

PARSHIOT

Devarim

2022



BY

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Parshiot Devarim 2022, Version 1.0
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May the name of Yahweh be glorified.
In Yeshua's name, amein.

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Preface

Some ask what English version I use. I begin with the New King James Version, and change the names to Hebraic forms. When it will help, I display the source texts alongside the English. The Hebrew is from the Hebrew Masoretic Text and the Greek is from Textus Receptus (TRG).

Some ask why I would reference Greek texts when I believe in a Semitic inspiration. I believe the Renewed Covenant was inspired in Hebrew or Aramaic, but I do not see how the two existing Aramaic texts (Peshitto and Peshitta) can be the originals, since there are so many Hellenizations (“Greek-isms”). The Greek texts appear to be older, and are therefore more valuable for textual analysis.

I believe Scripture is the highest and best authority on all matters of doctrine. Rather than list a bunch of footnotes from other authors, I simply try to show what Yahweh’s word states, giving only what commentary is needed to show how the verses relate to each other. My hope is that you will focus on Yahweh’s words, rather than my own.

If you have suggestions for making this study better, please email us at contact@nazareneisrael.org.

May Yahweh lead us all into His perfect truth.

Norman Willis.

Parasha Devarim

Deuteronomy 1:1-3:22, Isaiah 1, Mark 14

We have so much to talk about in "[Parasha Devarim](#)", so can we talk? We have some super important things to say and many of them are hard to understand; especially because it seems like so many of us have become hard of hearing. So, I think the thing that we need to talk about most is (and forgive me), the thing which is lacking the most, among both the House of Ephraim and the House of Judah in the dispersion, and I do not want to be the one to sit in the judgment seat nor do I want to play the role of Job's friends, but the question is, do we see real strong faith in Yahweh today like the kind we see in Scripture?

I am not talking about the basic kind of faith that says *"Yeah, of course, I believe there is an Elohim", "Of course, do not be silly, that is why we are watching your program right?", "I mean give me a break, right, that is why we are reading His book. Come on!"*

We are not talking about that kind of faith. We are not talking about the beginner's level of faith that says, *"Yes, we know there is an Elohim; Yes, we know He called us out of Egypt; yes, we know we are supposed to be keeping the Commandments but..."*

So instead, what we need to talk about is that mature kind of faith that Yahweh wants us to have. We need to talk about that kind of faith that pleases Elohim, and we are talking about the kind of faith that our ancestors did not have.

Forgive me again, but does it seem to anyone else that a lot of people in our movement, seem to take their eternal salvation for granted? They are not working it out in fear and trembling, they are just playing straight up, flat out, taking it for granted because they say they “believe”, even though they do not obey.

Yochanan (John) 3:16

16 “For Elohim so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

In the [Nazarene Israel](#) study, we talk about this. We talk about how in Yochanan (John) chapter 3 and in verse 16; one of the most famous passages ever, Yochanan Hamatbil (John the Baptist), tells us that whoever believes on the Son, has eternal life and no question (no doubt) about it.

Yochanan (John) 3:36

36 “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of Elohim abides on him.”

Now watch, 20 verses later in Yochanan chapter 3 and verse 36, Yochanan tells us that, “[Although] *he who believes in the Son* [yes] *he has eternal life*, [but unless he obeys the Son], *he shall not see that life. But the wrath of Elohim* [remains upon] *him*”, even though he “believes” in Yeshua.

That is something for us all to stop and think about and I think this is the very point that so many of us Ephramites and Jews in the dispersion are missing.

Again, in the [Nazarene Israel](#) study, we show that there is a big difference between the Western Greco-Roman

concept of faith which requires thought (we think we believe) versus the Hebrew concept of faith which requires obedience. In the Hebrew concept, if there is no obedience to that which is heard, then there is no faith. What that means to us is that, if Yeshua says to do something and we do not do it (like organize, tithe, fulfill the Great Commission, and build Him the Kingdom), then no matter what we might like to think about our level of faith and our level of obedience, He does not think we believe. He is not going to change His mind for just us, that is the thing.

