; and therefore we need Yahweh's favor (grace) in order to cover our shortcomings.

When we accept Yeshua as our personal Savior and Messiah, and when we begin doing our utmost to walk even as He walked, then our past and present sins are completely forgiven; and our unintentional future sins are forgiven as well, so long as we continue to do our utmost.

This, however, does not alter the fact that we are still imperfect people, and that we all still make mistakes. Even when we do our best to walk before Him correctly, hearing and obeying His voice, we will still fail to 'hit the mark' from time to time. It is precisely these times that we sin, and sin requires some form of earthly atonement.

Hebrews 10:3-4 tells us that the blood of bulls and goats never could take away sins.

Ivrim (Hebrews) 10:3-4

3 But in these offerings is [only] a reminder of sins year by year;

4 For it is impossible for blood of bulls and goats to take away sins.

While the Christian church uses this passage as an alleged 'proof text' that Yeshua came to do away with the animal sacrificial system; in reality, the opposite is true.

Israel is operationally defined as those who strive to keep Yahweh's Instructions (Torah). Those who do not strive to keep Yahweh's Instructions are supposed to leave the camp (one way or another), so that the camp remains pure, and the next generation of children can grow up straight and undefiled.

Since all Israel is supposed to fear Yahweh, all Israel is supposed to strive to stay in His good graces. Therefore, whenever an Israelite misses the mark (sins), all one should have to do is to gently bring the matter to his attention. Since the one sinning is supposed to fear Yahweh, he is supposed to hasten to correct himself, lest he be cut off from Israel. Thus external punishment is not supposed to be necessary.

Since punishment was not supposed to be needed in a land where brothers were diligently striving to stay in Yahweh's best graces, the sin sacrifices were only ever intended to serve as a physical reminder to the one having sinned, not to make the same mistakes again.

In other words, the sin sacrifice served as a hard lesson to the sinner that the wages of sin is death; and it also served to drive home the point that except for Yahweh's favor (grace), the price for even so little as making a mistake with regards to obeying the Torah was not just to be cut off from Israel, but also to be cut off from eternal life.

Romim (Romans) 6:23

23 For the wages of sin is death, but the gift of Elohim is eternal life in Messiah Yeshua our Adon.

It is important to remember that both Leviticus 4 and Numbers 15 tell us that the sin sacrifices were only intended to serve to remind us of sins that were committed accidentally or unknowingly.

Vayiqra (Leviticus) 4:13-14

13 "Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of Yahweh in anything which should not be done, and are guilty;

14 when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting."

In contrast, Numbers 15:30 tells us that the punishment for disobeying the Torah with a 'high-hand' (or for rebellion) was always death.

Bemidbar (Numbers) 15:30

30 'But the person who does anything with a high hand, whether he is native-born or a stranger, that one brings reproach on Yahweh, and he shall be cut off from among his people.

In effect, the only time sin is forgiven is when the sinner repents of his sin, and returns to obedience. In other words, sin is only forgiven once the sinner stops 'missing the mark,' and begins 'hitting the mark' again, for only then is he walking in righteousness.

King David's infamous sin with Bathsheba was both intentional and premeditated; however, he was also in denial. David did not set out to rebel against Yahweh, or to flagrantly defy Yahweh's authority. Rather, his actions were committed in so-called 'hot blood'; and when the prophet Nathan finally broke through David's wall of denial and made his sin clear to him, King David immediately repented; and Yahweh forgave his sin.

Notice, however, that despite King David's repentance, and despite the fact that Yahweh forgave him, there was still a death penalty to be paid. The child of the illicit liaison between David and Bathsheba died.

Shemuel Bet (2 Samuel) 12:15-19

15 Then Nathan departed to his house, and Yahweh struck the child that Uriah's wife bore to David, and it became ill.

16 David therefore pleaded with Elohim for the child, and David fasted and went in and lay all night on the ground.

17 So the elders of his house arose and went to him, to raise him up from the ground. But he would not, nor did he eat food with them.

18 Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!"

19 When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, "Is the child dead?"

And they said, "He is dead."

The death of David and Bathsheba's child served as a powerful reminder to King David not to sin like that again. Likewise, the death of one's best stud male animal serves to remind the one 'missing the mark' to pay closer attention to Yahweh and His voice.

So what then shall we say about the apostles? While they knew that Yeshua's death led to forgiveness of their sins in the heavenly realms, they also knew that the Hebraic concept of belief is action oriented. In Hebraic thought, belief in Yeshua requires one to obey the whole Instruction (including the animal sacrifices).

Ma'asim (Acts) 21:20

20 And hearing, they glorified Yahweh, and said to him [Shaul], "You see, brother, how many myriads of Jews there are who have believed [on Yeshua], and all are [still] zealous for the Torah!"

While those who believe and seek diligently to walk just as Yeshua walked are forgiven in the heavens, all of us who remain here on earth are imperfect, and we need reminders from time to time. It is this need for the occasional reminder to which the sin sacrifices speak.

Not everyone is King David, so for a much more mundane example, suppose that a Temple existed today. Also suppose that you are a cattle rancher, and that you have fallen short of perfection, and have committed some sin unintentionally. When your sin is made known to you, if you do not repent, then you are missing the mark (and are therefore sinning). As brutal as it sounds, you must surely be put to death, because the only way to keep the next generation of children safe from the leavening effects of sin is to maintain absolute purity within Israel's borders. One way or another, evil must be purged from within Israel's midst.

In contrast, if you fear Yahweh then you will cherish your opportunity to regain your status as part of His bride; and so once your sin is brought to your attention you will quickly and eagerly change.

Once you have repented, Yahweh forgives your sin. It was always thus; even in King David's time. However, once you are forgiven you are then expected to punish yourself. You must voluntarily take your very finest stud male bull up to the Temple, and offer him in sacrifice to Yahweh. Then you must even eat part of him, so you may feel true revulsion at your sin.

The blood of your finest prize bull can never take away your sin in the heavenlies; only belief in Yeshua can do that. However, the loss of your finest stud male bull will serve as a reminder not to sin like that again; which is why Hebrews 10:3-4 tells us that these offerings serve only as a reminder not to sin, in that it is impossible for the blood of bulls and goats to take sins away.

Ivrim (Hebrews) 10:3-4

3 But in these offerings is [only] a reminder of sins year by year;

4 For it is impossible for blood of bulls and goats to take away sins.

The blood of bulls and goats can never make us walk perfectly before our Elohim, and it can never cause us to 'hit the mark.' Only the blood of Yeshua can do that.

While the blood of bulls and goats only serves as a reminder not to sin, when we willingly correct ourselves when we make mistakes, and give ourselves a good punishment in reminder, then this will remind us not to sin; and then we can 'hit the mark' again.

As we explain in [Revelation and the End Times](#), Ezekiel 40-46 prophesies that the Temple will be rebuilt. This will take place after the Ingathering and the Religious Unification; and in that day a man called ‘the prince’ will begin offering up animal sacrifices again, including the sin offerings.

<p>Ezekiel 45:22-23 22 And on that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering. 23 On the seven days of the feast he shall prepare a burnt offering to Yahweh, seven bulls and seven rams without blemish, daily for seven days, and a kid of the goats daily for a sin offering.</p>	<p>(22) וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בְּעֶדּוֹ וַיִּבְעַד כָּל עַם הָאָרֶץ פֶּר חַטָּאת : (23) וְשִׁבְעַת יְמֵי הַחֹג יַעֲשֶׂה עֹלָה לַיהוָה שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת הַיָּמִים וְחַטָּאת שְׂעִיר עִזִּים לַיּוֹם</p>
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As we explain in [Revelation and the End Times](#), this prince cannot be Yeshua because among other things, verse 22 tells us that he offers up sin sacrifices “for himself.” Whoever this ‘prince’ is, he will also offer sin sacrifices on the New Moon Day, and on the Sabbaths.

Yehezqel (Ezekiel) 45:17

17 “Then it shall be the prince's part to give burnt offerings, grain offerings, and drink offerings, at the feasts, the New Moons, the Sabbaths, and at all the appointed seasons of the House of Israel. He shall prepare the sin offering, the grain offering, the burnt offering, and the peace

offerings to make atonement for the House of Israel."

So if the apostles continued to offer animal sacrifices in the Temple as long as it still stood, and if the prince of the coming Third Temple will again offer sacrifices (including sin sacrifices) once the Temple is rebuilt, then what are we to do today, in the dispersion, and in the absence of a Temple?

In "[About the Change in Priesthoods](#)", in [Nazarene Scripture Studies, Volume Four](#), we explain that since the Melchizedekian Order served Yahweh before there was ever a Tabernacle, it is able to serve Yahweh in the absence of a Temple or Tabernacle. Since we are of the Order of Melchizedek, the question then becomes, "Should we be offering these sacrifices today?"

It is difficult if not impossible to answer this question, as Scripture does not speak to this matter directly. There are seemingly good arguments to be made both for and against animal sacrifices today.

In Deuteronomy 12, Yahweh gives us commandments that apply when we live in His land.

<p>Deuteronomy 12:1 1 "These are the statutes and judgments which you shall be careful to observe in the land which Yahweh Elohim of your fathers is giving you to possess, all the days that you live on the soil."</p>	<p>אֱלֹהֵי הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבֹתֵיךָ לְךָ לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר אַתָּם חַיִּים עַל הָאֲדָמָה</p>
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When we live in His land, we are to bring our sacrifices to 'the place where Yahweh our Elohim chooses.'

<p>Deuteronomy 12:5 5 "But you shall seek the place where Yahweh your Elohim chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go."</p>	<p>כִּי אִם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל שְׁבִטֵיכֶם לְשׁוֹם אֶת שְׁמוֹ שָׁם לְשִׁכְנוֹ תִּדְרְשׁוּ וּבֵאתָ שָׁמָּה</p>
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We know Jerusalem was that place, and Yahweh tells us that Jerusalem will once again be that place.

Zechariah (Zechariah) 2:12

12 And Yahweh will take possession of Judah as His inheritance in the Set-apart Land, and will again choose Jerusalem.

Yahweh chose Judah as His inheritance and chose Jerusalem 'again' back in 1948, with the creation of the State of Israel. Therefore if Jerusalem is the place which Yahweh is presently choosing, then it stands to reason that any animal sacrifices which are made in today's times should only be made in Jerusalem.

Devarim (Deuteronomy) 16:5-6

5 "You may not sacrifice the Passover within any of your gates which Yahweh your Elohim gives you;

6 but at the place where Yahweh your Elohim chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt.

Ironically, the Melchizedekian Order can offer sacrifices without a Temple; and therefore, the Melchizedekian Order can technically offer sacrifices in today's times. However, in 1948 Yahweh chose Judah, and has 'again' chosen Jerusalem; and therefore the Melchizedekian Order is prohibited from making sacrifices at this time.

Also ironically, since the Jewish-Levitical (or in this case the Jewish-Rabbinical) Order needs a Temple or Tabernacle in which to operate, yet no Temple or Tabernacle currently exists, the house of Judah is not able to offer up animal sacrifices at this time, either. Therefore, while both houses may slaughter and eat meat, these slaughtering are not 'sacrifices.'

As we show in [Revelation and the End Times](#), at the time of the Ingathering, Yahweh will take some of the Melchizedekian priesthood for Levites as well.

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.

It will likely be at this time that the sacrificial system will be reinstated.

While Yeshua our Passover was the perfect sacrifice for sin, and while He took our sins upon Himself, and while our sins are forgiven in the heavenlies, Scripture is clear that once the Temple is restored, the animal sacrifices

will again be offered, so that all those who would purify themselves to be part of His bride will have some means of physically punishing themselves when they sin.

Yoel (Joel) 2:13-14

13 So rend your heart, and not your garments; return to Yahweh your Elohim, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm.

14 Who knows if He will turn and relent, and leave a blessing behind Him — A grain offering and a drink offering for Yahweh your Elohim?

It is the heart that Yahweh is most concerned about; yet what does it say about our heart condition if we are not willing to keep all His commandments? Many have been taught that the animal sacrificial system is cruel, even though they wear leather and eat meat. But what does it say about our heart condition if we question Yahweh's statutes and judgments?

In contrast, what does it say about our heart condition if we are eager to do what Yahweh says; and to remind ourselves that it is only by Yahweh's unmerited favor, and by the blood of His only Son, that we ourselves have escaped the ultimate penalty for sin?

Dear Abba Yahweh, please teach us to trust Your Word. Please turn our hearts back to You, and cause us to trust in Your judgments; and we will be turned back to You.

In Yeshua's precious name,

Amein.

About Ritual Cleanness

In this chapter we are going to talk about three different things: spiritual health, physical health, and ritual cleanness. These are three totally different things, but sometimes there are relationships between them. However, we have to be careful what conclusions we draw, because the relationships do not always hold true in reverse.

Before we begin, we need to understand that the Scriptures were written for people who lived in a culture of faith. The patriarchs and the Israelites of old may not have called it “predestination theory,” but they typically understood that Yahweh ultimately controls everything that goes on in the material world. They knew that Yahweh has the power to alter any aspect of the material world, and/or to bring about any miracle He wants. The theological implications of this are huge, but today, after the Enlightenment, most people do not accept anything as being true unless it can be “verified” by independent secular laboratory testing. If Yahweh does not choose to reveal Himself to secular scientists who operate outside of faith in Him, these secular scientists then tell the world that “Scripture is false,” and that there is no such thing as a Creator, or a Spirit. This then gets taught to our children in the secular government schools; and yet we know from experience that there really is a Creator, and that He really has the power to change or alter things in the material world at will. We also understand that He has the power to open and close the womb, to give and withhold health, and to smite with leprosy, or to cure it.

Bemidbar (Numbers) 12:9-12

9 So the anger of Yahweh was aroused against them, and He departed.

10 And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aharon turned toward Miriam, and there she was, a leper.

11 So Aharon said to Moshe, "Oh, my adon! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned.

12 Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!"

We also know there can be a relationship between our spiritual health, and our physical health. For example, when we worry, we can get ulcers, tension headaches, migraines, heart disease, and even cancer. Although Yahweh created our bodies to be generally healthy, if we are not spiritually healthy, then our bodies can develop all sorts of physical disease. This shows that our spiritual health can impact our physical health.

Sins and transgressions can also impact our physical health. For example, if we choose to drink too much alcohol, or if we use drugs, or even if we eat unhealthy foods, it can impact not only our own health, but also that of our children. Now, because of science, we understand these things from the standpoint of cause-and-effect in the material world; yet there are also many places in Scripture where men chose to stray from Elohim's ways, and they were struck with punishment as a result. For example, Nabal was struck dead for having refused support to David and his men.

Shemuel Aleph (1 Samuel) 25:37-38

37 So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things, that his heart died within him, and he became like a stone.

38 Then it happened, after about ten days, that Yahweh struck Nabal, and he died.

This is not just “Old Testament stuff.” In the Renewed Covenant, Yahweh struck Hananyah (Ananias) dead for lying to the Spirit (and later his wife Sapphira also).

Ma’asei (Acts) 5:1-5

1 But a certain man named Hananyah, with Sapphira his wife, sold a possession.

2 And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles' feet.

3 But Kepha said, "Hananyah, why has Satan filled your heart to lie to the Set-apart Spirit and keep back part of the price of the land for yourself?

4 While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to Elohim."

5 Then Hananyah, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things.

Today, after the Enlightenment, many people either deny that these things took place, or they look for other explanations. However, in our forefathers' day it was understood that Yahweh has the power to smite people in the physical, whenever they displease Him.

There is also generational sin to consider. For example, when parents abuse their children (or divorce or abuse their spouses) it can affect the children emotionally and spiritually for generations to come.

Shemote (Exodus) 20:5b-6

5b "For I, Yahweh your Elohim, am a jealous Elohim, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

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

The results of sin can even affect one's descendants. For example, when Elisha's attendant Gehazi ran to take payment from Naaman the Aramean (after Elisha his master specifically refused to receive anything from Naaman's hand), Elisha said Naaman's leprosy would cling to Gehazi and his descendants forever.

Melachim Bet (2 Kings) 5:26-27

26 Then he said to him, "Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants?

27 Therefore the leprosy of Naaman shall cling to you and your descendants forever." And he went out from his presence leprous, as white as snow.

However, not every physical disability is the result of sin or transgression. For example, in John 9:1-3 there was a man who was blind from birth, and yet Yeshua said that this was not caused by any kind of sin.

Yochanan (John) 9:1-3

1 Now as Yeshua passed by, He saw a man who was blind from birth.

2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

3 Yeshua answered, "Neither this man nor his parents sinned, but that the works of Elohim should be revealed in him."

In contrast, there are times when physical maladies seem to be caused by a spiritual disorder; and in these cases, if our faith improves then the malady will oftentimes go away on its own. For example, the woman with the issue of blood was healed because of her faith. It may be that her faith healed her spirit, and therefore her body began manifesting health.

Luqa (Luke) 8:43-48

43 Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, 44 came from behind and touched the border of His garment. And immediately her flow of blood stopped.

45 And Yeshua said, "Who touched Me?" When all denied it, Kepha and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'"

46 But Yeshua said, "Somebody touched Me, for I perceived power going out from Me."

47 Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

48 And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace."

Not all physical woes are caused by spiritual disorders, but some of them are; and matters of faith can heal these disorders (whether Yahweh chooses to heal us via a

miracle, or whether He just gives us slow, steady improvement).

Shemote (Exodus) 15:26

26 and said, "If you diligently heed the voice of Yahweh your Elohim and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians, for I am Yahweh who heals you."

While modern medicine cannot explain it, there are many case histories of spontaneous remission of diseases, in which the patient credits "spiritual healing." This shows us that there is relationship between our spiritual walk, and our physical health. When we come closer to Yahweh we can be healed of our diseases.

Now we need to talk about ritual purity and cleanness, as distinct from spiritual and physical health (and also as distinct from sin and transgression). As we will see, it is very possible to be spiritually and physically healthy, and yet be ritually unclean. In fact, as we will see, even Yeshua could be ritually unclean when He was outside the temple.

In Numbers 19, Yahweh gives us instructions for making waters for purification from the ashes of a red heifer. These waters are used for purification from sin.

Bemidbar (Numbers) 19:9

9 Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin.

We have to be purified with these waters in order not to defile the sanctuary of Yahweh. It is important that we not do that, lest we be cut off from among the people.

Bemidbar (Numbers) 19:20

20 'But the man who is unclean and does not purify himself, that person shall be cut off from among the assembly, because he has defiled the sanctuary of Yahweh. The water of purification has not been sprinkled on him; he is unclean.

As of today (2022) there is no temple and no waters of purification from a red heifer, so no one can be ritually pure today. At one level this is not a big deal, since one reason for being ritually clean is so that we do not die when we enter His tabernacle or temple.

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.

Yet at another level, ritual purity and cleanness is a very big deal. Even though we cannot keep the whole of the Torah, many people believe we should still try to follow these rules as best we can, so that when the temple is rebuilt we will have a better idea what to do.

In Leviticus 11-14, Yahweh gives a set of instructions which deal with physical hygiene and ritual purification in a variety of circumstances. For example, Leviticus 11 tells us that it is a ritual defilement to touch the carcass of a clean animal (which we may normally eat) that has died on its own (i.e., it was found dead, or it was torn by beasts, etc.). If we touch it, then we have to wash our

clothes, and we remain ritually unclean until the sun sets.

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."

Leviticus 12 gives the torah for purification of mothers who have given birth to children. It is often noted (with protest) that the time of purification for bearing a girl is twice that of the time of purification for bearing a boy. This might offend some people, but just as modern science has borne out Yahweh's wisdom in calling certain foods "clean" and other foods "unclean," it will probably happen that science will one day find reasons to support this as well (perhaps improved immunity).

Vayiqra (Leviticus) 12: 1-8

1 Then Yahweh spoke to Moshe, saying,

2 "Speak to the children of Israel, saying: 'If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean.

3 And on the eighth day the flesh of his foreskin shall be circumcised.

4 She shall then continue in the blood of her purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.

5 'But if she bears a female child, then she shall be unclean two weeks, as in her customary

impurity, and she shall continue in the blood of her purification sixty-six days.

6 'When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting.

7 Then he shall offer it before Yahweh, and make atonement for her. And she shall be clean from the flow of her blood. This is the law for her who has borne a male or a female.

8 'And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons — one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.'"

If a woman is unclean and in cleansing for a male child for basically a month, and basically two months for a female child, this means that the world is supposed to give her "maternity leave" for this amount of time. It is also likely that vital mother-son or mother-daughter bonds are formed during this time. While it is certainly fair for science to look for ways to understand why this is so important, science should never question the importance or the validity of Yahweh's commands.

It is also frequently noted that the mother must bring a sin offering, whether the child is a male or a female. This may be where King David derived his famous saying that his mother conceived him in sin.

Tehillim (Psalms) 51:5

5 Behold, I was brought forth in iniquity,
And in sin my mother conceived me.

Leviticus 13 and 14 give us instructions for purification for those with afflictions of the skin (such as leprosy). Then, in Leviticus 15 we get a set of instructions for whenever there is any kind of emission from the groin area, whether the discharge is from semen, menstrual blood, unusual menstrual bleeding (as we saw above in Luke 8 with the woman who had a flow of blood for twelve years), or venereal diseases.

First Yahweh begins with a discussion of venereal diseases in men. Notice that during the time a man has such a discharge, he is essentially quarantined, and everything he comes in contact with becomes unclean.

Vayiqra (Leviticus) 15:1-15

1 And Yahweh spoke to Moshe and Aharon, saying,

2 "Speak to the children of Israel, and say to them: 'When any man has a discharge from his body, his discharge is unclean.

3 And this shall be his uncleanness in regard to his discharge — whether his body runs with his discharge, or his body is stopped up by his discharge, it is his uncleanness.

4 Every bed is unclean on which he who has the discharge lies, and everything on which he sits shall be unclean.

5 And whoever touches his bed shall wash his clothes and bathe in water, and be unclean until evening.

6 He who sits on anything on which he who has the discharge sat shall wash his clothes and bathe in water, and be unclean until evening.

7 And he who touches the body of him who has the discharge shall wash his clothes and bathe in water, and be unclean until evening.

Verse 7 (above) shows us that even medical personnel who come into contact with someone who has such a venereal disease is rendered ritually unclean. It is not sinful for the doctors and nurses to become ritually unclean: it is just that they must wash their clothes and bathe in water before they can become ritually clean again (that evening). The same pertains to anyone who gets the unclean man's saliva on them, or one who touches anything that the unclean man sits or lies on.

8 If he who has the discharge spits on him who is clean, then he shall wash his clothes and bathe in water, and be unclean until evening.

9 Any saddle on which he who has the discharge rides shall be unclean.

10 Whoever touches anything that was under him shall be unclean until evening. He who carries any of those things shall wash his clothes and bathe in water, and be unclean until evening.

11 And whomever the one who has the discharge touches, and has not rinsed his hands in water, he shall wash his clothes and bathe in water, and be unclean until evening.

Next we see that (porous) earthenware vessels have to be broken, while wood vessels (which are not quite as porous) have to be rinsed in water.

12 The vessel of earth that he who has the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.

Because the transmission of venereal disease normally involves sin (even if indirectly, through one's spouse), once he is cleansed, he must bring a sin offering.

13 'And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, wash his clothes, and bathe his body in running water; then he shall be clean.

14 On the eighth day he shall take for himself two turtledoves or two young pigeons, and come before Yahweh, to the door of the tabernacle of meeting, and give them to the priest.

15 Then the priest shall offer them, the one as a sin offering and the other as a burnt offering. So the priest shall make atonement for him before Yahweh because of his discharge.

Next Yahweh talks about discharges of semen. Verse 18 tells us that even if the emission takes place with his lawful wife, it still renders both the man and the woman ritually unclean until the evening after they bathe.

Vayiqra (Leviticus) 15:16-18

16 'If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening.

17 And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening.

18 Also, when a woman lies with a man, and there is an emission of semen, they shall bathe in water, and be unclean until evening.

Yahweh does not explicitly tell us to refrain from being intimate on the Sabbath and feast high days, but there are many clues that we should refrain from it. For one thing, the Sabbath and feasts are what are known as “appointed times.” These are times set aside for us to be with Him. It makes sense that He would want us to be

ritually clean (rather than ritually unclean) during those times.

Further, the Torah was likely given to Israel at Mount Sinai on the first Pentecost. Yahweh made it very clear that the men of Israel were to be ritually clean at that time. They were not to approach their wives.

<p>Exodus 19:14-15 14 So Moshe went down from the mountain to the people and set the people apart, and they washed their clothes. 15 And he said to the people, "Be ready by the third day: Do not come near your wives."</p>	<p>(14) וַיֵּרַד מֹשֶׁה מִן הָהָר אֶל הָעָם וַיִּקְדָּשׁ אֶת הָעָם וַיִּכְבְּסוּ שְׂמֹלֹתָם : (15) וַיֹּאמֶר אֶל הָעָם הָיוּ נֹכְחִים לְשִׁלְשֶׁת יָמִים אֶל תִּגְשׁוּ אֶל אִשָּׁה</p>
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In Hebrew, “by the third day” is לְשִׁלְשֶׁת יָמִים. Scholars differ as to whether the people were not supposed to come near their wives for three days, or whether they were not supposed to come near their wives any more after three days; but either way it is clear that they were supposed to abstain from marital relations during the time they were to meet with Yahweh.

Next Yahweh discusses two kinds of discharges from women. The first kind of discharge is her normal monthly flow of blood, which is not sinful. It merely causes ritual uncleanness, which means she would not be allowed into the temple during this time. Historically, Israelites lived in extended family units that all helped each other. A woman who was cleansing was to be given lots of space, and anyone who wanted to go into the temple

had to avoid touching her or anything that she sat or lied on.

Vayiqra (Leviticus) 15:19-33

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

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

21 Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening.

22 And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening.

23 If anything is on her bed or on anything on which she sits, when he touches it, he shall be unclean until evening.

If any man slept in the same bed with her, so that her menstrual blood got on him, he was to be unclean seven days; and it was as if he was also menstruating.

24 And if any man lies with her at all, so that her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.

Brother Judah traditionally observes this command by having separate beds for men and women. Many of our forefathers also had an extra bed for the husband (or the wife) during this time. Nowadays, some believe that with modern sanitary napkins and such it is okay for men and women to sleep in the same bed, provided they are not intimate during that time. Others believe that Yahweh's

purpose was partly to bring about separation between the husband and wife for a short time, which, as we will see later, has many medical and marital benefits.

We should point out that we know verse 24 is referring to the man getting menstrual blood on him (only), and is not referring to marital relations, because the penalty for having marital relations during the woman's time of monthly cleansing was to be cut off from among the people.

<p>Leviticus 20:18 18 A man who lies with a menstruous woman and uncovers her nakedness, he has laid bare her flow, and she has exposed the flow of her blood; thus both of them shall be cut off from among their people.</p>	<p>וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת אִשָּׁה דָּוָה וְגִלָּה אֶת עֲרוֹתֶיהָ אֶת מְקוֹרָהּ הֵעִירָה וְהִיא גִּלְתָּהּ אֶת מְקוֹר דָּמֶיהָ וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב עַמָּם</p>
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Next Yahweh tells us that if a woman has a flow of blood that is irregular, either outside of her normal time of impurity, or if it runs on (much) longer than her usual time of impurity, that the uncleanness is to be treated the same as in her normal time of impurity. However, when she is healed, she is to bring a sin offering to the temple.

25 'If a woman has a discharge of blood for many days, other than at the time of her customary impurity, or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean.

26 Every bed on which she lies all the days of her discharge shall be to her as the bed of her

impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity.

27 Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening.

28 'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest, to the door of the tabernacle of meeting.

30 Then the priest shall offer the one as a sin offering and the other as a burnt offering, and the priest shall make atonement for her before Yahweh for the discharge of her uncleanness.

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.

32 This is the torah for one who has a discharge, and for him who emits semen and is unclean thereby,

33 and for her who is indisposed because of her customary impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.'"

Women do not normally menstruate during the time they are pregnant, and many even stop menstruating during the time they are lactating. Because there was either little or no birth control practiced in ancient Israel, married women were not likely ritually unclean for long periods of time. However, teenage daughters can be unclean on a regular basis, and given the demands of raising a family in a limited space, it is oftentimes not realistic that a man can avoid becoming ritually unclean

in a family environment, even with separate beds. Further, any intimate relations a man has with his wife makes both of them ritually unclean, and therefore unable to go inside of the temple without “washing and waiting.” This may be why King David established shifts for the priests, so that they lived apart from their families during their time of service.

While we should try to stay ritually clean, if we become ritually unclean outside the temple it is not that big of a deal. Yeshua lived in and amongst the people, and they touched Him on all sides. He was probably ritually unclean on a daily basis (outside of the temple).

Luqa (Luke) 8:45

45 And Yeshua said, "Who touched Me?" When all denied it, Kepha and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'"

However, we know from [*The Torah Calendar*](#) that even though Yeshua might not have been able to remain ritually pure during the week, He did try to keep Himself set apart after His resurrection, so He could ascend to heaven and serve as the firstfruits of the wave sheaf.

Yochanan (John) 20:17

17 Yeshua said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My Elohim and your Elohim.'"

Over the years, our Jewish brethren have figured out ways to make it easier to stay ritually clean from day to day without causing unnecessary embarrassment. For starters, our Jewish brothers and sisters have a rule that

unmarried men and women do not touch. They also forego the Western style handshakes with other men. If they want to acknowledge each other they simply say, "Hello." When they buy something in a store, the money is put down on the counter, or into a special dish. The money is then counted (twice), and any change is put back into the same dish. Because there is no physical contact, there is no transfer of ritual uncleanness. (It is also more hygienic.)

Although it may confound modern secular psychology, numerous scientific studies have shown that married couples who keep the laws of ritual purity experience markedly higher rates of marital success than those who do not. Observant Jewish women also experience a markedly lower incidence of cervical cancer, as recorded in the *Israeli Medical Association Journal*, Volume 5, pages 120-123, 2/2003. Other studies have shown similar health benefits for women.

Yahweh blesses those who keep His instructions with regard to ritual purity with more successful marriages. But what are the mechanics of it? It could be that when married couples separate and then come back together, they get to experience a new honeymoon of sorts each month. The short time apart brings forth a longing for their spouse, and then the physical coming together also brings them together emotionally as well. Such are just a few of the many hidden blessings of keeping Yahweh's Torah.

About Speaking in Tongues

Satan is the prince of this world, and Satan's legal and justice systems prevail here on earth. The reason Satan's systems prevail in the nations is that men insist upon attempting to govern themselves according to their own wisdom and understanding. However, men are not Yahweh, and man's thoughts are not Yahweh's thoughts, nor are their ways His way.

Yeshayahu (Isaiah) 55:8-9

8 "For My thoughts are not your thoughts, nor are your ways My ways," says Yahweh.

9 "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

Men seek to establish government systems that please themselves, not realizing that Yahweh demands an entirely different form of government for His people, based on entirely different principles. If Yahweh wills, we will attempt to explain these principles in this book.

It might seem kind of strange to start off speaking about how to establish a righteous government on earth by explaining about speaking in tongues (and the relationship between tongues and prophesy), but as we will see, these spiritual gifts are the key to establishing the righteous spiritual government that Yahweh wants for His people Israel.

As we will show, the essence of prophesy is to hear Yahweh's voice (the Still Small Voice), and then to communicate what one has heard by speaking, singing or writing, so that others can understand it.

In contrast, to 'speak in a tongue' is to hear Yahweh's voice, but to speak it in a way that is not understood. Nonetheless, in order to speak in a genuine tongue, one must still hear from Yahweh, and then attempt to communicate what one has heard: and this is a good thing, for as we will see, tongues are often a first step towards prophesying.

Before we begin, we should point out that there are two different types of prophecy:

1. Fore-telling (prediction); and
2. Forth-telling (otherwise speaking according to the Spirit, but without predicting anything).

Fore-telling (prediction) is the kind of prophecy that most people think of. "Thus sayeth Yahweh" prophecies generally fall into this category. A good example of fore-telling (prediction) is found in First Kings 17:13-16.

Melachim Aleph (1 Kings) 17:13-16

13 And Eliyahu (Elijah) said to her, "Do not fear; go and do as you have said, but make me a small cake from it first, and bring it to me; and afterward make some for yourself and your son.

14 For thus says Yahweh, Elohim of Israel: 'The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day Yahweh sends rain upon the earth.'"

15 So she went away and did according to the word of Eliyahu; and she and he and her household ate for many days.

16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of Yahweh, which He spoke by (or through) Eliyahu.

Eliyahu (Elijah) listened for Yahweh's voice, and then spoke what he had heard Yahweh say to him. In so doing, he fore-told (predicted) that the widow's bin of flour would not be used up, and that her jar of oil would not run dry.

Additionally, although the Apostle Shaul never said "Thus sayeth Yahweh," he also sometimes foretold (or predicted) what would happen in the future. A good example of this is found in 2nd Thessalonians 2:7-8.

2 Thessalonians 2:7-8

7 For the mystery of Torahlessness is already at work; only he is holding back now, until it comes out of the midst;

8 and then the Lawless One will be revealed, whom Yahweh will consume by the spirit of His mouth...

In contrast, the second type of prophecy is *forth*-telling. This is closely related to fore-telling, except that there is no prediction involved. In forth-telling, one listens to hear what Yahweh says, and then communicates what one has heard (typically by speaking, singing, or writing). This is also part of the definition of prophecy.

H5012 naba' (נָבֵא); a primitive root; to prophesy, i.e. speak (or sing) by inspiration (in prediction or simple discourse):

While predicting the future is glamorous, we should not lose sight of the fact that whenever one hears the Spirit, and then speaks (or writes, or sings) according to what one has heard, one is prophesying. That is because the essence of prophecy is to hear Yahweh's voice, and then to communicate what one has heard (whether by speaking, writing or singing).

When David sinned with Bathsheba, the prophet Nathan was sent to tell King David he had sinned.

Shemuel Bet (2 Samuel) 12:7-8

7 Then Nathan said to David, "You are the man! Thus says Yahweh Elohim of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Shaul.

8 I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more!"

Nathan then went on to foretell punishments that would happen to David and his house, but the act of telling David his sin was not foretelling, but forth-telling. That is, Nathan simply delivered a message from Yahweh.

In Hebrew, the word נבא means 'bubbling forth,' as water gushes out of a spring, or 'sprouting up,' as buds shoot forth from a tree. The allusion is that of bringing forth good and vital things from the Spirit.

When one *prophesies*, one hears the things that come from Yahweh, and then speaks those things clearly, and freely. However, when the flow is not free, one speaks with stammering lips, and often in an unclear language; and the result is that one 'speaks in a tongue.'

<p>Isaiah 28:11-12 11 For with stammering lips and another tongue He will speak to this people, 12 To whom He said, "This is the rest with which you</p>	<p>(11) כִּי בְלַעְגֵי שִׁפְהָ וּבְלִשׁוֹן אֲחֶרֶת יְדַבֵּר אֶל הָעָם הַזֶּה : (12) אֲשֶׁר אָמַר אֲלֵיהֶם זֹאת</p>
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<p>may cause the weary to rest," and, "This is the refreshing"; but they would not hear.</p>	<p>הַמְנוּחָה הַנִּיחוּ לְעֵינַי וְזֹאת הַמְרִיגָה אֲלֵא אָבוֹא שְׂמוֹעַ</p>
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As we will see, it is much better to prophesy than to speak in a tongue, because while prophecy can be understood, tongues cannot be understood (unless one has the gift of interpretation, or unless an interpreter is present). And yet it is a very good thing to speak in a tongue, not only because it is evidence that one is hearing His voice, but also because it can be a step towards learning how to prophesy.

But if speaking in tongues can lead to prophesying, then what does Scripture tell us about it?

The Renewed Covenant speaks of ‘tongues’ five times. In chronological order, these references are:

1. Mark 16:17;
2. Acts 2:1-13;
3. Acts 10:44-48;
4. Acts 19:5-7; and
5. 1 Corinthians 12-14

However, there is a problem, in that the first reference (Mark 16:17) contradicts the last one (1 Corinthians 12-14). That is a problem indeed, for John 10:35 tells us that Scripture cannot be broken.

Yochanan (John) 10:35
 35 “If He called them elohim [‘gods’], to whom the word of Elohim came (and the Scripture cannot be broken).”

If Scripture cannot be broken, then it is also impossible for Scripture to contradict itself, because if any two passages of Scripture contradict each other, then logically speaking, one of them must be broken if the other one is to be fulfilled. (By definition, if two passages of Scripture contradict each other, and one of them is true, then the other one must be false.)

It is no small thing to suggest that a given passage of Scripture is illegitimate, and needs to be removed from the Canon. This kind of analysis needs to be handled extremely carefully. However, at the same time, if there are any passages in Scripture that really are not supposed to be there, then we need to know about them, so that we do not practice false worship based upon false doctrines.

According to Metzger's textual commentary on the Renewed Covenant, the first Renewed Covenant reference to speaking in tongues (Mark 16:9-20) is missing from the oldest known manuscripts, including the two oldest known Greek manuscripts, the Old Latin Codex, the Sinai Syriac (Aramaic), from about one hundred Armenian manuscripts, and also from the two oldest Gregorian manuscripts (circa CE 897 and 913). Further, both Origen and Clement of Alexandria tell us that the Book of Mark ended at verse 16:8 (Metzger). Beyond this, the Church Fathers Jerome and Eusebius attested that verses 9-20 were absent from almost all of the Greek manuscripts known to them. Then we might also note that Mark 16:17 contradicts the last reference (1 Corinthians 12-14).

If all of the oldest known manuscripts have Mark 16 ending with verse 8, then everything after Mark 16:8 must be a later addition to the Text. This would mean that Mark 16:17 was not originally included in the Book

of Mark (but that it was added later). This would mean that we should never use Mark 16:17 as the basis for any kind of doctrine.

What kind of doctrine? If we read it carefully, we can see that the language of Mark 16:17 suggests that everyone who follows Yeshua must speak in "new tongues." That is to say, if someone does not speak in "new tongues," then that person does not follow Yeshua (and is therefore not saved).

Marqaus (Mark) 16:15-18

15 "Go into all the world and preach the Good News to every creature.

16 He who believes and is immersed will be saved; but he who does not believe will be condemned.

17 And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

18 they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

The specific language of Mark 16:17 makes speaking in tongues and handling serpents into 'litmus tests' of one's salvation; and there are some denominations within Christianity that treat these things as such. Some of these denominations are even known to bring poisonous snakes into their set-apart places (in which unclean animals are not supposed to enter), and make their members handle them (and speak in tongues), in order to prove their faith. But is it really Elohim's will for us, that we bring deadly serpents into our set-apart places of worship?

There are a number of problems with Mark 16:17, but the one that concerns us the most is that it conflicts with 1 Corinthians 12:8-11, which tells us that not all believers will speak in tongues, but that the same Spirit will give *different* gifts to each one of us.

Qorintim Aleph (1 Corinthians) 12:8-11

8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

9 to another faith by the same Spirit, to another gifts of healings by the same Spirit,

10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

11 But one and the same Spirit works all these things, distributing to each one individually as He wills.

Sixteen verses later, First Corinthians 12:27-30 tells us much the same thing.

Qorintim Aleph (1 Corinthians) 12:27-30

27 Now you are the body of Messiah, and members individually.

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

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

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

If the Spirit gives different gifts to each of us, then how can there be a requirement for all to speak in tongues? And, if we attempt to speak in tongues when we have not actually been given this gift, then are we not actually attempting to exercise gifts that Yahweh has not truly given to us?

And what is it to attempt to exercise a gift that Yahweh has not actually given to us, but false worship?

Sensing that something is wrong with these kinds of 'mandatory tongues sessions,' many believers have cast a suspicious eye towards speaking in tongues altogether. This is great pity, for legitimate tongues are a legitimate gift, and they have hidden value to us as a step in the restoration of our nation.

In order to understand what the legitimate gift of speaking in tongues really is, let us look at the other references to speaking in tongues in the Renewed Covenant, and see if we can spot any helpful patterns.

Many believers are familiar with the miracle of speaking in tongues that occurred in Acts 2.

Ma'asim (Acts) 2:1-13

1 When the Day of Pentecost had fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

4 And they were all filled with the Set-apart Spirit and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans?"

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

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

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

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

12 So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"

13 Others mocking said, "They are full of new wine."

Acts 2 was the very first time the Spirit was poured out en masse, and there are several important things to notice about this key event.

In Acts 2:

1. A divided tongue (as of fire) miraculously appeared upon each of the speakers' heads;
2. The disciples began to speak in tongues *other* than their native Hebrew and/or Aramaic;
3. The foreign pilgrims who had come up for the festival were given the gift of *interpretation* of

tongues on a mass scale, so that each of them could hear and understand the 'tongue' that was being spoken in his own native language.

4. Yahweh gave the miracle of interpretation on a mass scale.

Tongues and interpretation are mentioned in other places, but the flames of fire never appear anywhere else, and the gift of *interpretation* of tongues was never again given on a mass scale. Why? Also, since it is better to prophesy than to speak in a tongue, why did the veteran believers (i.e., the disciples) merely speak in tongues, rather than prophesy?

The reason the veteran believers spoke in tongues in Acts Chapter Two was that it was the first time the Spirit had been poured out en masse. As we will see, when one is first filled with the Spirit, a natural outcome is to speak in tongues. Prophecy is also a natural outcome of being filled with His Spirit, but it takes a much deeper connection to prophecy than it does to speak in a tongue, and not all believers have this deep of a connection when they first receive His Spirit.

Because the veteran believers were only speaking in tongues (rather than prophesying), Yahweh gave the pilgrims the gift of interpretation of tongues en masse, so that they might each hear the Good News in his own language (and thus, believe).

The gift of tongues was next given to Cornelius (and those with him) in Acts Chapter Ten. (As we explain in [Nazarene Israel](#), Cornelius was actually the first of the Ephraimites to return to the Nation of Israel.)

Ma'asim (Acts) 10:44-48

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

45 And those of the Circumcision who believed [i.e. believing Pharisees] were astonished, as many as came with Kepha, because the gift of the Set-apart Spirit had been poured out on the Gentiles [the Ephraimites] also.

46 For they heard them speak with tongues and magnify Elohim.

Then Kepha answered,

47 "Can anyone forbid water, that these should not be immersed who have received the Set-apart Spirit, just as we have?"

48 And he commanded them to be immersed in the name of Yahweh. Then they asked him to stay a few days.

In Acts Chapter Two (above), the veteran believers spoke in tongues when they were filled with the Spirit. However, in Acts Chapter Ten, it was the new believers who spoke in tongues. Since these new believers did not prophesy, and since there was no interpreter present, no edifying message was imparted. However, the fact that the new believers spoke in tongues served as a sign that they had just been saved (which also astonished the believing Pharisees, verse 45).

But why would it serve as a *sign* that someone has just been saved, that they should speak in an unknown tongue? As we will see in the next section, it is because speaking in tongues is an indication that one is hearing the voice of the Spirit, and is attempting to speak according to the Spirit's voice. This is a very positive step, since the first step in prophesying is to hear

Yahweh's voice, and then to attempt to speak according to what one hears.