I think a lot of us think, *“Well, we believe on Yeshua, so He is going to change His mind for us right?”*. No, that is not what He says; He says the exact opposite.

We are going to see something closely related here in this parasha, and again, we are talking about fine distinctions (very, very important!). And this fine distinction, well you know, people are people, our forefathers in Israel are stubborn, stiff-necked and Devarim (Deuteronomy) is basically a history book, right? Okay, so it is a history book so what is happening?

Well, Moshe (Moses) is getting old so what is he doing? Well, he is speaking to the nation to prepare them for when he is going to die, he is going to pass the mantle on to Joshua. He is speaking to the next generation that is going to continue on beyond him. Does it seem to anyone else like Moshe's big concern seems to be that before he dies, he has to help the next generation grasp why Yahweh rejected their fathers so that they will not make the same mistakes? They are in danger of making the same mistakes (living beings reproduce after their own kinds). Are we good so far?

Okay, well the point is, in this parasha, if we will listen to what is really being said here; the real reason Yahweh rejected our forefathers is because their faith in Him was weak. They were not exercising their faith. They were not practicing their faith. They were not practicing trusting Yahweh and behaving accordingly. The really sad part about this is, our forefathers had no reason to be that way because Yahweh's track record with us was spotless. Yahweh showed our forefathers again, and again, and again that He was going to be reliable, even if we were not.

Still, our forefathers did not believe that if they would just do what He said, that He is trying to set them up for success. If they will just do what He says, He is going to be there for us, He is going to protect us, He is going to provide for us, and He is going to help us bring us the victory. That is the relationship. He is trying to develop with us. He wants us to succeed, but if we say we want to enter into that relationship and then we do not do the things He says, He says He is going to destroy us from the face of the Earth and not in a nice way. That is the deal, but we are going to see that again in next week's parasha also. Moshe is trying to drive the point home.

We may be like our forefathers because living beings reproduce after their own kinds. So, just like our forefathers, we may think about our own faith as being adequate to the task, even if we are not doing the things that Elohim says, but if we will think about that just for a moment, what sense does that make? Does that make any sense at all?

What we are going to see in this parasha is that for whatever reason, our ancestors did not truly trust Him. They did not truly have faith in Him. They did not show the fruit of their trust by their actions because the fruit of

faith is obedience. As Hebrews chapter 11 says, when we have faith, we do something for Him. When we have trust and faith, we are going to help Him build His Kingdom.

Again, the big problem is that Yahweh takes offense if He offers us His Son's blood and we do not choose to trust Him. His Son makes that great sacrifice and we do not choose to obey Him with an overcoming kind of trust and an overcoming kind of obedience. He takes offense! He considers it that we are trampling on the blood of His Son. Join us and let us talk all about these fine points in this parasha so that we can avoid making the same mistakes as our forefathers.

B'reisheet (Genesis) is a book that is all about beginnings. We talk about this in more detail in our study on [Torah Government](#).

B'reisheet (Genesis) 46:3

3 "So He said, "I am Elohim, the Elohim of your father; do not fear to go down to Egypt, for I will make of you a great nation there."

In B'reisheet chapter 46, we see Yahweh leading our ancestors down into Egypt where they prepare to become a nation by first becoming slaves. Then, 430 years later, Yahweh would send Moshe to draw our ancestors out of Egypt so we could begin to form our own separate nation, complete with our own government and our own separated priesthood.

Shemote (Exodus) 13:12

12 "That you shall set apart to Yahweh all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be Yahweh's."

Shemote (Exodus) chapter 13 and verse 12 shows us that this was the Priesthood of the First born.

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.”

Then, in Shemote chapter 19 and verse 5, the very first thing Yahweh commanded His new Priesthood of the Firstborn (and the rest of the nation for that matter, all of us) was to hear and obey His voice. We are going to listen for His voice and we are going to do what He says (not our own voices) because that is effectively the same thing as listening to Satan's voice. Satan tricks us. That was the problem all the way back in the Garden. We felt that we could not rely on Yahweh, so now we can do our own thing and there was not going to be any punishment for that. If you want to know more about that, please check our study called “[Satan Attacks Us Through Our Minds](#)”; you can find it in [Nazarene Scripture Studies Volume Four](#).