In Acts Chapter Nineteen, the Apostle Shaul laid hands on those who were just newly saved. However, this time, those who were newly saved did not just speak in tongues, but (at least some of them) also prophesied.

Ma'asim (Acts) 19:5-7

5 When they heard this, they were immersed in the name of the Master Yeshua.

6 And when Shaul had laid hands on them, the Set-apart Spirit came upon them, and they spoke with tongues and prophesied.

7 Now the men were about twelve in all.

Then, from First Corinthians Twelve through Fourteen, the Apostle Shaul talks about spiritual gifts for three whole chapters. Since Scripture does not waste space (and since people used to write with quills), we should realize that whatever Shaul is expounding upon for three whole chapters must be very important.

Shaul starts out by telling us that he does not want us to be ignorant concerning spiritual gifts:

Qorintim Aleph (1 Corinthians) 12:1

1 Now concerning spiritual gifts, brethren, I do not want you to be ignorant:

Shaul then tells us clearly that *not* everyone will be given the same spiritual gifts; but that there will be *diversities* of spiritual gifts, even though it is the same Spirit that gives all of these divergent gifts.

Qorintim Aleph (1 Corinthians) 12:4

4 There are diversities of gifts, but the same Spirit.

As we mentioned earlier, one reason Mark 16:17 cannot be inspired is that contradicts Shaul's writings here. Mark 16:17 requires that *everyone* who is saved speak in tongues as a mandatory sign of their being saved. This contradicts verse 4, which tells us that the Spirit gives each of us *different* gifts (even though it is the same Spirit that works in and through all of us).

Qorintim Aleph (1 Corinthians) 12:8-11

8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

9 to another faith by the same Spirit, to another gifts of healings by the same Spirit,

10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

11 But one and the same Spirit works all these things, distributing to each one individually as She wills.

Although some people do speak in tongues when they first get saved (and even afterwards), Shaul is quite clear that we will not all receive the same spiritual gifts. We are all still members of His Body, even if we do not speak in tongues.

Qorintim Aleph (1 Corinthians) 12:27-31

27 Now you are the body of Messiah, and members individually.

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

29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?
30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?

The answer to Shaul's many questions in verses 29 and 30 is "No." Not everyone is an apostle. Not everyone is a prophet. Not everyone is a teacher. Not everyone works miracles. Not everyone is given the gift of healings. Not everyone is given the gift of tongues, and not everyone is given the gift of interpretation. Some people are given these gifts, but others are not. None of these groups is superior to any other.

Then, as if he is saying something cryptic, Shaul tells us to earnestly desire the best gifts. By this, he tells us that some of the gifts are 'better' (or more desirable) than others.

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

Next, in 1 Corinthians 13, Shaul tells us that love (KJV: charity) is the greatest of all of the spiritual gifts. Since Elohim is love (1 John 4:8, 16), Shaul essentially tells us that without love, none of the other spiritual gifts means anything at all.

Qorintim Aleph (1 Corinthians) 13:1

1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

Shaul then tells us that love is superior to prophecy, to tongues, and to all other spiritual gifts. This is very important to realize, for without love, nothing we do has any lasting value.

Qorintim Aleph (1 Corinthians) 13:8-10

8 Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect has come, then that which is in part will be done away.

Some think this passage means that after we begin to love, we will cease to speak in tongues (and also cease to prophesy). However, this cannot be Shaul's meaning, because the apostles all loved, and yet they also spoke in tongues, and prophesied.

Next, in Chapter Fourteen, Shaul tells us that in addition to love, we should pursue the rest of the spiritual gifts. However, the spiritual gift we should seek most (in addition to love) is the gift of prophecy. This is because while no one is edified if we speak in an unintelligible tongue (unless someone interprets), when we prophesy, others can be edified.

Qorintim Aleph (1 Corinthians) 14:1-5

1 Pursue love; and desire spiritual gifts, but especially that you may prophesy;

2 For he who speaks in a tongue does not speak to men, but to Elohim, for no one understands him; but in the spirit he speaks [only] mysteries.

3 But he who prophesies speaks edification and exhortation and comfort to men.

4 He who speaks in a tongue edifies himself, but he who prophesies edifies the assembly.

5 I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless

indeed he interprets; that the assembly may receive edification.

When one speaks in a tongue, one is edified personally because of what one hears in the Spirit. However, a prophet hears the same thing as someone who speaks in a tongue, but since he is able to articulate it (and put it into human language), others can be edified as well.

Tongues, then, are to prophesying as baby-talk is to mature speech. While it is good that a baby tries to talk, if the baby is eventually to grow into a mature, fully-functioning adult, then his speech must also mature. In the same way, he who speaks in a tongue must work to develop his ability to articulate that which he hears in the Spirit, so that he may be able to speak in human speech, and so benefit and edify others in the assembly.

Qorintim Aleph (1 Corinthians) 14:6-9

6 But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

8 For if the trumpet makes an uncertain sound, who will prepare for battle?

9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

When we hear Yahweh's voice in the Spirit, we can edify others by speaking according to revelation, knowledge, prophesy, and/or teaching. However, in order to edify

anyone else by any of these means, our speech before others must first be clear.

Since the whole point of speaking in the assembly is to edify the assembly, unless our speech will edify the assembly, we should just keep quiet. This is also why one who speaks in tongues should keep quiet unless an interpreter is present: if his unknown tongue does not edify anyone else, then it does no actual good.

Qorintim Aleph (1 Corinthians) 14:10-14

10 There are, it may be, so many kinds of languages in the world, and none of them is without significance.

11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

12 Even so you, since you are zealous for spiritual gifts, let it be for the edification of the assembly that you seek to excel.

13 Therefore let him who speaks in a tongue pray that he may [also] interpret.

14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

In verse 13, Shaul tells us that he who speaks in an unknown tongue should also pray that he may interpret it, so that his speech can be understood.

In other words, he who speaks in an unknown tongue should pray that he will be able to prophesy before the assembly, so that his speech can also edify others (and not just himself).

Qorintim Aleph (1 Corinthians) 14:15-17

15 What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

16 Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amein" at your giving of thanks, since he does not understand what you say?

17 For you indeed give thanks well, but the other is not edified.

Those who speak in tongues (of the stammering-lip variety) should continue onward towards prophesying. They should remain broken, and put aside their own thoughts, so as to be able to hear (and thus speak from) the Still Small Voice more clearly.

Shaul tells us that he thanked Elohim for the ability to speak in tongues; and yet he would rather speak five words of prophecy (that could be understood) than ten thousand words in an unknown tongue.

Qorintim Aleph (1 Corinthians) 14:18-19

18 I thank my Elohim I speak with tongues more than you all;

19 yet in the assembly I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

Only by speaking with his understanding could Shaul edify the Body. Nonetheless, Shaul tells us that it is good for those who speak in tongues to speak in them, for they serve as a sign to non-believers that the speaker is saved.

Qorintim Aleph (1 Corinthians) 14:20-22

20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

21 In the Torah it is written:

"With men of other tongues and other lips I will speak to this people; and yet, for all that, they will not hear Me," says Yahweh.

22 Therefore tongues are for a sign, not to those who believe but to unbelievers; for prophesying is not for unbelievers, but for those who believe.

The language here is difficult, and we have to work to understand it. Shaul tells us that prophesying is meant for those who believe, while tongues are meant as a sign for those who do not believe. However, Shaul cannot mean that tongues are never used to show those who believe that someone has just been saved, for that is clearly how it was used in Acts Chapter Ten, where we are told that those who were newly saved spoke in tongues.

Ma'asim (Acts) 10:44-48

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

45 And those of the Circumcision who believed [i.e. believing Pharisees] were astonished, as many as came with Kepha, because the gift of the Set-apart Spirit had been poured out on the Gentiles [the Ephraimites] also.

46 For they heard them speak with tongues and magnify Elohim.

Then Kepha answered,

47 "Can anyone forbid water, that these should not be immersed who have received the Set-apart Spirit, just as we have?"

48 And he commanded them to be immersed in the name of Yahweh. Then they asked him to stay a few days.

What Shaul means is that it is good for a believer to speak in tongues in public, because it is difficult even for non-believers to ignore the fact that one is speaking in an unknown tongue. When a non-believer sees a believer speaking in tongues, it can give him a witness that something from Elohim is taking place.

However, Shaul also tells us that it is not good that the assembly should all speak in tongues if an unbeliever should come into the assembly, because the unbeliever would probably say that all of the people were out of their minds.

Qorintim Aleph (1 Corinthians) 14:23-25

23 Therefore if the whole assembly comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?

24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

25 And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship Elohim and report that Elohim is truly among you.

While fore-telling (prediction) is sometimes difficult even for believers to understand, even nonbelievers can understand *forth*-telling, if the one who brings forth the things of the Spirit does so intelligibly. If the prophet uses words of revelation, then the secrets of the non-believer's heart can be revealed, and the unbeliever can

be struck in his heart, and then fall down and worship Elohim.

Yet prophesying is superior to tongues, even in public. If the non-believer can be struck in his heart if a prophet brings forth the things of the Spirit to him in an assembly, then that same non-believer can also be struck in his heart in a public setting.

Remembering that a tongue is to prophecy as baby-talk is to mature speech, we can also make some interesting analogies to the human family.

In human families, parents do not expect their babies to use adult speech all at once. They are thrilled if their child makes any sound at all, even if it just sounds like baby babble (i.e., tongues). However, as the child gets older, the parent expects his child's speech to grow and mature, just as one who speaks in tongues should eventually be expected to prophesy. And when guests come over to the house, the parents may understand what their baby is saying, but the guests may not understand, unless the parents interpret for them.

Some Christian denominations, however, encourage the household to continue to speak baby-talk, in celebration of the fact that their babies talk in baby-talk. Yet, how would it be if the whole congregation dropped down on all fours and start crawling around on the ground, in celebration of the fact that their babies crawl? Or what if everyone toddled? Would it not make their guests uncomfortable?

Similarly, we are our Father's children, and while He is thrilled when we babble at first learning how to speak according to His Voice, will He be happy if we continue to babble as children? Or will He not be much happier if

we continue to progress onward towards mature speech (i.e., prophecy)? And is this not also Shaul's intended meaning in 1 Corinthians 13?

Qorintim Aleph (1 Corinthians) 13:11

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

While we should always be glad when someone first speaks in tongues, we should also encourage him to continue his spiritual progress, so that he might learn how to prophesy (so as to edify others). However, Shaul tells us that we should never prohibit anyone from speaking in a tongue when an interpreter is present (as that would be the equivalent of forbidding prophecy). However, when people speak in tongues, they must do so in an orderly way:

Qorintim Aleph (1 Corinthians) 14:26-28

26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation [i.e. Elohim gives you something to share].

Let all things be done for edification!

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

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

Let us bear in mind, however, that not everyone is able to interpret tongues, and Shaul tells us that if no one is present who can interpret, it would be better for the assembly if those with a tongue just prayed silently.

Yet even when an interpreter is present, all things must still be done in an orderly way. Israel is the Army of the Living Elohim; and in an army, all things must always be done decently, and in order.

Speaking to this, Shaul tells that those who are sharing for the benefit of all must be orderly, and speak in a manner that befits all. Those who are speaking should take turns, one by one.

Qorintim Aleph (1 Corinthians) 14:29-31

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

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

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

Since orderliness is important, it is good that even those who prophesy should take turns. Further, if someone is prophesying and another is given a quick word of revelation, then all present should honor the movement of the Spirit by being quiet, allowing the one who has been given the revelation enough time to speak what the Spirit has just revealed to him.

Qorintim Aleph (1 Corinthians) 14:32

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

The spirits of the prophets are subject to the prophets, meaning the prophets should control themselves. They do not need to 'blurt anything out,' or be disorderly in any way, but they must learn to control their spirits.

Qorintim Aleph (1 Corinthians) 14:33

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

Finally, Shaul tells us about women prophesying in the assemblies. Some have mistakenly concluded that just because women are not allowed to teach (or to lead an assembly), that they are also not allowed to speak in an assembly, or to prophesy (or to speak in tongues). This generally comes from a misunderstanding of First Timothy 2:12-15.

Timotheus Aleph (1 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.

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, if [she] continue[s] in faith, love, and set-apartness, with self-control.

However, Shaul cannot be telling us that women are not allowed to speak in the assemblies at all, because when we continue onward in First Corinthians Chapter Fourteen, we see Shaul pointing out the erroneous conclusions of an unknown Corinthian letter writer, who claims that women are not supposed to speak in the assemblies. What we see is that Shaul disagrees with this author.

Remembering that there are no quotation marks in ancient Hebrew (or in Greek), then we can see that Shaul disapproved of this unknown Corinthian letter-writer's assertions that women are not allowed to speak in the assemblies.

Qorintim Aleph (1 Corinthians) 14:34-35

34 [Quoting] “Let your women keep silent in the assemblies, for they are not permitted to speak; but they are to be submissive, as the Torah also says!

35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in the assembly.”

[End quote.]

Shaul rebukes the unknown Corinthian letter-writer by asking him some questions.

Qorintim Aleph (1 Corinthians) 14:36

36 What?! [Oy!] Did the Word of Elohim come originally from you? Or was it only you that it reached?

Many people have historically taken verses 34 and 35 as a ‘second witness’ that women are not allowed to speak in the assemblies (along with First Timothy 2:12-15). However, this does not really work, for unless we assume that Shaul is quoting someone else in verses 34 and 35, verse 36 seems to come out of nowhere, for it is completely incongruous with these other two verses. The only way verse 36 makes any sense at all is if we understand verses 34 and 35 are a quote from an unknown letter-writer.

We can verify this if we go back to the source languages. In the Greek Textus Receptus, verse 36 begins with the Greek preposition word “ay” (Strong’s Greek G2228).

G2228 e (ay!); a primary particle of distinction between two connected terms: disjunctive, or; comparative, than:

This particle indicates a distinction (or a contrast) between the things it joins. In other words, it tells us that there is a *contrast* between verses 34-35, and verse 36. When used at the beginning of a sentence this particle can mean "What?!" or "What nonsense!" This particle e (ay!) sounds like the Hebrew expression "Oy!" and it has much the same meaning.

In the Peshitta Aramaic, this word appears as אַו (Oy). J. Payne Smith's *Compendious Syriac Dictionary* tells us that the Aramaic word אַו indicates an expression of simultaneous wonderment, grief, and reproof, much like the Hebrew expression "Oy!"

או: Interjection, expressing the vocative, wonder, grief, reproof; ~ O! Oh!

<p>1 Corinthians 14:36. 36 Oh! Went from you the Word of Elaha? Oh! Arrived it to you only?</p>	<p>או דלמא מנכון הו נפקת מלתה דאלאהא. או לותכון הו בלהוד מטת.</p>
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Shaul could only have been rebuking the speaker's remarks in verses 34 and 35. He is saying, "I have never heard of any such Torah commandment that tells us the women are to be silent in the assemblies. So then, did you write this commandment yourself? Or are you the only one who heard it?"

Some authors suggest that the 'Torah commandment' the unknown Corinthian letter-writer was referencing is actually Genesis 3:16.

B'reisheet (Genesis) 3:16

16 "I will greatly multiply your sorrow and your conception: in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."

However, while Genesis 3:16 supports male headship (both in the household, and in the assemblies), and while it does indicate a supporting role for women, it does not constitute a commandment for women to be silent. Therefore, we should understand that what Shaul was really saying in First Timothy 2:12-15 was:

Timotheus Aleph (1 Timothy) 2:12-15

12 And I do not permit a woman to teach, or to have authority over a man, but [generally] to be in silence [as far as leadership in the assemblies is concerned].

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, if (she) continue(s) in faith, love, and set-apartness, with self-control.

There is no favoritism with Elohim. Although women are not allowed to lead a congregation, if women are given the gift of the same Spirit as men are, then why would women not be allowed to speak according to the Spirit (i.e., to speak in tongues, or to prophesy)?

If a woman is prophesying according to the Spirit, and one stops her from speaking, then is one not actually quenching the Spirit?

Shaul's meaning is, "The Torah does not tell women not to speak in the assemblies! You are making things up!"

Then he goes on to say:

Qorintim Aleph (1 Corinthians) 14:37-38

37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I [and not the unknown letter writer from Corinth] write to you are the commandments of Yahweh.

38 But if anyone is ignorant, let him be ignorant!

Shaul then concludes by telling the Corinthians that while prophecy is indeed a much better spiritual gift than tongues, one must be careful not forbid the people to speak in tongues, since it can help them learn how to prophesy.

Qorintim Aleph (1 Corinthians) 14:39

39 Therefore, brethren, desire earnestly to prophesy; but do not forbid to speak with tongues.

Only:

Qorintim Aleph (1 Corinthians) 14:40

40 Let all things be done decently, and in order.

If Yahweh wills, in the next chapter we will talk about what judges are, and the role prophesying plays in appointing judges within the Nation of Israel, as well as why it is absolutely quintessential that any judge within Israel hears Yahweh's voice.

Judges and Judicial Authority

Both Jewish and Christian organizations claim to hold judicial authority. The Papacy seeks to re-conquer all of Christendom via the Ecumenical Movement, and the Orthodox Jewish Sanhedrin also lays claim to judicial authority over Israel. However, as this study will show, their claims to authority are illegitimate, as these institutions were appointed not of Yahweh, but of man.

Further, this chapter will show why [Nazarene Israel](#), as the true representative of the original apostolic faith, is the one institution that holds true Scriptural authority now.

The Offices of Authority, in Scripture

There is a lot of misunderstanding about how authority is properly designated in Scripture, so let us cover some of the more foundational principles here.

There are many offices in Scripture. The three main offices are those of the king, the priest, and the prophet, but there are others.

In the future, there will be an office called the *Nasiy* (נָשִׂיא) (e.g., Ezekiel 45:22). The King James Version (and most other subsequent English versions) translates this term as 'prince,' but this is not really correct. The term *Nasiy* really translates more to a president, or a prime minister. (The reason for the mistranslation is that back in King James' time, the English had no concept of a president [or a prime minister] so the term 'prince' was used).

The Judge (שפֹּט)

Another office that is not typically understood is that of the judge. Quite often, the judges are considered to be only a subclass of the prophets, but this is not really correct. Even though the duties of a judge frequently overlap with both the office of the king and the prophet, the job of a judge is a special one.

In Hebrew, the term for a judge is 'shophet' (שפֹּט). The duties of a judge typically are:

1. to lead the Nation of Israel; and/or
2. to render judgments for the people.

Leading the Nation of Israel is oftentimes thought of as the exclusive domain of the king, but this is not really correct. In the period of the judges, there was no king; and as a consequence, everyone did what seemed right in his own eyes (rather than in Yahweh's eyes):

Shophetim (Judges) 17:6

6 In those days there was no king in Israel;
everyone did what was right in his own eyes.

Although judges do not have executive powers as kings, judges nonetheless hold very real judicial authority; and their words are to be treated as law. This is because those judges that are appointed by Elohim (such as Moses and Samuel) serve as Elohim's representatives here on earth. Even those judges that are appointed by the earthly kingship [e.g., Deuteronomy 16:18] (or by the Elohim-appointed judges) are supposed to be given due respect; and their words are to be treated as law.

If they serve only as military leaders, judges do not necessarily always hear the Still Small Voice. One

example of an appointed leader who did not necessarily hear the Still Small Voice was Gideon:

Shophetim (Judges) 6:14

14 Then Yahweh turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites! Have I not sent you?"

A different example of a judge who not only led the Nation, but who also heard the Still Small Voice, and who served to judge the people, was Moshe HaNavi (Moses):

Shemote (Exodus) 18:13

13 And so it was, on the next day, that Moshe sat to judge the people; and the people stood before Moshe from morning until evening.

If one thinks about it, the apostles were also judges, of sorts. Although they were not anointed as kings, they were directly appointed by Elohim (i.e., Yeshua); and part of their job was to hear the Still Small Voice, and then render the correct legal judgments for the people:

Ma'asim (Acts) 15:19-21

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

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

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

But most importantly, why would the Israelites come to a judge? And why would a judge's word be law in Israel? It is because a judge's words are not his own.

The Judge's Role: Hearing and Hacking

While the judge does not necessarily need the Still Small Voice in order to lead the nation to war (as in the cases of Gideon and Samson), whenever the judge fulfills the role of actually judging the people (per se), or of binding what has already been bound in heaven (Matthew 16:19), hearing the Still Small Voice is a vital part of the job.

In Hebrew, the phrase, "As it is written..." is oftentimes used to express that something was written here on earth; but that it was given to men from heaven. When we say, "All Scripture is inspired of Elohim," this is the concept we are speaking of.

When a judge sits in judgment of the people, his job is to hear the case (the earthly complaint), and then to hear what Yahweh wants. When he hears what Yahweh wants, then he is supposed to render his judgment.

The Hebrew verb that describes this action is a very interesting one. This verb is the Hebrew word 'Chokek' (חִקֵּק); and this is the verb from which the English word 'to hack' comes. The meaning of this verb is "to hack," or "to chisel into stone," the judgment given of Yahweh.

Since the idea behind hacking this judgment into stone also includes the idea of governing, judging, ruling, or giving laws, the translation of this word also includes the concept of being a lawgiver:

H2710 chaqaq (khaw-kak'); A primitive root; properly, "to hack," (i.e. engrave in stone) (Judges 5:14, to be a scribe simply); by implication, to enact (laws being cut in stone or metal tablets in primitive times) or (gen.) prescribe:

-appoint, decree, governor, grave, lawgiver, note, portray, print, set.