Our ancestors were certifiably *meshugar* (senseless). Let us consider the situation for the moment. Yahweh sprung us from prison and He told us that, even though we were slave waifs' down there in Egypt, He told us that if we would just hear His voice and just do what He tells us to do (that is all), He would transform us and make us into a Kingdom of priests and a set-apart nation. It is like *what? Are you kidding me? Let us see if we understand this. Let us see if we have this straight, okay?*

Yahweh is going to spring us from prison, and He is going to do all that for us? We are going to become the bride of the Son of the King of the universe? Are you

kidding me? And all we have to do, (where is the catch?) all we have to do is just listen for His voice 24-7 and do what He says 24-7? That is it? That is all? And if we will just do what He says with diligence and do it eagerly, He is going to set us up for success. He wants to train us to become His Son's bride and all we have to do is just listen, be loyal and faithful, and trust Him? It boggles the mind, are you kidding? That is it?

At the same time, do we realize how high His standards are? Do we realize His standard is perfection? Do we realize that He is not looking for the kind of run-of-the-mill lukewarm kind of faith that our forefathers showed. Do we realize that He is not looking for that lukewarm vomitus kind of faith that most of us in Ephraim and Judah in the dispersion have? Do we understand that His standards are perfection and that He is looking for a transcendent, overcoming kind of obedience? One that focuses on Him exclusively and does not pay attention to the wind and the waves.

The reason why Yahweh is looking for an overcoming kind of bride for His Son is that He wants to find someone who loves His Son more than our own life, but that is just it. That is the trick right there. That is the catch. How is Yahweh going to know that we love Him more than our own lives unless we are willing to do the things He says to do here in this life? How does He know that we love Him more than our own lives unless we lay down our lives in order to serve Him?

Yochanan (John) 14:15

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

Yeshua says very plainly; He says "*if you love Me, [then] keep My commandments*". And considering that we have already seen how Yeshua is the one who went

before us in the wilderness. He was the messenger that was sent ahead of us. He is the one that gave us the Torah at Mount Sinai. He is the one saying, "If you love Me, [then] keep My commandments". But what does it say about us if we know what His commandments are, and we do not do them? Does that not qualify as rebellion and is that not as the sin of witchcraft? In other words, it is worthy of death.

Let us think about things from Yahweh's point of view. What they say in business is that "*the best indicator of future performance is past performance*". The way we did things in the past is probably how we are going to do them again in the future unless we make a heartfelt change. That being the case (and it seems to be the case), how is Yahweh going to know that we love Him? How is Yahweh going to know that we will obey Him if we do not obey Him now? How does Yahweh know that we have trust and faith in Him unless we show trust and faith in Him in this life? That is everything to Him. He wants to know where our heart is.

There is an old saying, and that is, that "*Yahweh does not answer our prayers, Yahweh answers our faith*". Yahweh answers our trust. In other words, if we show the fruit of faith, He is going to be there for us. But if we do not show the fruit of faith? Well, we do not have to trust Him? I mean you know our forefathers did not trust Him. Obviously, clearly in this parasha, Moshe is covering that, he is giving a rundown of all the things where our forefathers did not have faith, where our forefathers did not trust Him.

Our forefathers fell away very quickly in the sin of the golden calf. The Firstborn Priesthood did not even last two months. This really shows a lot about our faith. First, we cannot see Yahweh, but we can see Moshe. Once

Moshe is gone, now we are dealing with an invisible Elohim and now we have an invisible Moshe.

“Oh, oh, so now we are required to walk by faith instead of walking now by sight? Because if we walk by sight, we can see Moshe, but now Moshe is gone so we cannot walk by sight. Now we have to walk by faith and could not make it two months after all the miracles we saw in Egypt? Now we cannot see Moshe so what do we do? We need something visible to worship do we not? So what do we do? We set up an idol to worship!”