What is so interesting, then, is that if we are willing to look at the greater overall progress of the Two House and the Nazarene movements over time, then we should be able to spot several trends that will confirm why Nazarene Israel is presently the one Yahweh has conferred this judicial authority upon, in today's times.

חֲקֵק: The Portion of the Lawgiver

As explained in [Nazarene Israel](#), the Lost Ten Tribes of Israel were dispersed from the land of Israel for idolatrous practices; and yet all of this was in order to fulfill numerous other prophecies in Scripture, some of which go as far back as the Book of Genesis.

At the close of the Book of Genesis, then, Israel (i.e., Jacob) tells each of the tribes of Israel what will befall them in the end times. Included in these prophecies is a special set of verses which tell us which of the tribes was to hold the portion of the 'Lawgiver' (חֲקֵק), and when.

Of the Tribe of Judah, Israel prophesied:

B'reisheet (Genesis) 49:10

10 The scepter shall not depart from Judah, Nor a lawgiver (וּמַחֲקֵק) from between his feet,
Until Shiloh comes;

And to Him shall be the obedience of the people.

The root of this word ‘Lawgiver’ (ומחקק) is Khokek (חקק), the same word as we saw earlier. [Putting a Mem (מ) in front of it basically gives the verb an –er ending.] Thus, this verse could be understood:

B’reisheet (Genesis) 49:10

10 The scepter shall not depart from Judah, Nor a hacker (ומחקק) from between his feet,
Until Shiloh comes;
And to Him shall be the obedience of the people.
[YBR paraphrase]

One of the reasons the Orthodox Jewish Sanhedrin lays claim to judicial authority in today’s times, is that they misunderstand this passage. Genesis 49:10 tells us that Judah would hold the scepter (i.e., have the kingship) until someone named ‘Shiloh’ came. It also tells us that Judah would continually give birth to lawgivers (i.e., rulers), until that time.

Both Ephraimites and Jews agree that ‘Shiloh’ means ‘Messiah,’ but since the Orthodox Jews do not believe that Yeshua was the Messiah, they do not understand that both the scepter and the portion of the Lawgiver have already departed from them.

Because the Orthodox (and typically also the Messianic) Jews misunderstand Genesis 49:10, they believe that Genesis 49:10 means:

10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet Until Shiloh comes;

And to him [the Tribe of Judah] shall [always] be the obedience of the people.

[Orthodox and Messianic Jewish misinterpretation.]

Since the Orthodox Jews do not believe the Messiah has come yet, they still believe they hold the scepter (i.e., the right of kingship). They also believe that they are still the rightful lawgivers (i.e., judges) of the Nation of Israel.

Rightly Dividing Genesis 49:10

In the [Nazarene Israel](#) study, we explain why Yeshua is the prophesied Messiah of Daniel 9:26. Since we know that Yeshua is the Messiah, then, in order to understand why judicial authority presently rests with Nazarene Ephraim (and hence, [Nazarene Israel](#)), we must re-examine Genesis 49:10. Correctly interpreted, this prophecy reads:

B'reisheet (Genesis) 49:10

10 The scepter shall not depart from Judah, Nor a lawgiver (ומחוקק) from between his feet, Until Shiloh [meaning Messiah Yeshua] comes; And to Him [first to Judah, and then to Yeshua] shall be the obedience of the people.

This passage tells us that the scepter would first rightly belong to the Jewish kings (such as David, King Solomon, and Hezekiah). However, after Yeshua's First Coming and ministry (circa 26-30 CE), neither the scepter nor the portion of the Lawgiver were to remain with Judah. But where did the scepter and the portion of the Lawgiver go?

The answer to this question is not a direct one. To see it takes an ability to discern spiritual trends. Let us proceed.

After Yeshua's death, burial, and resurrection, the scepter was taken from Judah, and was seized by the Roman Empire. That the scepter (the kingship) no longer remained with Judah after the Temple was destroyed in 70 CE is beyond question.

The scepter (basically, Elohim's blessing of military power) was taken from Judah, and was given to the Romans. Then, after the Protestant breakaway from the Roman Empire, the scepter passed along the lines of Ephraimite influence, primarily to the British Isles, and then to the British Empire. Then, after World War Two, the scepter has basically shifted to America. Note, then, that the scepter (Elohim's blessings of military power) has more or less followed the migration of prophetic Ephraim.

The migration of the portion of the Lawgiver follows similar, if not identical, lines. Yet, because it requires an ability to follow spiritual trends, not all may understand.

Portion of the Lawgiver (לקק) Hidden in Gad

To understand where the portion of the Lawgiver went, there is another special verse that we need to look at.

Near the very end of the Torah, Moshe HaNavi (Moses the Prophet) told our forefathers what would befall each of our tribes, in the latter days. If we read these verses carefully, we can see where the portion of the Lawgiver went.

Here is Moshe's prophecy over the Tribe of Gad:

Devarim (Deuteronomy) 33:20-21

20 And of Gad he said:

"Blessed is he who enlarges Gad:

He dwells as a lioness;

He tears off the arm, and also the crown.

21 He chose the best part for himself,

For there the portion of the Lawgiver (מחַקֵּק) was hidden.

He came with the heads of the people.

The justice of Yahweh he did,

And His right-rulings with Israel."

Deuteronomy 33:21, then, tells us that the portion of the Lawgiver was 'hidden' in Gad. But what does it mean, that the portion of the Lawgiver was 'hidden' in the Tribe of Gad?

Must Have Been a First Coming

The Orthodox Jews believe that the scepter still resides with them (Judah); and that when the Messiah comes, they will hand both the scepter and the portion of the Lawgiver (which they believe they still hold) directly to him. However, this theology does not work.

Since everyone agrees that Shiloh is the Messiah, and the Messiah is Jewish, then according to standard Jewish theological opinion (above), neither the scepter *nor* the portion of the Lawgiver can *ever* depart from Judah.

The problem, however, is that Deuteronomy 33:20-21 literally *requires* the portion of the Lawgiver to depart from the tribe of Judah, as it must be 'hidden' in the Tribe of Gad at some point in time. Therefore, the Orthodox Jewish interpretation cannot possibly be correct. It has a logical 'fatal flaw.'

The reason the portion of the Lawgiver was 'hidden' in Gad, is that the Pharisees were blinded to who Yeshua was, at His First Coming. And, because they did not recognize Him, they continue to believe that they still hold both the scepter and the portion of the Lawgiver (meaning the right to judge, and to set the Halachah, which is what the Orthodox Jewish Sanhedrin seeks to do). However, their thesis is obviously incorrect.

What Does “Halachah” Mean?

The term 'Halachah' (הלכה) comes from the Hebrew word 'Halakh' (הלך), which means, basically, “to walk.” The term 'Halachah' (הלכה), then, means basically “customs, rulings, traditions, and laws (of His set-apart ones).”

As we explained above, the way these customs, rulings, traditions and laws are supposed to be made is for a judge to hear (shema) from Elohim, and then render his judgment. This is true whether the final ruling is hacked into stone (חקק), or is recorded on scrolls (as was the case in Acts Chapter Fifteen). Either way, the rulings come only as a result of hearing Yahweh's voice.

There are many examples in Scripture of judges taking time to hear Yahweh's voice, so as to know how to command the faithful:

Bemidbar (Numbers) 9:8

8 And Moshe said to them, "Stand still, that I may hear what Yahweh will command concerning you."

Setting Halachah is clearly a function of hearing the Still Small Voice (and not quenching it). Only a judge who

hears (and does not quench) the Still Small Voice has the right to set Halachah.

However, Prophecy also tells us that it is Nazarene Gad whom He has chosen to bear the portion of the Lawgiver in this day and time. Nazarene Gad is part of Nazarene Ephraim, which is part of Nazarene Israel.

Portion of the Lawgiver (חֻקָּה) Hidden in Gad

It was Yeshua (Shiloh) who originally gave the Law to Moshe; and so when His ministry began on earth, the portion of the Lawgiver was His. Then in Matthew 28, Yeshua gave the Nazarenes a Great Commission; and at that time, the portion of the Lawgiver was given to them. It is this same portion of the Lawgiver that gave the apostles the right to set the Halachah (הלכה) for Ephraimite Return at Acts Chapter Fifteen (reference the [Nazarene Israel](#) study).

It was this same portion of the Lawgiver that the Apostle Shaul (Paul) relied upon, when he instructed the Nazarenes in Thessalonica how they should walk.

Thessaloniqim Bet (2 Thess) 3:6

6 But we command you, brethren, in the name of our Adon Yeshua Messiah, that you withdraw from every brother who walks disorderly, and not according to the tradition which he received from us.

Let us acknowledge that the apostles are commanding something here, and it has nothing to do with one's physical gait.

It makes sense that the apostles received the portion of the Lawgiver (and the right to set Halacha). But how did

this right get passed to the Nazarenes of the modern day? Did this right just suddenly disappear, and then reappear? Or was it mysteriously passed along certain lines of Ephraimite influence, being hidden as it was in the Tribe of Gad? It may be difficult to see, and even more difficult for some to accept, but as the Church began to eclipse the Nazarenes (and especially after it finally exterminated them), the Church became the foremost advocates of belief in the Messiah Yeshua.

It is true that the Roman Church's seizure of power was illegitimate, and it is also true that their version of the worship is entirely corrupt; however, as explained in the [Nazarene Israel](#) study, this is also what had to happen, in order for the Good News to spread.

As we explain in [Nazarene Israel](#), the ten tribes of Ephraim did not move north and west (to what later became Protestant Northwestern Europe) all at once. They did not simply 'saddle up their horses and ride.' Rather, they migrated slowly, over hundreds of years, intermixing and interbreeding with the people of other empires. It was as much a spiritual (or a prophetic) migration as it was anything else; and yet, this is how the migration of the house of Ephraim to Northwestern Europe took place.

This is a difficult concept for many to accept, but when the Roman Empire crushed the Jews in 70 CE (and destroyed the Temple), the scepter passed to them. Then, when Rome also destroyed the Nazarenes, the portion of the Lawgiver was also usurped.

When the Emperor Constantine made Christianity the official religion of the Roman Empire, the Roman Empire then became the foremost proponent of belief in the Messiah in the world. Although other groups much purer

than the Roman Church may have survived on the fringes of Roman society (or perhaps were driven underground), the prophetic need of the moment was for the Roman Church to spread the sugar-coated 'Christian' version of the Good News to the far reaches of its empire. For this reason, the Roman Church held the portion of the Lawgiver at that time. Although the version of the worship that they taught was not pure, Elohim nonetheless blessed them with the ability to rule, and to set the Halachah (as they were the foremost proponent of the belief in that time).

When the 1260 years of Daniel 7:25 had finally ended and the Protestants broke away from the Roman Church (the 'Little Horn'), they began a long process of slowly purifying the Christian faith. Although Protestantism is not nearly as pure as Nazarene Israel, it was (and is) much purer than Catholicism; and for almost five hundred years, the portion of the Lawgiver rested with them.

If one wishes to be aware of the trend, one can further see how the portion of the Lawgiver migrated from group to group: from Catholicism, to Lutheranism, to Seventh Day Adventism, to the World Wide Church of God, to the Messianic Israel Alliance, and finally resting in *Nazarene Israel*, which is finally restoring the original apostolic faith without compromise.

At each juncture, the reason the portion of the Lawgiver moved was that a cleaner version of the original faith had been started. As a cleaner and purer organization was started, the Portion of the Lawgiver migrated there. Since Nazarene Israel is working to establish the true original faith of the apostles without compromise, if Elohim wills, there is no need for further migration. At this point the only migration that is needed is for the

original faith of the apostles to be re-established in the land of Israel.

Deuteronomy 33:20-21: Elohim's Pun

The patriarch Ya'akov (or Jacob) played tricks upon people in order to accomplish the Father's will. Since each and every action gives rise to an equal but opposite reaction, tricks were also played upon Jacob, and upon His descendants.

Scripture is also full of plays on words, both within Hebrew, and across language barriers. What do we mean by this?

When the Protestant Reformation took place and the Germanic-language nations of northwestern Europe finally broke away from the Catholic Church, the portion of the Lawgiver then passed from the Catholics to the Protestants. Because Protestant doctrines teach the need to establish a personal one-on-one relationship with Yahweh, the average Protestant hears the Still Small Voice much more reliably than the Catholics do.

The Protestants of the Germanic language block of Northwestern European descent all basically worship Elohim by the false name of 'God' (or Gott). Even though this is clearly a false term for Elohim, there is still a divine joke, and a play on words contained in this.

According to most research done on the migrations of the Lost Ten Tribes (Davidi, Collins, White, et al), when the descendants of the Lost Ten Tribes finally arrived in Protestant Northwestern Europe, the Tribe of Gad settled primarily in Sweden, Norway, and the Germanic lowlands south of the Baltic Sea (North Germany, Holland, and etcetera). In other words, one might say

that the Tribe of Gad settled in what later became known as 'Gothic' (or the 'Gott-ic') areas. This is a divine play on words.

While Protestantism began in Germany (with Martin Luther), the real impetus of the Protestant Movement soon shifted to the British Empire, which in turn was populated primarily by the descendants of Joseph (Ephraim and Manasseh) (Davidi, Collins, et al).

Then, after the American colonies broke away from England, the real leadership of the Protestant Reformation again shifted, this time to America. Again this took place because of a purer form of the worship being set up.

America's initial settlers were Protestant refugees. These sought to escape persecution from the state-owned religions. In particular, the Amish sought to escape from the Gothic (Gott-ic) areas, and many British settlers sought to escape from the Anglican Church (which in many ways still resembles the Catholic Church).

As we explain in [Nazarene Israel](#), it was spiritual Ephraim (America) who is the younger brother of spiritual Manasseh (England); and the younger brother is the greater of the two. However, at the same time, this spiritual Ephraim (America) is also heavily populated by the descendants of the Germanic (Gothic/Gadite) people.

What Deuteronomy 33:20-21 gives us, then, is just one more of Elohim's many Divine Puns, or plays on words.

Devarim (Deuteronomy) 33:20-21
20 And of Gad he said:

"Blessed is he who enlarges Gad:
He dwells as a lioness;
He tears off the arm, and also the crown.
21 He chose the best part for himself,
For there the portion of the Lawgiver (מחלק) was
hidden.
He came with the heads of the people.
The justice of Yahweh he did,
And His right-rulings with Israel."

This passage well describes first the Roman Empire, and then the British Empire, and now finally, the American Empire. Each in their turn (the Romans, the British, and now the Americans) have been blessed in their imperial actions (enlarging Gad), because each in their own turn has held the scepter; and each has chosen the best part for themselves.

Thus, it is the 'people of God' who have been the spiritual Gadites. It is they who have been blessed with enlarged empires, with the scepter, and with the portion of the 'Lawgiver.' At the same time Yahweh also used them to promote the cleanest and purest version of the belief in Yeshua in their own time, thus setting the halachah.

Obedience to Government v2.0

In an earlier version of this article we argued that it was always right to submit to the governments which are placed over us, based on Romans 13 and other verses. However, further study revealed that while this is the general rule, there are times Yahweh expects us to disobey government. Let us proceed prayerfully.

One general rule is that we should always obey any government legitimately anointed by Yahweh. For example, when King Shaul (Saul) realized that David would sit on the throne instead of his son Jonathan, King Shaul sought to kill David. Yet even when King Shaul was delivered into David's hand in the cave in the rocks of the wild goats, David would not strike Shaul down, for Shaul was Yahweh's anointed government leader. That is how seriously David took it.

Shemuel Aleph (1 Samuel) 24:1-13

1 Now it happened, when Shaul had returned from following the Philistines, that it was told him, saying, "Take note! David is in the Wilderness of En Gedi."

2 Then Shaul took three thousand chosen men from all Israel, and went to seek David and his men on the Rocks of the Wild Goats.

3 So he came to the sheepfolds by the road, where there was a cave; and Shaul went in to attend to his needs. (David and his men were staying in the recesses of the cave.)

4 Then the men of David said to him, "This is the day of which Yahweh said to you, 'Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.'" And David arose and secretly cut off a corner of Shaul's robe.

5 Now it happened afterward that David's heart troubled him because he had cut Shaul's robe.

6 And he said to his men, "Yahweh forbid that I should do this thing to my master, Yahweh's anointed, to stretch out my hand against him, seeing he is the anointed of Yahweh."

7 So David restrained his servants with these words, and did not allow them to rise against Shaul. And Shaul got up from the cave and went on his way.

8 David also arose afterward, went out of the cave, and called out to Shaul, saying, "My master the king!" And when Shaul looked behind him, David stooped with his face to the earth, and bowed down.

9 And David said to Shaul: "Why do you listen to the words of men who say, 'Indeed David seeks your harm'?"

10 Look, this day your eyes have seen that Yahweh delivered you today into my hand in the cave, and someone urged me to kill you. But my eye spared you, and I said, 'I will not stretch out my hand against my master, for he is Yahweh's anointed!'

11 Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that there is neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it!

12 Let Yahweh judge between you and me, and let Yahweh avenge me on you. But my hand shall not be against you!

13 As the proverb of the ancients says, 'Wickedness proceeds from the wicked.' But my hand shall not be against you!"

One might easily acquit David for killing King Shaul in self-defense, yet David knew that no matter how evil or corrupt King Shaul might be, it was wrong to kill any man that Yahweh had legitimately anointed to lead Israel. As long as Shaul was Yahweh's chosen leader, David knew his only lawful option was to flee.

And lest we think David's mercy on Shaul was a mistake or a "one time fluke," David spared Shaul's life a second time. In verses 9 and 11, David clearly tells us the reason he spared Shaul's life (though he would not have spared Nabal's, 1 Samuel 25) was that no one can stretch out his hand against Yahweh's anointed leader and be found guiltless.

Shemuel Aleph (1 Samuel) 26:1-11

1 Now the Ziphites came to Shaul at Gibeah, saying, "Is David not hiding in the hill of Hachilah, opposite Jeshimon?"

2 Then Shaul arose and went down to the Wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the Wilderness of Ziph.

3 And Shaul encamped in the hill of Hachilah, which is opposite Jeshimon, by the road. But David stayed in the wilderness, and he saw that Shaul came after him into the wilderness.

4 David therefore sent out spies, and understood that Shaul had indeed come.

5 So David arose and came to the place where Shaul had encamped. And David saw the place where Shaul lay, and Abner the son of Ner, the commander of his army. Now Shaul lay within the camp, with the people encamped all around him.

6 Then David answered, and said to Ahimelech the Hittite and to Abishai the son of Zeruiah,

brother of Joab, saying, "Who will go down with me to Shaul in the camp?"

And Abishai said, "I will go down with you."

7 So David and Abishai came to the people by night; and there Shaul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him.

8 Then Abishai said to David, "Elohim has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not have to strike him a second time!"

9 But David said to Abishai, "Do not destroy him; for who can stretch out his hand against Yahweh's anointed, and be guiltless?"

10 David said furthermore, "As Yahweh lives, Yahweh shall strike him, or his day shall come to die, or he shall go out to battle and perish.

11 Yahweh forbid that I should stretch out my hand against Yahweh's anointed. But please, take now the spear and the jug of water that are by his head, and let us go."

Scripture shows us that whenever we have an Israelite leader anointed by Yahweh that does evil, then our first course of action is to turn back to Yahweh and ask for His help.

Divre HaYamim Bet (2 Chron.) 7:13-14

13 "When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people,

14 if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear

from heaven, and will forgive their sin and heal their land.”

However, this protection only applies to a leader who is anointed by Yahweh’s prophet or priest, and it can be revoked by Yahweh if He so chooses. As we explain in [Nazarene Israel](#), Yahweh originally chose Jeroboam to lead the ten northern tribes because King Solomon had sinned. Ahijah (Ahijah) the Shilonite met Jeroboam on the way and anointed him. He was to have ten tribes, leaving Solomon’s son Rehoboam with just two tribes (Judah and Benjamin). However, his anointing was only to last if he obeyed Yahweh’s commands. Verse 38 specifies that Jeroboam was to have an “enduring house” (i.e., a lasting dynasty), but only if he kept to Yahweh’s ways, as King David had done.

Melachim Aleph (1 Kings) 11:29-39

29 Now it happened at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite met him on the way; and he had clothed himself with a new garment, and the two were alone in the field.

30 Then Ahijah took hold of the new garment that was on him, and tore it into twelve pieces.

31 And he said to Jeroboam, "Take for yourself ten pieces, for thus says Yahweh, the Elohim of Israel: 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you

32 (but he shall have one tribe for the sake of My servant David, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel),

33 because they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the (false) elohim of the Moabites, and Milcom the (false) elohim of the

people of Ammon, and have not walked in My ways to do what is right in My eyes and keep My statutes and My judgments, as did his father David.

34 However I will not take the whole kingdom out of his hand, because I have made him ruler all the days of his life for the sake of My servant David, whom I chose because he kept My commandments and My statutes.

35 But I will take the kingdom out of his son's hand and give it to you — ten tribes.

36 And to his son I will give one tribe, that My servant David may always have a lamp before Me in Jerusalem, the city which I have chosen for Myself, to put My name there.

37 So I will take you, and you shall reign over all your heart desires, and you shall be king over Israel.

38 Then it shall be, if you heed all that I command you, walk in My ways, and do what is right in My sight, to keep My statutes and My commandments, as My servant David did, then I will be with you and build for you an enduring house, as I built for David, and will give Israel to you.

39 And I will afflict the descendants of David because of this, but not forever."

However, as we explain in [Nazarene Israel](#), Jeroboam did not keep Yahweh's ways. Rather, he led Ephraim to sin with golden calf worship; and as a result, Yahweh prophesied through Hosea that none of the kings of the northern kingdom were of Him.

Hoshea (Hosea) 8:4

4 "They set up kings, but not by Me;

They made princes, but I did not acknowledge them.
From their silver and gold
They made idols for themselves —
That they might be cut off.”

Kingship is not a hereditary “right,” but rather a sacred duty and calling. If a king does not obey Yahweh, his anointing can be revoked. Further, Yahweh will hold him accountable for the consequences of his actions. For example, when Jeroboam’s descendant King Ahab, his wife Jezebel, and their son Yoram (Joram) became corrupt. Yahweh raised up Yehu (Jehu) the son of Yehoshaphat (Jehoshaphat, meaning “Yahweh shall judge”), to strike down all the house of Ahab, in judgment for what they had done.

Melachim Bet (2 Kings) 9:6-10

6 Then he arose and went into the house. And he poured the oil on (Yehu’s) head, and said to (Yehu), "Thus says Yahweh Elohim of Israel: 'I have anointed you king over the people of Yahweh, over Israel.

7 You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of Yahweh, at the hand of Jezebel.

8 For the whole house of Ahab shall perish; and I will cut off from Ahab all the males in Israel, both bond and free.

9 So I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahiyah.

10 The dogs shall eat Jezebel on the plot of ground at Jezreel, and there shall be none to bury her.'" And he opened the door and fled.

Yehu immediately mounted a rebellion and carried out his commission. First he killed King Yoram, and then he killed Jezebel, and all the house of Ahab. Because he carried out what Yahweh's desires, Yahweh gave him and his sons the throne for four generations.

Melachim Bet (2 Kings) 10:30

30 And Yahweh said to Yehu, "Because you have done well in doing what is right in My sight, and have done to the house of Ahab all that was in My heart, your sons shall sit on the throne of Israel to the fourth generation."

Yehu had also killed the corrupt Jewish king, Ahazyah (Ahaziah). And in an inexplicably perverse act, when Ahazyah's mother Atalyah (Athaliah) saw that her son was dead, she slew the rest of the Jewish royal family, in order to rule herself. Only her grandson Yoash (Joash) escaped.

Melachim Bet (2 Kings) 11:1-3

1 When Atalyah the mother of Ahazyah saw that her son was dead, she arose and destroyed all the royal heirs.

2 But Yehosheva, the daughter of King Yoram, sister of Ahazyah, took Yoash the son of Ahazyah, and stole him away from among the king's sons who were being murdered; and they hid him and his nurse in the bedroom, from Atalyah, so that he was not killed.

3 So he was hidden with her in the house of Yahweh for six years, while Atalyah reigned over the land.

Although Atalyah was queen over Judah, she was never Yahweh's anointed queen. Because of this, when her grandson Yoash was seven years old, Yehoiada

(Jehoiada) the priest anointed Yoash as king over Judah, and had Atalyah put to death.

Melachim Bet (2 Kings) 11:4-16

4 In the seventh year Jehoiada sent and brought the captains of hundreds — of the bodyguards and the escorts — and brought them into the house of Yahweh to him. And he made a covenant with them and took an oath from them in the house of Yahweh, and showed them the king's son.

5 Then he commanded them, saying, "This is what you shall do: One-third of you who come on duty on the Sabbath shall be keeping watch over the king's house,

6 one-third shall be at the gate of Sur, and one-third at the gate behind the escorts. You shall keep the watch of the house, lest it be broken down.

7 The two contingents of you who go off duty on the Sabbath shall keep the watch of the house of Yahweh for the king.

8 But you shall surround the king on all sides, every man with his weapons in his hand; and whoever comes within range, let him be put to death. You are to be with the king as he goes out and as he comes in."

9 So the captains of the hundreds did according to all that Jehoiada the priest commanded. Each of them took his men who were to be on duty on the Sabbath, with those who were going off duty on the Sabbath, and came to Jehoiada the priest.

10 And the priest gave the captains of hundreds the spears and shields which had belonged to King David, that were in the temple of Yahweh.

11 Then the escorts stood, every man with his weapons in his hand, all around the king, from the

right side of the temple to the left side of the temple, by the altar and the house.

12 And he brought out the king's son, put the crown on him, and gave him the Testimony; they made him king and anointed him, and they clapped their hands and said, "Long live the king!"

13 Now when Atalyah heard the noise of the escorts and the people, she came to the people in the temple of Yahweh.

14 When she looked, there was the king standing by a pillar according to custom; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. So Atalyah tore her clothes and cried out, "Treason! Treason!"

15 And Jehoiada the priest commanded the captains of the hundreds, the officers of the army, and said to them, "Take her outside under guard, and slay with the sword whoever follows her." For the priest had said, "Do not let her be killed in the house of Yahweh."

16 So they seized her; and she went by way of the horses' entrance into the king's house, and there she was killed.

So although David correctly kept his hand from doing harm to the anointed King Shaul, it was right for Yehu to overthrow Yoram at Yahweh's command; and it was also correct for Jehoiada to depose the wrongful queen Atalyah. In each case, Yahweh's will was done.

Interestingly, no Ephraimite nation has an anointed king or prince today because Yahweh prophesied that the northern kingdom would abide many days without an anointed king or prince. This makes sense when we remember that no Ephraimite nation has a prophet or priest of Yahweh anoint the leader with oil.

Hoshea (Hosea) 3:4-5

4 "For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim.

5 Afterward the children of Israel shall return and seek Yahweh their Elohim and David their king. They shall fear Yahweh and His goodness in the latter days."

However, even though Ephraimite governments are not technically anointed of Yahweh, we generally are to obey the laws of the lands where we live and the governments appointed over us, because in the final analysis there is no government that Yahweh has not raised up for His purposes. This is why Shaul calls them "Yahweh's ministers."

Romim (Romans) 13:1-7

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

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

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

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

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

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

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

Sometimes people suggest that we are to obey the authorities only when they are good, but Shaul wrote his epistle to the Romans when Nero was emperor, and Nero killed a lot of believers. Just like Yeshua went like a lamb to the slaughter, Shaul also willingly went to his death, knowing that Yahweh would use it for good.

Ma'asei (Acts) 21:13

13 Then Shaul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Adon Yeshua."

It is not fun to think about, but it was the suffering and death of many innocent believers that turned public opinion in Rome towards the Messiah. And as Emperor Constantine observed, those emperors who persecuted the faith in a Jewish Messiah not only ended up strengthening the faith they sought to persecute, but they also came to a bad end.

The key is to discern what Yahweh wants at the time. As we will see, there are times that Yahweh wants His people to come out from among the nations and be separate; and in those times He blesses His faithful for separating. An example of this was how He blessed His people for coming out of Egypt after 430 years in captivity. However, back in the first century it was not yet His time. He wanted His people to be dispersed among the nations for two thousand years, so that when He

called them out again, they would be ready. As we explain in [Revelation and the End Times](#), this separation will take place after the tribulation, after the battle of Armageddon. Until that day comes, we are commanded generally to be subject to the government placed over us.

Hitgalut (Revelation) 13:9-10

9 If anyone has an ear, let him hear:

10 He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the set-apart ones.

When it is Yahweh's time to separate, then we should do so. In the meantime Kepha also tells us to honor kings, so as to give a good witness among the gentile nations where we presently live.

Kepha Aleph (1 Peter) 2:9-21

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;

10 who once were not a people but are now the people of Elohim, who had not obtained mercy but now have obtained mercy.

11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify Elohim in the day of visitation.

13 Therefore submit yourselves to every ordinance of man for Yahweh's sake, whether to the king as supreme,

14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good,

15 For this is the will of Elohim, that by doing good you may put to silence the ignorance of foolish men —

16 as free, yet not using liberty as a cloak for vice, but as bondservants of Elohim.

17 Honor all people. Love the brotherhood. Fear Elohim. Honor the king.

18 Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.

19 For this is commendable, if because of conscience toward Elohim one endures grief, suffering wrongfully.

20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before Elohim.

21 For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps.

In verse 19, Kepha tells us that it is commendable when we endure grief that is wrongly inflicted.

In the first few centuries, entire stadiums of Roman spectators are said to have converted to Christianity because of their shock that such peaceful and patient people as the Christians were thrown to the lions. When the Christians did good and suffered patiently and without complaint, it was found good and commendable

before Elohim; and then Yahweh caused the Roman people to convert.

Until Yahweh calls us to separate ourselves, it is not really an option to take up the sword. Yeshua told Kepha to put his sword away.

Mattithyahu (Matthew) 26:51-54

51 And suddenly, one of those who were with Yeshua stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear.

52 But Yeshua said to him, "Put your sword in its place; for all who take the sword will perish by the sword!

53 Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of messengers?

54 How then could the Scriptures be fulfilled, that it must happen thus?"

Yeshua did not strike those who struck Him, but instead showed them kindness in return. He also healed the ear that Kepha struck.

Luqa (Luke) 22:51

51 But Yeshua answered and said, "Permit even this." And He touched his ear and healed him.

Revelation tells us that he who kills with the sword must be killed with the sword. This is the true test of the patience and faith of the set-apart ones.

Hitgalut (Revelation) 13:9-10

9 If anyone has an ear, let him hear:

10 He who leads into captivity shall go into captivity; he who kills with the sword must be killed

with the sword. Here is the patience and the faith of the set-apart ones.

Although the general rule is for us to obey the governments appointed over us, there are times for us to disobey the governments placed over us, and even to separate. As we will see, these times are

1. When Yahweh orders it.
2. When it is necessary to glorify Elohim.
3. When it will save Israelite lives or limbs.
4. When it will relieve other Israelites from oppression.

Moshe slew the Egyptian taskmaster in order to save his brethren from oppression and abuse. Although he had to flee, it was not reckoned unto him as any kind of a sin because he did it to help other Israelites.

Shemote (Exodus) 2:11-12

11 Now it came to pass in those days, when Moshe was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.

12 So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.

The Hebrew midwives lied and disobeyed authority in order to save lives. Yahweh blessed them for this because they “feared Elohim” (rather than man).

Shemote (Exodus) 1:15-21

15 Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiprah and the name of the other Puah;

16 and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live."

17 But the midwives feared Elohim, and did not do as the king of Egypt commanded them, but saved the male children alive.

18 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?"

19 And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them."

20 Therefore Elohim dealt well with the midwives, and the people multiplied and grew very mighty.

21 And so it was, because the midwives feared Elohim, that He provided households for them.

Yahweh blessed Shadrach, Meshach, and Abednego for disobeying King Nebuchadnezzar's order to worship the golden image, because they put their own lives at risk in order to avoid idolatry. Because they honored Elohim, He came to back them up.

Daniel 3:8-12

8 Therefore at that time certain Chaldeans came forward and accused the Jews.

9 They spoke and said to King Nebuchadnezzar, "O king, live forever!

10 You, O king, have made a decree that everyone who hears the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, shall fall down and worship the gold image;

11 and whoever does not fall down and worship shall be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard to you. They do not serve your elohim or worship the gold image which you have set up."

We know Yahweh approved, for Yeshua appeared.

Daniel 3:24-25

24 Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king."

25 "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of Elohim!"

Kepha (Peter) and Yochanan (John) also refused to obey rabbinic authority when they said that they had no choice but to teach in Yeshua's name.

Ma'asim (Acts) 4:5-12

5 And it came to pass, on the next day, that their rulers, elders, and scribes,

6 as well as Hannanyah the high priest, Caiapha, Yochanan and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, "By what power or by what name have you done this?"

8 Then Kepha, filled with the Set-apart Spirit, said to them, "Rulers of the people and elders of Israel:
9 If we this day are judged for a good deed done to a helpless man, by what means he has been made well,

10 let it be known to you all, and to all the people of Israel, that by the name of Yeshua Messiah of Nazareth, whom you crucified, whom Elohim raised from the dead, by Him this man stands here before you whole.

11 This is the 'stone which was rejected by you builders, which has become the chief cornerstone.'

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

We can see that the apostles continued to be part of the Nation of Israel; and while they were happy to obey the elders of Israel in most normal matters, they had to speak Yeshua's name in order to glorify Him. Because of this, when the elders told them not to speak in Yeshua's name, they said they had no choice but to speak about the things they had seen and heard.

Ma'asim (Acts) 4:18-20

18 So they called them and commanded them not to speak at all nor teach in the name of Yeshua.

19 But Kepha and Yochanan answered and said to them, "Whether it is right in the sight of Elohim to listen to you more than to Elohim, you judge.

20 For we cannot but speak the things which we have seen and heard."

Even if we die as a result of glorifying Elohim, it means we will receive a much better resurrection.

Hitgalut (Revelation) 20:4

4 Then I saw the souls of those who had been beheaded for their witness to Yeshua and for the word of Elohim, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Messiah for a thousand years.

While we are generally to be honest, David's example shows us that it is alright to dissemble, or to conceal our true motives from Israel's enemies. One example is how David pretended to be insane when he fled from King Shaul and dwelt with Achish, King of Gath.

Shemuel Aleph (1 Samuel) 21:13-15

13 So he changed his behavior before them, pretended madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his beard.

14 Then Achish said to his servants, "Look, you see the man is insane. Why have you brought him to me?"

15 Have I need of madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?"

Later, David even sacked King Achish's towns. This was not reckoned to him as any kind of a sin.

Shemuel Aleph (1 Samuel) 27: 1-12

1 And David said in his heart, "Now I shall perish someday by the hand of Shaul. There is nothing better for me than that I should speedily escape to the land of the Philistines; and Shaul will despair of me, to seek me anymore in any part of Israel. So I shall escape out of his hand."

2 Then David arose and went over with the six hundred men who were with him to Achish the son of Maach, king of Gath.

3 So David dwelt with Achish at Gath, he and his men, each man with his household, and David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow.

4 And it was told Shaul that David had fled to Gath; so he sought him no more.

5 Then David said to Achish, "If I have now found favor in your eyes, let them give me a place in some town in the country, that I may dwell there. For why should your servant dwell in the royal city with you?"

6 So Achish gave him Ziklag that day. Therefore Ziklag has belonged to the kings of Judah to this day.

7 Now the time that David dwelt in the country of the Philistines was one full year and four months.

8 And David and his men went up and raided the Geshurites, the Girzites, and the Amalekites. For those nations were the inhabitants of the land from of old, as you go to Shur, even as far as the land of Egypt.

9 Whenever David attacked the land, he left neither man nor woman alive, but took away the sheep, the oxen, the donkeys, the camels, and the apparel, and returned and came to Achish.

10 Then Achish would say, "Where have you made a raid today?" And David would say, "Against the southern area of Judah, or against the southern area of the Jerahmeelites, or against the southern area of the Kenites."

11 David would save neither man nor woman alive, to bring news to Gath, saying, "Lest they should inform on us, saying, 'Thus David did.'"

And thus was his behavior all the time he dwelt in the country of the Philistines.

12 So Achish believed David, saying, "He has made his people Israel utterly abhor him; therefore he will be my servant forever."

The big difference between Achish and King Shaul was that Achish was not an Israelite, while King Shaul was. Thus while it was alright to actively dissemble against Achish, David and his wife Michal only lied to Shaul when it was necessary to save life or limb.

Shemuel Aleph (1 Samuel) 19:12-14

12 So Michal let David down through a window. And he went and fled and escaped.

13 And Michal took an image and laid it in the bed, put a cover of goats' hair for his head, and covered it with clothes.

14 So when Shaul sent messengers to take David, she said, "He is sick."

When faced with a decision to obey her earthly father and king, or to save her husband's innocent life, Michal chose to protect innocent life.

Then there are other times when Yahweh tells us to overthrow a non-Israelite oppressor. For example, Gideon was told to deliver Israel from the hand of the Midianites.

Shophetim (Judges) 6:11-14

11 Now the Messenger of Yahweh came and sat under the terebinth tree which was in Ophrah, which belonged to Yoash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide it from the Midianites.

12 And the Messenger of Yahweh appeared to him, and said to him, "Yahweh is with you, you mighty man of valor!"

13 Gideon said to Him, "O my Adon, if Yahweh is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, 'Did not Yahweh bring us up from Egypt?' But now Yahweh has forsaken us and delivered us into the hands of the Midianites."

14 Then Yahweh turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?"

Notice that Gideon was chosen even while he was threshing wheat in the winepress, to hide it from the Midianites. Gideon was probably hiding the wheat to keep his enemies from taxing him on it, or taking it. He seems to have resisted Israel's enemies, and Yahweh chose him for service as a result.

The book of Maccabees is not part of the canon, but only a historical record. In it we read how Yahweh also blessed those who rebelled against Hellenistic rule. When Mattityahu ben Yochanan and his sons saw all the abominations that were done in Judah and Jerusalem, they first rent their clothes and put on sackcloth, and then they sought Yahweh's help.

1 Maccabees 2:14

14 Then Mattityahu and his sons rent their clothes, and put on sackcloth, and mourned very sore.

In answer to their prayers, Yahweh used Mattityahu and his sons to deliver Israel from the hand of the Hellenists.

1 Maccabees 2:23-30

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattityahu saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the Torah of Elohim like as Pinkhas did unto Zambri the son of Shalom.

27 And Mattityahu cried throughout the city with a loud voice, saying, "Whosoever is zealous of the Torah, and maintaineth the covenant, let him follow me."

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

Once more, the key is to discern Yahweh's will, and His timing. While it was Yahweh's will to deliver Israel by the hand of Mattityahu and His sons, there are other times when it is not His time; and in those times, we just have to wait.

And even when it is Yahweh's time, we still have to pray and wait until Yahweh shows us not only what to do, but

also how He wants us to do it. This is because Yahweh wants us to seek Him at every turn. He does not want His people to deliver themselves by their own hands, because then they will think they do not need Him. This is why real victory is only to be had by praying, waiting on Him, and then following His instructions, as King David did.

Shemuel Bet (2 Samuel) 5:22-25

22 Then the Philistines went up once again and deployed themselves in the Valley of Rephaim.

23 Therefore David inquired of Yahweh, and He said, "You shall not go up; circle around behind them, and come upon them in front of the mulberry trees.

24 And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then Yahweh will go out before you to strike the camp of the Philistines."

25 And David did so, as Yahweh commanded him; and he drove back the Philistines from Geba as far as Gezer.

As it is said that rules are sometimes made to be broken, but instructions are made to be followed. David was a great military leader at least partly because he consulted Yahweh at every turn. Whenever there was a question about what to do, "David inquired." And this is the rule for disobeying governments that are against His people Israel: first we are to inquire, and then we are to wait on Yahweh, and do exactly as He says.

The Separation of Assembly and State

On a cold wintry night, November 10, 1619, a French soldier named Rene Descartes shut himself in a medieval sweat lodge, and had three visions in which a “spirit” revealed a new philosophy to him, which was contrary to Yahweh’s word. After considering these three demonic visions for some time, Descartes penned his infamous maxim, “I think, therefore I am.”

The phrase *I am* has tremendous significance in Scripture. It is often thought to be one of the primary meanings of Yahweh’s name.

Shemote (Exodus) 3:13-14

13 Then Moshe said to Elohim, "Indeed, when I come to the children of Israel and say to them, 'The Elohim of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"

14 And Elohim said to Moshe, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

Yeshua also tells us that He is the “I AM.”

Yochanan (John) 8:58

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

Rene Descartes did not say that he had thoughts because Yahweh had created him—but that his own thoughts were the reason he existed, as if his thoughts had created him—and therefore he felt that he owed no allegiance to Yahweh.

In Rene Descartes' mind, the fact that he had thoughts made him equal to Yahweh—and therefore he too knew the difference between good and evil. This kind of prideful thinking is exactly the kind of lie Satan wants us to accept—and in fact it is the oldest lie in the world—that we can be as Elohim, knowing the difference between good and evil by our own thoughts.

B'reisheet (Genesis) 3:4-5

4 And the serpent said unto the woman, "You shall not surely die:

5 For Elohim knows that in the day you eat of it, then your eyes shall be opened, and you shall be as Elohim, knowing good and evil."

Just as Havvah (Eve) was deceived into eating of the fruit of the tree of the knowledge of good and evil, so too did Rene Descartes eat—and all of Western society with him. The spread of Descartes' philosophy came to be called the *Enlightenment* (referring to Lucifer, the light bringer). This satanic philosophy then went on to become the foundation of the entire Western world as we know it. Enlightened thinking is now so pervasive that all of Western Judeo-Christian society (including America, Europe, Australia and Israel) is based upon it. Unlike in years gone by, today our children are taught to know the world only through their intellect, without any so-called Bible lenses or faith filters.

Let us also note how democracy is based on this idea that our thoughts are better than Scripture. Before the Enlightenment, kings governed the nations. This was in fulfillment of Yahweh's prophecy that Avraham would father many nations, and that many kings would come from his loins.

B'reisheet (Genesis) 17:5-6

5 "No longer shall your name be called Avram, but your name shall be Avraham; for I have made you a father of many nations.

6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you."

Avraham fathered not just Judah and Ephraim, but also Ishmael (who prophecy says will also eventually accept Yeshua)—yet the promise of salvation was not to come through Ishmael, but through Yitzhak (Isaac). The singular "nation" mentioned in Genesis 35:11 is brother Judah (i.e., Israel), while the "company of nations" refers to the Ephraimite Christian kingships that ruled in Europe and the Byzantine Empire for many years.

B'reisheet (Genesis) 35:11-12

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

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

As we explain in [*Revelation and the End Times*](#), the red horse of Revelation 6 is populism (Marxism, socialism, and democracy). Yet, although populism has been released on the earth in order to destroy Yahweh's order, in satanically enlightened times such as these, men love democracy. They decry the abuses of the Christian kings as a means of justifying democracy—and, while there were abuses of power in the Christian kingships, the king of old taught the people to believe in the Elohim of Avraham and Yaakov (imperfect as it was), because they had a built-in incentive to do so. The kings

of old knew that the only reason the people obeyed them was because the people knew Yahweh had appointed them. The Christian kings also knew that should the people ever stop believing in Elohim there would be revolution—and both Descartes and Karl Marx made this revolution a reality. After they had rejected Yahweh, they taught others to reject Him also.