Our forefathers set up a golden calf and as long as we are here, we spot the correlation between the worship of a visible calf and the worship of a visible cross (which is the sign of the sun god Tamus) which we are told to avoid in Ezekiel chapter eight. Or can we spot the correlation with the hexagram which is the star of the false god Remphan. It is also called the star of the false god Kiyyun. Or can we see how visible objects of worship come into play with a menorah Dagon fish with a hexagram? That corresponds both to the Dagon fish and to the hexagram and do not try and tell us that it is a star of David, it is not a star of David. You do not see that term in Scripture.

I spent a long time looking for truth in all the wrong places, I know a hexagram when I see one. It is like when someone takes a look at the cross, they say, *“Well that is not a cross, that is a something else”*. You know a cross when you see one and you know a hexagram when you see one, give us a break.

For all those who want to know more on that subject, we have a study on [“Forbidden Images”](#) in [Nazarene Scripture Studies, Volume One](#). I recommend checking that study out. It explains what is wrong with looking for

a physical, visible object of worship to represent an invisible Elohim. It is all a big test, and you can read more about it in that study.

After the sin of the golden calf, Yahweh then decommissioned the Firstborn Priesthood and then He established and commissioned the Levitical Priesthood to take its place. After that, our people spent about a year at Mount Sinai building the Tabernacle and basically getting our act together as a nation, as a people, and as the armies of living Elohim.

Devarim (Deuteronomy) 1:2

2 “It is eleven days’ journey from Horeb by way of Mount Seir to Kadesh Barnea.”

To catch up with our forefathers’ history, Devarim (Deuteronomy) chapter 1 and verse 2 tells us it takes only about 11 days to go from Mount Sinai (Horeb) to Kadesh Barnea. What that means is, is that if our forefathers had just showed faith (if they had listened and then done what He said), they could have arrived at the Promised Land in about 11 days.

Of course, our forefathers did not trust Yahweh to take care of their needs. They did not trust Yahweh to provide for them even though they had already seen Him bring judgment on all the false gods of Egypt. Can we just imagine for a moment; can we imagine Him parting the Yam Suph (Reed Sea)? Can we imagine Paro's (Pharoah's) army drowning in the waters? Then every day we had manna to eat, we had water in the wilderness, and He gave us a victory in battle over our enemies, but it did not seem to matter. Did It not seem like no matter how much Yahweh did for us and how many times we did not want to trust Him? We did not want to have faith in Him, and we did not want to practice

that kind of strong overcoming faith in Him knowing that He is the scriptwriter, and we are just like pixels on the screen; therefore, He can change the computer program. He can deliver us from any situation, or not because He controls absolutely everything and we do not.

Devarim (Deuteronomy) 1:3

3 “Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel according to all that Yahweh had given him as commandments to them,”

Even though our forefathers could have gone to the land of Israel in 11 days, verse 3 tells us that it was not until the fortieth year on the eleventh month on the first day of the month. This is when Moshe began to speak and address the second generation. They had not known of Egypt; they had not known of all those things.

All they knew were the Commandments that Yahweh had given, so now Moshe is recounting our history to help them understand why they need to be different than their forefathers. Why they could not do the same things as their forefathers did and still hope to be pleasing to Yahweh.

Devarim (Deuteronomy) 1:6

6 “Yahweh our Elohim spoke to us in Horeb, saying: ‘You have dwelt long enough at this mountain.’”

In verse 6, Moshe is telling us how Yahweh spoke to our people in Horeb (Sinai) after the Tabernacle was finished saying that we dwelt enough at Horeb. We dwelt there long enough. It has been a year so now it is time

to take this show on the road and begin the conquest of the land of Canaan.

Well, we did some of the things that armies need to do. We accepted leaders over thousands, over hundreds, over fifties, and over tens, all right. That did not seem to represent a real ego challenge to us, and our forefathers did good in this. It is essential to choose the correct leadership.