While the Christian kings may have taught an imperfect belief in Yahweh, at least they taught their people *to believe* in Him. This is in sharp contrast to the Western red horse democracies, which have every incentive to lead the people further away from Yahweh. Notice, then, that when our Ishmaelite (Islamic) cousins call America the *great Satan* and Israel the *little Satan*, at least in one respect, they are right. While America, Europe, and Israel all have an Israelite heritage, they have literally sold themselves to the black horse of the Apocalypse (i.e., the monetary power of the IMF, the Rothschild's, the Fed, etc.). Since the black horse owns the world's media machines it can manufacture the consent of the now-secular masses (who are looking for an alternative to Yahweh in the first place). And, because the black horse owns the money machine, it also controls the Western governments. All of this became possible only because Descartes and Marx turned the people away from Yahweh and His Christian kings.

Now let us compare enlightened Western democracy with the monolithic religious system our Ishmaelite cousins adhere to. While we in Nazarene Israel seek to follow Torah, our Ishmaelite cousins obey Sharia. While Sharia law is corrupt (and serves the wrong elohim) it is similar to the Torah in that there is no separation of assembly (church) and state. In both Torah and Sharia, government's purpose is to foster and spread the faith worldwide. This same monolithic concept is also shared

by the Catholic Church, in their ancient system of Canon law. However, it is missing in the Protestant democracies, where the separation of assembly and state prevails.

The idea of separating the assembly and state would have been utterly repulsive to Moshe, King David, and Yeshua. However, many Protestants argue for it. This may be at least in part be as a reaction to past Catholic abuses of power—but it may also be due to disdain for Yahweh and His Torah. Notice that if Protestants living in a Cartesian democracy all agree to a separation of religion and state (and that no religious codes should be enforced), then no one will punish them if they fail to do what Yahweh's Torah says to do. While we can easily understand the Protestant desire to escape Catholic-style persecution, is non-enforcement of Yahweh's Torah really pleasing to Him?

As we will explain in upcoming works, Judaism, Catholicism, Islam and Protestantism are like four clusters of arrows that have missed the bullseye somewhat. Judaism misses the mark in that it teaches Yahweh gave the authority to rewrite Torah to the rabbis (and that therefore, we need to obey the rabbis, rather than Scripture). Catholicism misses the mark in that it teaches Yahweh gave the authority to rewrite Torah to the pope. Islam misses the mark in that it teaches submission to the wrong Torah (and to the wrong Elohim) altogether, while Protestantism teaches us the Satanic doctrine: To each his own, and let no man judge another! Yet Protestantism ultimately fails, in that it progressively fails to do anything to fulfill the Great Commission (which requires everyone's active participation).

Mattityahu (Matthew) 28:18-20

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

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

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

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

Shaul tells us the way to fulfill the Great Commission is
to organize by way of the fivefold ministry, which he
describes in Ephesians 4.

Ephesim (Ephesians) 4:11-16

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

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

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

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

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

16 from whom the whole body, joined and knit
together by what every joint supplies, according to
the effective working by which every part does its

share, causes growth of the body for the edifying of itself in love.

Prior to the Enlightenment it was understood that the Great Commission and the fivefold ministry required the faithful to organize, and support a Melchizedekian priesthood full time. This comes from Acts 6:2-4, where the apostles wished to remain at their ministerial duties full time, rather than take time away from their duties in order to serve tables (i.e., fulfill administrative needs).

Ma'asei (Acts) 6:2-4

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

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

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

The historical record also tells us that the Apostle Yochanan (John) became a Melchizedekian priest, and that he also wore priestly garb, including a sacerdotal plate (similar to the Ephod).

[Moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate....

[Eusebius, Church History, Book V, Chapter 24. Arthur Cushman McGiffert translation. Excerpted from Nicene and Post-Nicene Fathers, Series Two, Volume 1, circa 190-195.]

So if the apostles were supported in ministry full time, and if Yochanan donned priestly garb as part of his

official duties, then why do the Messianics refuse to do the same? At least part of the answer is surely that fear of the Catholic Church runs deep. Yahweh's people have suffered much at the hands of the Catholics over generations—and many people associate organization with the Church. However, to say organization is what defines a church is wrong, as Israel was always supposed to organize, and appoint leadership.

Devarim (Deuteronomy) 16:18

18 "You shall appoint judges and officers in all your gates, which Yahweh your Elohim gives you, according to your tribes, and they shall judge the people with just judgment."

There are three main offices in Scripture, those of the king, the priest, and the prophet. Moshe fulfilled the first and the third offices (king and prophet), while his brother Aharon (Aaron) filled the priesthood office—yet both of these were part of the same government. The priesthood and the government were united as one body, and one nation. Unity between priesthood and government was part of Israeli life up until the Roman Exile, showing us that *separation of church and state* is a Roman institution.

Even during the Protestant Reformation, the faithful understood that Yahweh wanted His people organized. However, after four hundred years of enlightened teaching, the Protestants began to think that one could serve Yahweh without being organized—an idea that would have repulsed Moshe, King David, and Yeshua. Yet such disorganization is a hallmark of the Messianic worldview, where any organization beyond the home fellowship is eyed with suspicion and contempt.

But why should the Messianics view organization with suspicion and contempt? When Yahweh redeemed our people from bondage in Egypt, He gave us His Torah, which mandates unity between priesthood and state. It also says that government and priesthood should work together, like two appendages of the same body.

The apostles could not unify because they were first persecuted by their Jewish brethren, and then they were persecuted by the governments of the lands where they fled. Nonetheless, they still organized, and instituted a priestly order (complete with a sacerdotal plate). So why does the thought of organization seem to panic the Messianics so much?

The Messianics today follow a radically different model than the apostles had. Today we have independent ministries where one man preaches to the whole world, independent of all others. Yet, since we know the apostles did not use this model, why do we defend a model the apostles would not have used?

Some say they prefer independent ministries because they are in control. They say they were abused by organized churches—and that they feel safer with independent ministries. And, of a truth, the little horn (pope) did use his organization to persecute and oppress the saints for a time, times, and a half-time (i.e., 1,260 years).

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.

It is also true that the papacy and his organization will rise up against us again in the last days—but since both the Catholics and the Nazarene Israelites were organized, is it really safe to say that if we organize, we are a church?

Since the apostles also organized, is it organization that makes the church wrong? Or is it not departure from Yahweh's Torah that makes the church wrong? Clearly it is the departure from Yahweh's Torah that makes the church wrong—but if departing from Torah makes the church wrong, then what of the Messianics, who refuse to organize, even though Yahweh's Torah says to do so?

If the church is at fault for going against Yahweh's Torah, then are the Messianics blameless, if they break the Torah in a different way?

Mattityahu (Matthew) 5:19

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

In [*Revelation and the End times*](#), we explain that the Spirit of Babylon will fall at trumpet 7—and in that day the Messianics will ask themselves why they are so afraid to organize, and support the same kind of priesthood as our forerunners did in the first century. And in that day the Messianics will abandon the separation of assembly and state, in which Yahweh has never delighted.

No Other Foundation

In, “The Separation of Assembly and State” we showed how Judaism, Catholicism, Islam, and Protestantism are like four clusters of arrows that have each missed the bullseye a little. Judaism misses the mark in that it claims Yahweh gave the rabbis the authority to rewrite the Torah. Catholicism misses the mark in that it claims Yahweh gave the authority to rewrite the Torah to the pope. Islam teaches the wrong Torah altogether, because they follow the wrong prophet (and the wrong Elohim), while Protestantism has adopted the satanic doctrine: To each his own, and no man has a right to judge anyone else, or to enforce Yahweh’s laws!

A political vacuum arose when the Protestants rejected Yahweh’s kings. Suddenly the Protestants had to find a substitute form of leadership—and Satan loves to give us substitutes for the things Yahweh tells us to do. In America, the Founding Fathers set up a Roman-style democratic republic. Satan loved this, because Roman-style democratic republics are based on the idea that men know how to govern themselves better than Yahweh does. That is why, if we are willing to accept it, democracy is just another form of believing that we are like Elohim, knowing the difference between good and evil.

B’reisheet (Genesis) 3:4-5

4 And the serpent said unto the woman, “You shall not surely die:

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

Roman-style republics are based on the idea that men can do what they want, so long as the majority agrees. However, for them to agree they must also compromise with each other (which is why they say, “Compromise is the essence of the deal”). In business compromise works, but in government this is an error because compromising on Yahweh’s ways in order to please men is another way of saying “man-pleasing.”

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.

Man pleasing is a prerequisite for any populist, democratic, and/or Roman-style republic (even if the citizens are Protestants), because in order to win the vote, you have to please the greatest number of people (or at least, displease the fewest number of people). This system of man-pleasing gave the illusion of workability in the early years of the American republic because the majority of the population was at least nominally Christian, and could agree on a great many things. However, as we explained in “The Separation of Assembly and State,” when there is no Christian king, nothing stops the people from drifting away from Yahweh, and following after their own pleasure seeking and lusts (as it is in America and the democratic West today).

Both Protestantism and Roman republics are based on a rejection of Yahweh’s form of government, which is theocracy. Interestingly, this is why democracy never really catches on in Islamic society. Even though our Ishmaelite cousins do not know Yahweh, they are much more accepting of theocracy.

In contrast to modern Protestantism, Islam teaches the practice of a *lifestyle*. Far more than just a mere day of worship and rest, this lifestyle governs everything they do. This is very much a Torah principle (although it is sadly misapplied in Islam).

In the Christian world, the idea of *stewardship* calls for one to steward all of one's life energies and abilities to further the Great Commission, and establish His kingdom. However, while a few Christians try to put this principle into practice, the level of Christian stewardship is almost a joke compared to the level of dedication shown by our Islamic cousins. Our Islamic cousins regularly devote their entire lives towards the practice of *jihad*, which is their corrupt version of the Great Commission. In comparison, except for a few missionaries and monks, the Protestant commitment seems somewhat lackadaisical.

There is a politically incorrect joke that goes something like this: "In heaven, the police are all English, the businesses are all German, and the cooks are all French—but in hell, the cooks are English, the policemen are all German, and the businesses are all French". We could make similar jokes and comparisons about the monotheistic religions of the world.

While Judaism still believes in keeping the Torah, they change it to suit themselves. While Catholicism still believes in worshipping a Jewish Messiah, they have changed him to be a lawless Greco-Roman pagan. While Islam still believes in submission to an *elohim*, and in devoting themselves to furthering a kingdom, they got the wrong one—and while Protestantism believes in practicing love, they forgot that Yahweh knows we love Him when we obey His commands.

Yochanan (John) 14:15

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

Children think their parents love them when their parents give them good things, and when they bend the rules for them. However, in contrast, parents know their children love them when they happily do as they are asked. Protestants forget that in adopting the democratic and satanic motto, "To each his own, and don't judge!" they are essentially agreeing that they should be able to do what they want, however they want—and that if others will turn a blind eye to their failure to obey Yahweh's Torah, they will return the favor. However, Yahweh does not see this refusal to obey His laws, and carry out His judgments and decrees, as love.

Yeshua loves us so much that He was willing to die for us, and we feel His love—but how many of us truly show our love for Him by laying down our lives for Him, and carrying out the Great Commission, as He asks? How many of us truly steward all of our life's energies, so that we serve Yahweh with all that we have?

Devarim (Deuteronomy) 6:5

5 "You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your strength."

So now we come to the fifth cluster of arrows, which is the Messianic movement. We Messianics might *think* that we love Yahweh with all that we have, but do we really? If we look closely, are there not some critical differences between what we know the Torah says, and what we actually do? It is this difference between what we know we *should* do, and what we actually do, in which Satan dwells.

Ya'akov (James) 4:17

17 Therefore, to him who knows to do good and does not do it, to him it is sin.

The Protestant Reformation got started when a monk named Martin Luther found some discrepancies in between what Scripture said, and what the Church in his day was doing. He felt it was a problem that the Church was doing something other than what was written in his book—and he could not live with it. So what about us?

Brother, if we take a look at what the apostles did in the first century, and compare it with the way we do things in the Messianic world today, is it the same? I would warrant there are some huge discrepancies—and that Yahweh will hold us accountable, because we are not really doing what Scripture says to do.

I recently went to a talk by an independent minister. He talked about the virtues of being independent (which means he theoretically is not accountable to anyone). He also downplayed the fact that his marriage had just broken up, because he was there to get people to buy his book. As I sat there listening, I kept wondering if this is how the apostles would do things, if they were here today?

Timotheus Aleph (1 Timothy) 3:2-5

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

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

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

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

The concept here is that when a man is in leadership, and stands up in front of the assembly, he is held up as an example to others, whether he likes it or not. And if a man is held up as an example to the flock, then it seems wrong for him to explain away the fact that his marriage just failed (so he can sell his books). Further, it is wrong that he is an *independent* minister.

Brothers, if we hope to serve Yahweh, then don't we need to serve Him on a right foundation? And no other foundation can any man lay than that which is already laid—namely, Yeshua Messiah.

Qorintim Aleph (1 Corinthians) 3:11

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

Shaul says that when we build on this foundation, our work will be tested, and proved as if by fire. If we build in wood, hay, and stubble, then while we may be saved in the end, we will also suffer a loss.

Qorintim Aleph (1 Corinthians) 3:12-15

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.

Shaul tells us that we are the temple of the living Elohim, and the Spirit of Elohim dwells within us.

Qorintim Aleph (1 Corinthians) 3:16-17

16 Do you not know that you are the temple of Elohim, and that the Spirit of Elohim dwells in you?

17 If anyone defiles the temple of Elohim, Elohim will destroy him. For the temple of Elohim is set apart, which temple you are.

But notice that we are not many different temples (or many different bodies)—rather, we are called to be one single temple, and one single body. This requires us to be connected to the rest of the body, and in the correct way. To suggest that Yeshua's body can have *independent* limbs is absurd—as if His body can be made up of a number of different body parts that are not in contact with each other, and which are not coordinated in any way (which is a fair description of the Messianic movement today).

How can *independent* ministers truly serve Yahweh? If Yahweh was a great Shepherd with 144,000 sheep, would He be happy with independent undershepherds competing over what sheep belonged to whom? Would He not be far more pleased if His servants all humbled themselves, and decided to organize, to see how much better they could serve His sheep, if they all worked together?

Can any worldly business function if the employees do not work together? And if worldly employees must work together for a business to function, then how much more should Yahweh's shepherds all work together, rather than operating independently?

We are living stones in His temple, and Shaul says we are to be put in place upon the foundation of the apostles and prophets, with Yeshua Messiah Himself as the chief cornerstone.

Ephesim (Ephesians) 2:19-22

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

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

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

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

But if the Messianic movement is built upon the foundation of the apostles and the prophets, then how come we never see apostles and prophets in this movement? Is it not really more appropriate to say that we are built upon the foundation of the independent book and tape salesmen?

Brother, in all seriousness, what kind of foundation are we building on? If we are organized around the book and tape salesmen, rather than the apostles and the prophets, then how will our work stand, in the day that Yahweh tests our work by fire? And how will Yahweh be happy, if we don't do what His word says to do?

As we explain in [*Revelation and the End Times*](#), seal 6 will be marked by a nuclear event (at least in the Middle East, if it is not a nuclear world war).

Hitgalut (Revelation) 6:12-17

12 I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.

13 And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.

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

15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

17 For the great day of His wrath has come, and who is able to stand?"

As we explain in [*Revelation and the End Times*](#), the earthquake that takes place at seal 6 likely refers to a shakeup in the social order. This may be the same shakeup that takes place in Ezekiel 37, which leads to the formation of the Stick of Ephraim.

Yehezqel (Ezekiel) 37:7

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

In Ezekiel 37:7, the "bones" refer to the leadership. When the UN comes to full power, and institutes a one world religion, there will be a cry from the people for their leaders to do something to bring the movement together.

However, this will not be possible, as long as each independent minister seeks to explain away Yahweh's words, in order to maximize his own book and tape sales. No union will ultimately be possible on the foundation of the book and tape salesmen.

The only solution will be for the leadership to quit playing independent games, and come together upon the foundation of the apostles and the prophets. Instead of seeking to monetize the free gift, ministers will need to give freely of that which they have freely received, and trust in Yahweh to provide for their needs through the tithe, the gift, and the offering.

Mattityahu (Matthew) 10:7-8

7 "And as you go, preach, saying, 'The kingdom of heaven is at hand.'

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

And for their part, the people will need to get serious as well. They will have to stop aiding and abetting the book and tape salesmen in their drive to replace the foundation of the apostles and prophets with the foundation of the book and tape salesmen—for no other foundation can any man lay, than that which has already been laid—the foundation of the apostles and the prophets, Yeshua Messiah Himself being the chief cornerstone.

Ephesim (Ephesians) 2:19-22

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

20 having been built on the foundation of the apostles and prophets, Yeshua Messiah Himself being the chief cornerstone,
21 in whom the whole building, being fitted together, grows into a set apart temple in the Master,
22 in whom you also are being built together for a dwelling place of Elohim in the Spirit.

The apostles would be revolted if they were to come back today, and see what a corrupt, self-serving variation of the faith the book salesmen have wrought with Yeshua's blood.

Philippim (Philippians) 3:18-19

18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the stake of Messiah:

19 whose end is destruction, whose elohim is their belly, and whose glory is in their shame — who set their mind on earthly things.

And for His part, Yeshua would be furious.

Yochanan (John) 2:14-16

14 And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business.

15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

16 And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

As I sat there listening to the book salesman explain away his divorce, and dismiss his need to be in proper accountability to Yahweh's other ministers, I could not help but think that positive change would not take place until the people demanded it. If you go into any grocery store, all of the fresh, healthy food is around the edges of the store—and the center of the store is packed with aisle upon aisle of pre-processed, sugary junk food that will ruin your health—and yet the grocery stores all carry it, because that is what the people want to eat. The Messianic world is much the same way.

When we His people demand that our ministers all get it together, and come into right relationship upon the foundation of the apostles and the prophets (and refuse to support independent book salesmen), then (and only then) will we have the kind of unity that everyone craves, but which independent book merchandising will never be able to deliver.

Yeshua talks about the importance of building one's house on the right foundation.

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."

Friend, what foundation are you building your house of worship on? Are you building on the foundation of the apostles and prophets, with Messiah Yeshua being the chief cornerstone? And are you stewarding all of your life's energies and resources towards furthering the Great Commission by way of the fivefold ministry? Or are you building a *coffeehouse* fellowship upon the foundation of the book and tape merchants?

Choose your foundation wisely, for no other foundation can any man lay, than that which has already been laid. If it does not conform to the example the apostles set for us back in the first century, it is wrong.

Cut Your Taxes in Half

On the back of the U.S. dollar bill is an unfinished pyramid with Satan's "All-seeing eye," and a verse announcing the birth of a secular 'New World Order' ("Annuit Coeptis Novus Ordo Seclorum"). But if the secular New World Order is Satan's attempt to govern the world without Yahweh, then is the 'Old World Order' a world where Yahweh is worshipped and feared? And how do we get back to it? And, interestingly, why will going back to Yahweh's Old World Order significantly boost your income, lower your taxes, and allow you to pay all of your tithes, all at the same time?

The answer is simple: Yahweh's Old World Order cuts out the secular middlemen in government.

As we hope to detail in the future study, 'Tithes and Offerings, Old and New,' Scripture tells us that all tithes, gifts and offerings are to be brought to one central point, and then redistributed throughout the priesthood. This is the model that was used in Temple times, as illustrated in Nehemiah 10:35-39.

Nechemyah (Nehemiah) 10:35-39

35 And we made ordinances to bring the firstfruits of our ground and the firstfruits of all fruit of all trees, year by year, to the House of Yahweh.

36 to bring the firstborn of our sons and our cattle, as it is written in the Torah, and the firstborn of our herds and our flocks, to the house of our Elohim, to the priests who minister in the house of our Elohim;

37 to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, the new wine and oil, to the priests, to the storerooms of

the House of our Elohim; and to bring the tithes of our land to the Levites, for the Levites should receive the tithes in all our farming communities.

38 And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our Elohim, to the rooms of the storehouse.

39 For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine and the oil to the storerooms where the articles of the sanctuary are, where the priests who minister and the gatekeepers and the singers are; and we will not neglect the House of our Elohim.

Once the tithes and the offerings had all been brought to one central location (i.e., the Temple), the elders of the priestly and Levitical classes were then able to ensure that the tithes and the offerings were distributed fairly amongst the priests, and the Levites. This was important, for even though priests and Levites were retired from Temple service at age 50, they were still able to perform other valuable teaching roles within the priestly communities (for example, to teach in the yeshivot).

Just like in Temple times, when the Third Temple is built this system will have to be instituted again, because not only will there need to be priests and Levites who will attend to the people's offerings at the feasts, but there will also be administrative and teaching tasks that need to be handled, and a new generations of priests and Levites needs to be trained. Unless there is some established means of distributing the tithe monies fairly, this system cannot survive, or even be established.

This system has a parallel in today's times. There are many different gifts, and many different callings.

Qorintim Aleph (1 Corinthians) 12:27-31

27 Now you are the Body of Messiah, and members individually.

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

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

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

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

It might at first seem that there is a parallel to the business world: that those who do a better job of preaching get more of the people's support. While there may be some element of truth to this, this analogy breaks down. In truth there are many different callings, but because there is no cohesion within the Body today, those who are called to teaching (and especially those who are flashy, high-profile, and/or who sell His word, contrary to the Word) basically get all of the funds, while those who may not be accomplished as writers but who nonetheless may perform very important functions receive very few funds. There is also a problem in that those whose ministry is to the poor, widows, orphans, or to those living in third world areas basically receive very little support. This is a far cry from the model that Yahweh commands in the Torah, which is to bring all of the monies up to one central point, and then to redistribute it evenly, so as to provide for all of these things.

Part of the problem is just simply a function of where we are at: in the dispersion, where there is no real cohesiveness in the Body of Ephraim, how does one convince those flashy, high-profile teachers who are making good money in book sales to share their 'earnings' with those who are doing important work, but who are perhaps not called to teaching, or whose ministry is to the poor?

My proposal is that when we get back to the land, the graduated income-sales-tax system must be replaced by the two-and-one-thirds tithes of the Torah. As we hope to show in the upcoming study, "Tithes and Offerings: Old and New", the Torah tells us that people are to give their first tithe to the priesthood. The second tithe they get to keep, in order to pay for themselves and their families to go up for the feasts. The third tithe (which is given only in the third and sixth years) then goes to the poor.

Year	1 st Tithe	2 nd Tithe	3 rd Tithe	Total
1	10%	10%		20%
2	10%	10%		20%
3	10%	10%	10%	30%
4	10%	10%		20%
5	10%	10%		20%
6	10%	10%	10%	30%
7	10%	10%		20%

The basic model is 20/20/30, 20/20/30, 20. Notice that one 'rests' (gives only 20%) for two years before giving 'all' (30%), and then rests twice more before giving 'all' again. And then one rests an additional time before the cycle starts all over again. There are many spiritual parallels here, both to exercise, human health, learning and mental activities, and many other things that we will have to explore elsewhere.

However, because Israel has always had enemies, and because in the modern day, states need sophisticated electronic weaponry for their defense, and since the Levites are not to go out to battle, in a very real and practical sense there also needs to be a ten percent tax for the kingship (i.e., government and the military), as established in First Samuel Eight.

Shemuel Aleph (1 Samuel) 8:10-18

10 So Samuel told all the words of Yahweh to the people who asked him for a king.

11 And he said, "This will be the behavior of the king who will reign over you: He will take your sons and appoint them for his own chariots and to be his horsemen, and some will run before his chariots.

12 He will appoint captains over his thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots.

13 He will take your daughters to be perfumers, cooks, and bakers.

14 And he will take the best of your fields, your vineyards, and your olive groves, and give them to his servants.

15 He will take a tenth of your grain and your vintage, and give it to his officers and servants.

16 And he will take your male servants, your female servants, your finest young men, and your donkeys, and put them to his work.

17 He will take a tenth of your sheep. And you will be his servants.

18 And you will cry out in that day because of your king whom you have chosen for yourselves, and Yahweh will not hear you in that day."

First Samuel Eight teaches us that if we choose a king for ourselves, rather than supporting the man that Yahweh chooses for us, one day we will cry out because of all the taxation. Is this not just exactly the situation in America today?

Some believers interpret First Samuel Eight as justification for anarchy, but this is not correct. In fact, Yahweh even prophesies that Israel would have a king: only, Israel was to have a king of Yahweh's choosing. He was to be righteous, and he was to focus on serving Yahweh's people (rather than himself).

Devarim (Deuteronomy) 17:14-20

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

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

16 But he shall not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for Yahweh has said to you, 'You shall not return that way again.'

17 Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.

18 "Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this Torah in a book, from the one before the priests, the Levites.

19 And it shall be with him, and he shall read it all the days of his life, that he may learn to fear

Yahweh his Elohim and be careful to observe all the words of this Torah and these statutes, 20 that his heart may not be lifted above his brethren, that he may not turn aside from the commandment to the right hand or to the left, and that he may prolong his days in his kingdom, he and his children in the midst of Israel.

So Yahweh prophesied that there would be a kingship; but that he wanted a humble king, who read from His word every day, and whose heart was not lifted above his brothers. Basically, he was to serve as the head of the military.

Notice, then, that in Yahweh's model, the people keep the second tithe. Much like 25% of all consumer spending in America takes place at Christmas, the purpose of the second tithe is to pay for the people to go up to the feasts, and also to pay for whatever their hearts desire to buy during that time.

Since the pilgrims are supposed to give an additional tenth to the king/government (basically for the military), but then they get to keep the second tithe for themselves and their families, basically what we have is a wash. In Yahweh's model we still give 20/20/30/20/20/30/20, but this includes the ten percent tax of First Samuel Eight.

Year	% Tithe	% Tax	Minus 2d Tithe	Total
1	20%	+10%	-10%	20%
2	20%	+10%	-10%	20%
3	30%	+10%	-10%	30%
4	20%	+10%	-10%	20%
5	20%	+10%	-10%	20%
6	30%	+10%	-10%	30%
7	20%	+10%	-10%	20%

But if this is Yahweh's system, then how will it boost your income, lower your taxes, and allow you to pay all of your tithes, all at the same time?

Consider that in Yahweh's model, there are no sales taxes, and no state income taxes, or gas taxes. There are also no inheritance taxes, because except for the priests and the Levites (whose duty is to serve Yahweh and the other tribes), Yahweh wants His people to leave an inheritance for their children.

Mishle (Proverbs) 13:22

22 A good man leaves an inheritance to his children's children,
But the wealth of the sinner is stored up for the righteous.

In Yahweh's Old World Order, there are no additional levies. The three tithes and the additional ten percent flat tax mentioned in First Samuel Eight are supposed to pay for all of government, start-to-finish. There are only two provisos: that the people must spend the entire Second Tithe during the feast season upon whatever their heart desires, whether it be a trip to Jerusalem, a nice hotel, a new car, a new TV, a new stereo, a new cell phone, new computer equipment, or whatever they desire and can afford. Any part of the Second Tithe that is not spent during the feast season is to be given to the priesthood. And, as we hope to explain in a future study on the tithes, the second proviso is that the priesthood also partakes of a small part of the third tithe during the time they administer the distribution of the third tithe. However, the goal remains for the vast majority of the third tithe to be distributed to the poor, the widow, and the orphan (because they need it).

But still, how does this save any money?

Consider that in the modern day, with larger synagogue sizes and electronic broadcast equipment, one does not really need one Levite for every twelve other tribesmen, except in the Temple at the feast times. Basically all of the Levites need to arrive at the Temple a week prior to the feasts to prepare, and then they need another week after the feasts, to stand down. However, what will all of those priests and Levites do the rest of their year?

Man's wisdom proposes the separation of religion and state. This might at first seem justifiable, due to the fact that Moshe (Moses) and Aharon (Aaron) were two separate people, one essentially running the government, and the other one running the priesthood. However, let us not lose sight of the fact that both men were both physical and spiritual brothers, and both were descendants of Levi.

If there are three main offices in Scripture (those of the king, the priest and the prophet), let us notice that Moshe the Prophet served as a judge, which is essentially a mixture of prophet and king; and he was also a Levite: thus there is no Scriptural basis for the division between belief and state. Such a division is not found anywhere in Scripture; and, as we will see, nor is it desirable.

While America has one of the lowest taxation rates of any industrialized nation, the average American still works until sometime in the fifth month of the year ('May'), just to pay all of his taxes. Thus with sales tax, inheritance taxes, income taxes, gas taxes, taxes for this, and taxes for that, the average American pays more than forty percent of all his income in taxes. Then, on top of that, if he is to give to Yahweh's work he must tax himself even more, so that he has nothing left to leave as an inheritance for his children. Is this really Yahweh's way?

Mishle (Proverbs) 14:12

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

Because men think they know better than Yahweh, and do not wish to submit to His Instructions, men have erected all manner of secular government agencies whose purpose is to supplant Yahweh's natural order. Men have fallen for this because it seems easier to the natural mind to set up secular agencies than to submit to the Creator's Instructions. However, the truth is that these secular government institutions eventually create more problems than they initially solve; and thus government only grows bigger, and more expensive, and society slowly begins to degenerate.

As a result of man's efforts to improve on Yahweh's way, secular schools teach children not to believe in the Creation (but to believe in an alternate theory that does not call for belief in Yahweh Elohim), thus setting the stage for whole generations to be courted by the Deceiver. Rather than help root and establish families in Yahweh's natural order, these secular government offices actually help break families apart (and then keep them apart). And while they may or may not realize what they are doing, these secular agencies are essentially doing what Satanist Aleister Crowley outlined in his manifesto of the 1800's: destroy marriages.

I propose that the way to save not only money, but also to cure Judeo-Christian society's ills is to assign all of these civil service jobs to the renewed Melchizedekian-Levitical Priesthood during the time they are not serving in the Third Temple. Use them to completely replace these secular agencies by assigning these functions to the priesthood. Thus, by cutting out the secular middlemen, we will save at least half (or more) on our taxes.

Under the model that I propose, when they are not serving in the Temple, the Levites will hold other professions as teachers, firefighters, policemen, judges, welfare workers (i.e., third tithe workers), civil servants, intelligence collection agents, road construction, public works, infrastructure, and everything else that secular taxes presently pay for. In this way, the priests and the Levites would take over basically every aspect of modern-day government except for the military (which is what most of the ten percent flat tax of First Samuel Eight would go to pay for).

In Yahweh's model, Scripture will be taught in our schools as the foundational text of all learning, and Scripture will also once again be established as the primary focal point of all government. In this way, most of our societal ills would simply disappear, because the priests would be assigned to look out for the education of our children, as well as the administration of our courts. As a result, faith and the family would be restored as the central focal points of society.

In Yahweh's model, there would be no sales taxes, and no inheritance taxes, because Yahweh has not commanded them. The graduated income tax scale would be eliminated. The only additional tax would be the half-shekel Temple Tax of Exodus 30:13, which amounts to approximately \$0.12 USD per visit.

In Yahweh's model there are no business taxes, but there are also no tax loopholes. There are no farm subsidies, or favoritism towards unions. There is only the 20/20/30, /20/20/30, /20 tithe/tax system, whereby one rests for two years (20%) before paying a full amount (30%), and then rests again after doing that twice.

In Yahweh's order, not only are all sorts of unnecessary duplicate expenses simply deleted, but there is also a complete unification of Yahweh and state. Israel will be restored as it was in days of old, and the average man will no longer feel so wiped out by secular taxes that he does not feel he can afford to pay his tithes. In fact the average tribesman will only pay roughly half of what he presently pays in taxes, thus leaving a lot more money in his pockets.

All social complaints are handled through the synagogue via the Matthew 18 Process, and appeals go to the Beit Din Gadol, all of which is paid for by the people's tithes. Thus the secular court system can be eliminated, as can the prison system, because justice can first be taught in the schools, and then can be administered in the priesthood-run court system.

This model is a win-win-win for all parties. The priesthood has a built-in incentive to keep Israel's economy strong, for as personal income goes up, so do the people's tithes, which are based on a flat percentage. Also, since there are no tax loopholes the rich will always pay their fair share, while the average man's taxes will be cut in half. The nation will be brought back together as one in Him, and Yahweh's Word will no longer be sold for a profit. The only real loser will be Satan.

One of the solutions often proposed by American politicians is that we 'soak the rich business owners,' and then spend all of their money on social programs. Not only does this strip them of their right to leave an inheritance for their children, but spending monies to fund secular agencies eventually causes more ills than it solves, as it undermines (and eventually destroys) the family. Satan loves this.

Let us also note that businesses are essentially started through capital investment. That is to say that, like it or not, capital investment is essentially what creates jobs. Without capital investment there are no new jobs. And, in Yahweh's system there are no banks for lending to other Israelis, because Israelis are not allowed to charge each other interest (e.g., Exodus 22:25, Leviticus 25:36).

Yahweh's system allows wealth. That is to say, Yahweh does not mind His people being wealthy, provided it was obtained righteously. However, if there are no banks (because no business wants to loan people money unless they get to charge usury), and if there are no 'angel investors' (venture capitalists), then where can a small business owner go to borrow money to start his new business?

Isaiah prophecies that when the Ephraimite people come back to the land of Israel, the wealth of the Gentiles will start to flow to the land of Israel.

Yeshayahu (Isaiah) 60:4-5

4 "Lift up your eyes all around, and see: They all gather together, they come to you; Your sons shall come from afar, and your daughters shall be nursed at your side.

5 Then you shall see and become radiant, and your heart shall swell with joy; because the abundance of the sea shall be turned to you, the wealth of the Gentiles shall come to you.

Could it be that the mechanism by which this will happen is that with taxes reduced and capital investment encouraged, that the inventive Jewish and Ephraimite minds will establish new businesses that will dominate the marketplace economically? And that no other

country will be able to compete, because with prisons abolished, social ills on the wane and Jews and Ephraimites working together in business, the combined Twelve Tribes of Yahweh will be an unstoppable combination?

The Psalms also speak of this. Psalms 2:7-9 tell us that Yeshua is given power over the nations, to rule them with a rod of iron.

Tehillim (Psalms) 2:7-9

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

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

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

However, Yeshua cannot be physically present during that time, because Scripture also tells us that the saints will rule and reign *in Yeshua's stead*, with His rod of iron.

Hitgalut (Revelation) 2:26-27

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

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

Behold, I tell you a mystery: In Psalm 2:7-9, Yeshua says His father Yahweh gave Him the authority to rule the nations with a rod of iron. However, in Revelation 2:27, Yeshua says His people will rule over the nations for Him (as His body). Thus, Yeshua will be in the heavens, and His body (Israel) will rule for Him, here on earth.

In [Revelation and the End Times](#) we lay out our plan for bringing the Lost Ten Tribes of Israel back to the land, and we lay the foundations for this new combined Twelve Tribe government. This study can help you understand how all of these things can and will come to pass in the years ahead; and how you can take part in them.

In Yeshua's name,

Amein.

Re-establishing Righteous Money

Yahweh tells us to have honest scales, and to do no injustice in measurement of length, weight, or volume.

<p>Leviticus 19:35-36 35 “You shall do no injustice in judgment, in measurement of length, weight, or volume. 36 You shall have honest scales, honest weights, an honest ephah, and an honest hin: I am Yahweh your Elohim, who brought you out of the land of Egypt.”</p>	<p>(35) לֹא תַעֲשׂוּ עֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְשׁוּרָה : (36) מֵאֲזֵי צֶדֶק אֲבִי צֶדֶק אֵיפֶת צֶדֶק וְהִין צֶדֶק יְהִיָּה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם מִצְרָיִם</p>
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The subject here is money. Yahweh says we are to be perfectly honest whenever we measure out quantities of goods, and also to be honest when measuring out payment of gold and silver. He considers this to be so important that whosoever behaves unrighteously with money is an abomination in His sight.

Devarim (Deuteronomy) 25:13-16

13 "You shall not have in your bag differing weights, a heavy and a light.

14 You shall not have in your house differing measures, a large and a small.

15 You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which Yahweh your Elohim is giving you.

16 For all who do such things, all who behave unrighteously, are an abomination to Yahweh your Elohim.

In verse 15, we see a commandment with a promise. Yahweh tells us that if we want our days to be long, we must use perfect and just weights and measures. If we want long and peaceful lives, then we must pay strict attention in matters of money. This is about as serious a health warning as there is; and as we will see, American society has crossed over the line in some frightening and catastrophic ways.

In Yahweh's way of thinking, one can tell how righteous a nation is (and whether or not it can be expected to survive, in the most literal of terms) by scrutinizing its money. Each and every measure of value is to be just, and perfect. Because Yahweh's laws have no statute of limitations, this rule is timeless, and it will still apply even in the coming Millennial Temple.

Yehezqel (Ezekiel) 45:9-10

9 'Thus says Yahweh Elohim: "Enough, O princes of Israel! Remove violence and plundering, execute justice and righteousness, and stop dispossessing My people," says Yahweh Elohim.

10 "You shall have honest scales, an honest ephah, and an honest bath."

Notice:

1. In the days of the Millennial Temple,
2. Yahweh will tell our leaders to stop the violence, to stop the plundering, and also to stop dispossessing His people
3. by re-establishing honest measures of value (i.e., by re-establishing honest money).

So if Israel will have honest money in the future, and if having this honest money will stop the plundering, the violence and the dispossession, then the following things must logically be true:

- a. We do not have honest money now; and
- b. Because we do not have honest money now, we have violence, and plundering, and injustice among our people; and
- c. because we do not have honest money, we will probably continue to be dispossessed until such time as Yahweh commands our coming princes to re-establish honest money.

So if we need honest money in order to enjoy long lives in peace, and to stop being dispossessed, then what does it take to have honest money in Yahweh's eyes? And how does it differ from the money we have today?

Micah tells us that we are to do justly, to love mercy, and to walk humbly with Yahweh our Elohim.

Micah 6:8-16

8 He has shown you, O man, what is good; And what does Yahweh require of you But to do justly, to love mercy, and to walk humbly with your Elohim?

Do we realize that, in context, Micah is talking about money? But how do we love mercy, and walk humbly, with money? Yahweh gives us a mysterious answer.

9 Yahweh's voice cries to the city — "Wisdom shall see Your name: Hear the rod! Who has appointed it?"

What does Yahweh mean, “Hear the rod”? When a child disobeys his parents, he is corrected with a rod of discipline (e.g. Proverbs 13:24, 22:15). In the same way, Yahweh disciplines His children when they disobey Him. And just as every wise child tries to discover what got him spanked (so he can avoid getting spanked in the future), the wise of Yahweh’s people also see and hear the name of Yahweh’s rod, which is sent to punish those who gather the Treasures of Wickedness, and who use the “short measure that is an abomination.”

10 Are there yet the treasures of wickedness in the house of the wicked, and the short measure that is an abomination?

11 Shall I count pure those with the wicked scales, and with the bag of deceitful weights?

Yahweh tells us He will not count anyone who uses wicked scales, or who has a “bag of deceitful weights” as pure. But if we no longer weigh out silver and gold on scales when we purchase our goods in the market, then what is Yahweh talking about? And how can we be guilty of using wicked scales (and deceitful weights) in a society where we use electronic cash?

12 For her rich men are full of violence, her inhabitants have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore I will also make you sick by striking you, by making you desolate because of your sins.

Why does Yahweh say that our rich men are full of violence, and that we have spoken lies? And why does He say that all of our tongues are deceitful in our mouths? And why does He say all of us are to be punished, when only the rich men are full of violence?

King Omri lived some 150 years before Micah, and yet the 'Statutes of Omri' and the 'works of Ahab's house' were still being kept in Micah's day. Yahweh said that because the people were still doing these things, there would be hunger and devastation in the land.

14 You shall eat, but not be satisfied; hunger shall be in your midst. You may carry some away, but shall not save them; and what you do rescue I will give over to the sword.

15 "You shall sow, but not reap; you shall tread the olives, but not anoint yourselves with oil; and make sweet wine, but not drink wine.

16 For the statutes of Omri are kept; all the works of Ahab's house are done; and you walk in their counsels, that I may make you a desolation, and your inhabitants a hissing. Therefore you shall bear the reproach of My people."

What are these 'Statutes of Omri'? Scripture does not give us much detail. On the surface, Omri appears to be just some minor king who ruled the Northern Kingdom of Ephraim (Israel) for six years.

Melachim Aleph (1 Kings) 16:23-28

23 In the thirty-first year of Asa king of Judah, Omri became king over Israel, and reigned twelve years. Six years he reigned in Tirzah.

24 And he bought the hill of Samaria from Shemer for two talents of silver; then he built on the hill, and called the name of the city which he built, Samaria, after the name of Shemer, owner of the hill.

25 Omri did evil in the eyes of Yahweh, and did worse than all who were before him.

26 For he walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made

Israel sin, provoking Yahweh Elohim of Israel to anger with their idols.

27 Now the rest of the acts of Omri which he did, and the might that he showed, are they not written in the book of the chronicles of the kings of Israel?

28 So Omri rested with his fathers and was buried in Samaria. Then Ahab his son reigned in his place.

Scripture does not tell us much more about Omri than that he did more evil than all those who had gone before him; and that he begat the wicked King Ahab. Yet while he only reigned for twelve years, Omri was so influential, and led the Northern Kingdom away from the Torah so completely that for many years after his death, the Edomites and the Assyrians called the Northern Kingdom 'the house of Omri' (Mat bit-Humri).

If Scripture does not give us much detail about King Omri, it tells us more about his son Ahab. While verse 16 tells us that Omri did more evil than all those who had come before him, verse 30 tells us that his son King Ahab did even more evil than that.

Melachim Aleph (1 Kings) 16:29-33

29 In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri became king over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years.

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 Tsidonians; and he went and served Baal and worshiped him.

32 Then he set up an altar for Baal [the Lord] in the temple of Baal [the Lord], 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.

While Judah's kings were imperfect, many of them feared Yahweh, and trusted that if they sought Yahweh's face in the decision-making process, that Yahweh would reward their people with good. While the application is slightly different, Yeshua gives us the same principle, that we are to seek Yahweh first, in all things.

Mattithyahu (Matthew) 6:31-33

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."

In contrast, the kings of the north almost never sought Yahweh's face during the decision-making process. Rather, first they sought to establish national security and prosperity by forging treaties and alliances with the gentile nations; and only afterward did they seek Yahweh's blessings. The parallel between "the works of Ahab's house" and America's leaders is almost exact.

Ahab sought to foster wealth and security by forging strategic alliances with other nations. His marriage to Jezebel, daughter of the Tsidonian (Phoenecian) king was likely made out of indifference to Yahweh's Torah,

and/or from a desire to cement a strategic alliance with the Tsidonians. His motive was likely to give a boost to the Ephraimite economy by gaining access to the huge maritime markets of the Tsidonians.