This is also reflected in First Timothy chapter 3 where Shaliach Shaul (Apostle Paul) tells us what the qualifications are for assembly leadership under the Melchizedekian Order.

Timotheus Aleph (1 Timothy) 3:2-3

2 "A bishop 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;"

We see more on this in Titus chapter 1 and verse 5 which tells us that the separated Melchizedekian Priests are supposed to be the ones to appoint the congregational Elders. Congregational Elders do not self-appoint. Congregation Elders can self-identify but they do not self-appoint. That is the job of the separated priesthood according to Scripture.

Titus 1:5

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

Our forefathers seemed to have accepted leadership and order in the Midian all right, and they seemed to also

have accepted leadership and organization in the first century all right, but today does it not seem like dispersed Ephraim has a big problem with leadership and congregational discipline? *“We do not want any (the Ephraimites), We do not think we need any and the reason why, is because we are a rebellious house”*.

Titus 1 and verse 5 is pretty clear. There is not a lot of confusion here: *Appoint Elders in every city as I have commanded you*. That is the role of the priesthood but today we have all kinds of Messianic ministries preaching against the very same things the Renewed Covenant commands us to do. That is just a simple fact so what does that say about our faith? We have many more ministers preaching against what Scripture says to do, or ignoring what Scripture says to do instead of preaching and teaching what Scripture says to do. What does that say about our faith, brothers and sisters?

Does it not seem to suggest that we think we are as at least important as Yahweh Elohim because do we not think we get to be the ones to pick and choose which part of our King's orders we are going to obey and which parts we are going to disobey? Oh, and we are still expecting a reward? What kind of reward are we going to get if we are in disobedience? Is disobedience not as the sin of witchcraft? What kind of reward do we expect to get by picking and choosing which of His Commandments we feel we are going to obey instead of just submitting wholeheartedly to His program and putting our life in a basket and bringing it to Him and placing it on his altar?

In contrast, our brother Judah does not generally seem to have a big problem accepting leadership or congregational discipline. It just seems I can pick on brother Judah a bit because I usually pick on Ephraim.

Does it not seem like brother Judah's problem is that they have a hard time submitting to clean leadership and clean congregational discipline?

Even the Messianic ones cannot seem to figure out that the term rabbi does not exist in the Tanach and Yeshua says do not be called rabbi because we only have one Rabbi. It is pretty clear, so when Scripture is clear like this, why are there such problems with such large percentages of people using forbidden images and forbidden terms? Does all of this come from hearing and obeying Yahweh's voice? Does this come from hearing and obeying Yeshua's voice?

If we are hearing and obeying Elohim's voice, are we not supposed to be doing the things that Elohim's voice says to do? Are we not supposed to be doing the same things that Scripture tells us to do? And if we are not, then how is that hearing and obeying His voice? How is that obedience unto Elohim? For the Orthodox, we can understand why they would call themselves rabbi and that is a whole separate story (we cover that in the [Nazarene Israel](#) study), but for a Messianic to call himself rabbi? Come on...

There is an old joke about the rabbis and the Pesach (the rabbis anyway) so there are these four rabbis, and they are all arguing about what shape of an oven the Pesach must be cooked in (in the coming Millennial Kingdom). There are three rabbis ganging up on the one lone rabbi.

The one lone rabbi claims that the Pesach must be cooked in a round oven (I forget his reasons why in the joke) but the three say *"No, no, it needs to be cooked in a square one (very important)!"* So they are arguing and arguing, and they are going back and forth.

Finally, the one rabbi, he just drops to his knees, he looks to the heavens, and he just prays with all his heart and says “*Elohim!*” (Actually, he means to say *Elokim*, because they think you cannot pronounce Yahweh's name. You cannot even say the word Elohim because Gentiles like us might learn how to pronounce Yahweh's name, so they have to hide it from everybody. Which again is not what Yahweh says to do!)