Although Ahab may have purposed his marriage into the Tsidonian Empire in order to increase the economic weal and national security, he did not take into account that Yahweh is in control of all things. Ahab's alliance with the Tsidonians did not stop King Ben-hadad of Syria (Aram) from attacking him. Because the Syrian army so greatly outnumbered Ahab's, Ahab's defeat seemed certain; and yet Yahweh took mercy on Ahab and delivered him, so that he would 'know Yahweh.'

Melachim Aleph (1 Kings) 20:13

13 Suddenly a prophet approached Ahab king of Israel, saying, "Thus says Yahweh: 'Have you seen all this great multitude? Behold, I will deliver it into your hand today, and you shall know that I am Yahweh.'"

However, Ahab did not destroy Ben-Hadad, and so Ben-Hadad attacked again the following year. Yahweh delivered Ahab yet again, but again He implied that Ahab should destroy the Syrian army, in that the Syrian army would be 'delivered into his hand.'

Melachim Aleph (1 Kings) 20:26-28

26 So it was, in the spring of the year, that Ben-Hadad mustered the Syrians and went up to Aphek to fight against Israel.

27 And the children of Israel were mustered and given provisions, and they went against them. Now the children of Israel encamped before them like two little flocks of goats, while the Syrians filled the countryside.

28 Then a man of Elohim came and spoke to the king of Israel, and said, "Thus says Yahweh: 'Because the Syrians have said, "Yahweh is Elohim of the hills, but He is not Elohim of the valleys," therefore I will deliver all this great multitude into your hand, and you shall know that I am Yahweh.'"

Ahab's forces routed the Syrian army, and King Ben-Hadad fled for his life. However, when Ben-Hadad offered Ahab access to the thriving marketplaces of Damascus, Ahab cut a covenant (a treaty) with him.

Melachim Aleph (1 Kings) 20:34

34 So Ben-Hadad said to him, "The cities which my father took from your father I will restore; and you may set up marketplaces for yourself in Damascus, as my father did in Samaria."

Then Ahab said, "I will send you away with this treaty." So he made a treaty with him and sent him away.

The World would think that sparing our enemies' lives is a 'nice' thing to do, and they would approve. The only problem is that Yahweh had already said that He wanted the Syrian army destroyed. King Shaul's disobedience when he failed to put King Agag and the Amaleqite flocks to death was likened to idolatry in First Samuel 15, and so it was also for King Ahab. The only difference was that Ahab's motivation was not just negligence but also greed, as he was swayed by the prospect of accessing the marketplaces of Damascus.

If King Ahab were alive today, he would likely be a U.S. President or a pillar in the World Trade Organization, the World Bank, the United Nations, or any of the other numerous organizations that seek to ignore Yahweh's

instruction in order to improve international commerce. These kinds of organizations are filled with statesmen of Ahab's worldly ilk; and much like Ahab they promote tolerance towards other religions in the name of international trade. Notice, however, that when Ahab sanctioned Baal worship for the sake of his Tsidonian wife Jezebel, it eventually ushered in the wholesale slaughter and persecution 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.

Ahab's financial successes typify the "Treasures of Wickedness" that Micah 6:10 warns us about. These Treasures of Wickedness are any benefits that come not from seeking first the Kingdom of Elohim (and His righteousness), but from seeking first the material blessings that we want Yahweh to add to us.

Micah 6:10-11

10 Are there yet the treasures of wickedness in the house of the wicked, and the short measure that is an abomination?

11 Shall I count pure those with the wicked scales, and with the bag of deceitful weights?

At the time of this writing (in 2009 CE), America is still seeking Yahweh's blessings without first seeking His face; and Yahweh's rod of discipline is fast approaching. Therefore let us have eyes to see, and ears to hear, and learn how we got into so much trouble.

The Four Different Types of Money

From a scriptural point of view there are four basic types of money, in descending order of desirability.

1. Commodity money (lawful)
2. Commodity-backed money (lawful),
3. Fiat money (unlawful), and
4. Debt money (unlawful).

A 'commodity' is anything that has intrinsic desirability and worth on the open market. Historically, commodity money is silver, gold, and also copper. In Tanach (Old Testament) times, payment was made by measuring out specific weights of the desired 'specie metals.'

B'reisheet (Genesis) 23:14-16

14 And Ephron answered Avraham, saying to him,
15 "Adoni, listen to me; the land is worth four hundred shekels of silver. What is that between you and me? So bury your dead."

16 And Avraham listened to Ephron; and Avraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants.

The use of specie metals as money honors Elohim's judgments. Because our forefathers disobeyed Elohim, He ordained we would have to toil in order to obtain our food and our livelihood, 'by the sweat of our face.'

B'reisheet (Genesis) 3:17-19

17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying,

'You shall not eat of it,' cursed is the ground for your sake. In toil you shall eat of it all the days of your life.

18 Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.

19 In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return."

Because Elohim judged that man should work, work is both noble, and good. Further, because we have to toil 'by the sweat of our face' in order to obtain precious metals, they honor the labor that Elohim gave man to do; and therefore they honor Elohim as well.

Because gold and silver are limited in supply, and because they are useful and universally desirable, they have what is known as 'inherent value.' So long as the gold and silver is of a known purity and the weights and scales used to measure them are accurate, specie metals form what is called 'lawful money.' That is, Yahweh considers specie metals to be 'honest.'

The American Founding Fathers were aware of the inherent desirability of gold and silver, and that Yahweh honored it as lawful money, and this is one reason why the U.S. Constitution grants the federal government the right (and by implication, the responsibility) to coin money, and to regulate the value thereof. The word "coin" here refers specifically to specie metals.

Section 8. The Congress shall have power...To coin money, regulate the value thereof...and fix the standard of weights and measures....

Considered from another angle, perhaps the reason specie metals are lawful is that they constitute a pure form of barter. In essence, one exchanges a known quantity of metal for whatever other goods or services one wants to purchase, just as Avraham did. The only difference is that scales are not needed, as the purity and quantity is established and regulated by the mint.

So long as the metal is of known purity and weight, the only real issue with using specie metals in commerce is the inconvenience. Gold and silver are heavy, and bulky, and it is impractical to use them in electronic transactions. For these reasons, most governments issue both paper and electronic 'currencies' in place of gold and silver coins. Such currencies can be lawful, but only when they are backed one-to-one by gold and silver, and only when they can be exchanged for gold or silver at any time. When backed one-to-one, and when one can redeem them freely at any time, then such commodity-based currencies are literally "as good as gold"; and this is why they are lawful. However, when all of these things are not true, then the money is not lawful money, but what is called 'fiat' money.

Genesis 1:3 3 Then Elohim said, "Let there be light"; and there was light.	^{VUL} Genesis 1:3 3 dixitque Deus fiat lux et facta est lux
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In Latin, the word 'fiat' means 'let there be.' In the Latin Vulgate, in the account of the creation, when Elohim said 'Let there be light,' the Latin is 'fiat lux.'

The reason that money which is not backed by gold or silver is called 'fiat' money is that just as Yahweh called the world into being when nothing existed before it,

governments also sometimes command money into being, even when it is not backed by anything, and represents no hard physical commodity for which men are willing to labor. Because 'fiat' money is not honest, Yahweh does not honor it; and therefore it is unlawful.

Throughout history, various governments have tried to establish fiat money systems, but they always fail. Not just theory, but also hard experience prove that when money is not backed one-to-one by a hard commodity such as silver or gold, problems invariably arise, for which there are no solutions. This is why the French statesman Voltaire said that 'paper' money always returns to its intrinsic (inherent) value, which is zero.

"Paper money eventually returns to its intrinsic value ---- zero." —Voltaire

It is quite a thing for a nation's currency system to lose all of its value. Democracies seem to be especially prone to this kind of thing; but how does it happen?

At least in theory, voters in a democracy are supposed to be noble-minded citizens who educate themselves, so as to elect the best qualified candidates. In turn, the candidates are supposed to win elections by proposing a sensible platform that benefits all parties concerned. However, all theory aside, Scripture tells us that man's nature is not truly admirable, but evil.

Yirmeyahu (Jeremiah) 17:9

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

In reality, secular electorates typically vote not for the best interests of all, but for their own selfish interests. This same principle of secular self-seeking also holds

true for the candidates, who usually win their elections (or re-elections) by promising to give the people more than they take from them in taxes. However, Yahweh does not honor schemes to 'get something for nothing,' even if the candidates pretend to believe in Him. To whom more is given, more is required; and as with King Ahab, when leaders and their citizens dishonor Yahweh's instructions, there is always a price to pay.

There is nothing hidden that shall not come to the light. All governments face budgetary pressures, but how they resolve these budgetary pressures reveals their true character. When government must back its currency one-to-one by silver or gold, then it must bring in at least as much money as it spends each year; and therefore it must balance its budget. However, when the people place no limits on how much money government can print, it becomes easier just to print more money, than it is to raise new taxes.

However, when government prints more money than it has silver or gold to back it, it sets a devastating train of events into motion. Instantly, each dollar represents a smaller slice of all federal assets, and so the number of dollars it takes to purchase any given commodity goes up. The result is inflation; and while inflation is almost accepted as 'unavoidable' in modern-day America, it does not exist outside of fiat money cultures. What inflation is, then, is just simply a curse for disobeying Yahweh's instructions with regards to honest money.

Another one of Yahweh's judgments is that when one steals something from an innocent neighbor, one must then give back many times more than one initially took.

Shemote (Exodus) 22:1

1 "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox, and four sheep for a sheep."

Now if a man is punished fourfold for stealing from an innocent neighbor, how much more shall Yahweh punish us for stealing from our children? And how much will our children have to suffer, due to generational sin?

When a nation tries to avoid paying for its government at the time services are rendered, it always pays more in the end. Inflation brings hidden taxes on savings, because whatever money one places in savings does not hold its value (but it deteriorates). This gives the people a real disincentive to save; and this disincentive causes even more problems, because all commercial economies require savings in order to function.

For example, new businesses often need capital in order to start up. However, if no one has any money saved, then new businesses cannot borrow the startup capital they need; and so they cannot start. The result is a much weaker economy that is unable to take advantage of the best new technologies and ideas.

However, the real time-bomb effect is set when the people start to accept the idea that they do not need to pay for their government as they go. When the voters begin subconsciously to expect their representatives 'just to print more money,' then the people involuntarily begin to accept the idea of funding government on credit now, and leaving the debt for their children to pay later. However, this is the exact opposite of the scriptural principle, which is not to leave a debt for our children to pay, but an inheritance for them to keep.

Mishle (Proverbs) 13:22

22 A good man leaves an inheritance to his children's children....

If we spend more than we bring in, we develop what is called a 'budget deficit.' Somehow we must borrow the difference, and that difference is now our 'debt,' which we have to pay interest on. If next month we don't have enough revenue to cover our spending then we have yet another deficit, and so we must borrow even more money; and yet we still have to pay the interest on our loan from before. If each month we have a new deficit, we keep on borrowing, and our debt continues to grow. Soon the interest on our loan becomes so great that it takes all the money we have just to pay the interest, and we don't have any money for anything else. This situation is called 'bankruptcy,' and it is the logical consequence of using fiat money.

"When the people find they can vote themselves money, that will herald the end of the republic."

—Benjamin Franklin

If fiat money is bad enough to bring down the republic, the United States has adopted something far worse. The United States has adopted what is called 'debt money.' The Devil hides in these details twice.

With fiat money, the government creates money that is backed by no real assets. In effect, the government says, "Let there be cash"; and then the government prints cash; and the government says, "It is good."

However, with debt money, the government does a thing that makes no sense. Instead of printing its own fiat money, the government approaches a private group of bankers and says, "Please loan us cash at interest."

Then these bankers create fiat money. They say “Let there be cash”; and there is cash. Then these private bankers loan this cash to the Federal Government at a rate of interest called the ‘Prime Rate.’

“If the American people ever allow private banks to control the issue of their money, first by inflation and then by deflation, the banks and corporations that will grow up around them (around the banks), will deprive the people of their property until their children will wake up homeless on the continent their fathers conquered.”

—Thomas Jefferson

As delusional as the idea of embracing debt money sounds, early in the 1900’s, U.S. representatives met in private with the major banking families of Europe and America in order to found a private banking cartel that was to establish a debt-money system for the United States, and then loan this newly created debt money to the United States Government, at the ‘Prime Rate’ of interest. The United States Federal Reserve was born.

“This Act (the Federal Reserve Act, December 23rd 1913) establishes the most gigantic trust on earth. When the President (Woodrow Wilson) signs the Bill, the invisible government of the Monetary Power will be legalised... The worst legislative crime of the ages is perpetrated by this banking and currency bill.” —Charles Lindbergh Sr.

The Federal Reserve Board was established in 1913. At the time of this writing (in 2009 CE), Americans have been charged perhaps four percent (4%) interest per year just for using Federal Reserve dollars instead of issuing their own currency; and this has been going on

for the past ninety six (96) years. While there are many more factors to take into account, if we simplify the equation, we should be able to see that if one starts with (V) value of a dollar in 1913, devaluated at 4% interest per year for some 96 years, then the final value (FV) of the dollar in 2009 is just over two percent of its original worth in 1913; or just over two cents left.

$$\begin{aligned} FV &= V \times [(1 - 4\%)^{(96-1)}] \\ &= 1 \times [(.96)^{95}] = .02069 \\ &= \text{approximately two cents on the original 1913 dollar.} \end{aligned}$$

Since inflation does not exist apart from fiat money, the Federal Reserve Board has transferred perhaps 98% of the American people's wealth to the private banking families over the past 96 years. Could this be the reason why the banking class keeps on getting richer, while everyone else keeps on getting poorer?

"The financial system has been turned over to the Federal Reserve Board. That Board administers the finance system by authority of a purely profiteering group. The system is Private, conducted for the sole purpose of obtaining the greatest possible profits from the use of other people's money"

—Charles A. Lindbergh Sr., 1923

Many commentators point out that although secular social models such as socialism and communism have attractive features, they are inherently hostile to Judeo-Christian beliefs and principles. This is because what secular social models do, in essence, is to offer a counterfeit system by which citizens can depend on the state for all of their needs, without having to depend upon (or obey) Yahweh. In essence, they serve as an attractive deception for Yahweh's way. These

commentators also point out that the statist typically try to achieve their legislative aims by declaring a state of emergency, and then pass the necessary legislation. Scripture refers to this as ‘devising evil by law.’

Tehillim (Psalms) 94:20

20 Shall the throne of iniquity, which devises evil by law, have fellowship with You?

The Federal Reserve Act was passed two days before Christmas as an ‘emergency measure,’ supposedly necessary to avert an impending ‘national emergency.’

“Every collectivist revolution rides in on a Trojan horse of ‘emergency’.”

—Herbert Hoover

Whether these actions stem from conscious evil intent, or whether they stem merely from Ephraim’s spirit of rebellion against Yahweh’s Instructions, this same sort of ‘national emergency’ was declared in 1933, when U.S. President Franklin D. Roosevelt criminalized private ownership of gold coins, and all gold proxies.

I, Franklin D. Roosevelt, President of the United States of America, do declare that said national emergency still continues to exist and pursuant to said section to do hereby prohibit the hoarding gold coin, gold bullion, and gold certificates within the continental United States by individuals....

We might also note that the Economic Stimulus Act of 2009 was similarly touted as an ‘emergency measure,’ supposedly designed to avert a ‘national catastrophe’; yet this ‘social spending’ bill will more than triple the national debt, making the problem worse.

Ironically, one of the most eloquent arguments against illegalization of gold currency in favor of debt money was made by former Federal Reserve Board Chairman Alan Greenspan in the early days of his career, before he turned and joined the Federal Reserve Board.

In the absence of the gold standard, there is no way to protect savings from confiscation through inflation. There is no safe store of value. If there were, the government would have to make its holding illegal, as was done in the case of gold. The financial policy of the welfare state requires that there be no way for the owners of wealth to protect themselves. This is the shabby secret of the welfare statist's tirades against gold. Deficit spending is simply a scheme for the confiscation of wealth. Gold stands in the way of this insidious process. It stands as a protector of property rights. If one grasps this, one has no difficulty in understanding the statist's antagonism toward the gold standard.

— Alan Greenspan

The 'debt money' the socialists and the banking elites have devised by law is precisely the "Short Measure that is an Abomination" decried by the prophet Malachi. It is an unjust weight and an unjust measure that steals from the innocent, and gives to those full of violence.

Micah 6:8-13

8 He has shown you, O man, what is good; But what does Yahweh require of you But to do justly, to love mercy, and to walk humbly with your Elohim?

9 Yahweh's voice cries to the city — "Wisdom shall see Your name: Hear the rod! Who has appointed it?"

10 Are there yet the treasures of wickedness in the house of the wicked, and the short measure that is an abomination?

11 Shall I count pure those with the wicked scales, and with the bag of deceitful weights?

12 For her rich men are full of violence, her inhabitants have spoken lies, and their tongue is deceitful in their mouth.

13 "Therefore I will also make you sick by striking you, by making you desolate because of your sins.

Can we hear the rod now? The debt money foisted off on us by the bankers has gutted the once strong dollar, and has given the United States debt obligations of over \$65,500,000,000,000.00 dollars, more than the gross domestic product of the world. It has bled the poor, and has made us all stricken and sick; and all to the benefit of a banking class that Yahweh's Torah says is unlawful to start with.

Devarim (Deuteronomy) 23:19-20

19 "You shall not charge interest to your brother — interest on money or food or anything that is lent out at interest.

20 To a foreigner you may charge interest, but to your brother you shall not charge interest, that Yahweh your Elohim may bless you in all to which you set your hand in the land which you are entering to possess."

Our dollar has lost some 98% of its value over the last century. Debt money is a curse that has come upon us because our fathers have not sought Yahweh's face, nor been meticulous with money, as He commands.

Devarim (Deuteronomy) 28:9-14

9 "Yahweh will establish you as a people set apart to Himself, just as He has sworn to you, if you keep the commandments of Yahweh your Elohim and walk in His ways.

10 Then all peoples of the earth shall see that you are called by the name of Yahweh, and they shall be afraid of you.

11 And Yahweh will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which Yahweh swore to your fathers to give you.

12 Yahweh will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations, but you shall not borrow.

13 And Yahweh will make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of Yahweh your Elohim, which I command you today, and are careful to observe them.

14 So you shall not turn aside from any of the words which I command you this day, to the right or the left, to go after other elohim to serve them."

Verse 12 tells us that when we obey Torah, we will lend to many nations, and shall not borrow. Yet because we have disobeyed Torah, now we are borrowing not only from the Bilderbergers and the Federal Reserve, but also from the enemies of the faith, such as secular socialist China. What does it bode for the future of America's national security that we are now tripling our national debt? The debtor is the servant to the lender.

Mishle (Proverbs) 22:7

7 The rich rules over the poor, and the borrower is servant to the lender.

At the time of this writing, America's leadership is still working to establish a socialist government in America. They will undoubtedly succeed, for it is not Yahweh's will that His people continue to live out in the dispersion. Rather, explained in [Revelation and the End Times](#), Yahweh wants life in the dispersion to continue to deteriorate, so that His people will be eager to return back to the land of Israel when He decides to open the door.

Haggai 1:5-7

5 Now therefore, thus says Yahweh of hosts:
"Consider your ways!

6 "You have sown much, and bring in little; You eat, but do not have enough; You drink, but you are not filled with drink; You clothe yourselves, but no one is warm; and he who earns wages, earns wages to put into a bag with holes."

7 Thus says Yahweh of hosts: "Consider your ways!"

While a severe 'tightening up' process is about to come upon our nation, the politicians and the privateering bankers who brought us debt money will also suffer. In the end, all those who have dealt selfishly with Yahweh's people will pay, for Yahweh is an Elohim of justice and truth. Yahweh will punish all those who have instituted "the short measure that is an abomination," as well as those who have built beautiful houses for themselves by using their neighbor's monetary currencies "without wages, without giving (them) anything."

Yirmeyahu (Jeremiah) 22:13-17

13 "Woe to him who builds his house by unrighteousness and his chambers by injustice, who uses his neighbor's service without wages and gives him nothing for his work,

14 Who says, 'I will build myself a wide house with spacious chambers, and cut out windows for it, paneling it with cedar and painting it with vermilion.'

15 "Shall you reign because you enclose yourself in cedar? Did not your father eat and drink, and do justice and righteousness? Then it was well with him.

16 He judged the cause of the poor and needy; then it was well. Was not this knowing Me?" says Yahweh.

17 "Yet your eyes and your heart are for nothing but your covetousness, for shedding innocent blood, and practicing oppression and violence."

As those who act selfishly will learn, Yahweh is not slack concerning His promises, as some count slackness.

While most Americans may still be in denial about the coming economic judgment, Elohim will not be mocked. Because we have strayed from the righteous money He told us to keep, this country's outstanding debts are more than our nation can ever possibly pay. And by tripling our national debt over the next ten years, we are only leaping closer towards total insolvency.

But what happens when the world's largest economy goes into default? And when it defaults, who now has enough money to step in and help us to pick up the pieces? And what will he want in return?

The only good news is that despite all of our harlotry, and all of our wickedness, Yahweh still loves us with an everlasting love. If we will only turn back to Him, He will turn back to us, and take us back in once again.

Yirmeyahu (Jeremiah) 3:1

1 "They say, 'If a man divorces his wife, and she goes from him and becomes another man's, may he return to her again?' Would not that land be greatly polluted? And you have played the harlot with many lovers; yet return to Me," says Yahweh.

Yahweh is ever merciful, and forgiving. When He finally brings us back to His land, let us be sure to keep all of His Instructions, and establish His kind of money as our standard. And let us make sure that the evil works of Ahab's house are no longer done in His land.

In Yeshua's name, amein.

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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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