But he drops to his knees and prays with all of his heart; *“Elohim, please! They say it is a square oven, please show them that the Pesach must be cooked in a round oven. Please, please show them.”*

All of a sudden, a bolt of lightning comes out of the sky and hits a tree, sets it on fire, knocks it over, birds scatter, the clouds part, and a giant booming voice comes out of the heavens, *“He is right. it is a round oven. Now stop arguing with him!”*

The one rabbi, he says, *“Thank you so much!”* Then he looks up and he sees the other three rabbis standing there with their hands folded across their chest and he is like *“He is incredible!”* He is like *“What? How could? Did you not hear? Did you not hear Elohim? He said it is a round oven!”*

And the three rabbi's just stand there saying, *“So what? It is still three against two.”*

And that is how the rabbis think. Because the rabbis believe that they were given the authority to establish a new Torah for each generation based upon the majority rule of the rabbis. There are other Talmud quotes we could get into in other times, but faith is not rocket science. Faith is basic, basic, basic, basic. Faith is something that anyone can do regardless of. You do not

need a college degree; you do not even need to finish high school. Finish high school, finish your schooling. Get schooling if you can, but it is basic.

Faith is the simplest thing, we just need to sit down and count the cost and cultivate our soil and realize that Yahweh is much, much bigger, and much, much more powerful than we can possibly be. He is promising us eternal things. He is promising us eternal rewards if we will submit to Him and obey Him. If we do not obey him, it means certain death (and not in a nice way) even when we say we believe in Yeshua.

Even when we claim the John 3:16 prayer, because we are claiming it in a Greco-Roman way. We are claiming to believe on Yeshua because we “think” Yeshua is the Messiah. Instead of coming at the Hebrew perspective where we are “obeying” the Messiah because we know He is the Messiah. And does that not seem like that is what so many of Ephraim and dispersed Judah just do not seem to understand?

Perhaps they do not want to understand. How many of us feel like ignorance is going to give us an out? How many just feel like ignorance is going to give us an excuse in the Day of Judgment? *“We did not know; we were just reading your book because we believe on you. But we did not know what you said.”*

There is something about trusting Yahweh under obedience that there is no parallel; there is no substitute for it. Does it not seem like that is just what the majority of us just do not want to do? We say we believe He exists, but our forefathers did not trust Him to the point of obedience, that is the whole point. Therefore, their faith was immature, and Yahweh is not coming for an

immature bride for His Son. He wants a mature bride that is spotless, blemishless, and without wrinkle.

Devarim (Deuteronomy) 1:19

19 “So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as Yahweh our Elohim had commanded us. Then we came to Kadesh Barnea.”

Verse 19 tells us that we departed from Horeb and went through all the great and terrible wilderness on the way to the mountains of the Amorites, then we came to Kadesh Barnea.

Devarim (Deuteronomy) 1:21

21 “Look, Yahweh your Elohim has set the land before you; go up and possess it, as Yahweh Elohim of your fathers has spoken to you; do not fear or be discouraged.”

In verse 21, Moshe told our forefathers to go up and take the land which Yahweh had set before them and not to fear and not to be discouraged. Because not only had Yahweh commanded them to do it, but Yahweh is also going to be with them. And the battle belongs to Him, so does anyone else really have anything to say about it? Anything at all? And if not, what is our fear? Are we afraid to die knowing Elohim is on the far side?

Our ancestors made a smart move; they said to send spies first to search out the land and to bring back word about what is the best way to go up and conquer the land. We knew that Yahweh was commanding us to do this just like Yeshua commands us to do the Great Commission for Him. Our forefathers knew that this was what Yahweh wanted and that He would be with us. He

would deliver us. He would take care of us just like we know Yeshua wants us to build Him a Kingdom according to all that He commands. Then in the Torah our spies brought back a bad report saying “no, there are giants in the land and there is no possible way that we could win (not even with Yahweh on our side).”

Devarim (Deuteronomy) 1:26

26 “Nevertheless you would not go up, but rebelled against the command of Yahweh your Elohim.”

In verse 26. Because of the lack of faith, our forefathers would not go up. Modern day parallel, it is literally an army refusing to go into battle. It is literally a death penalty offense in a human army even today. So then, how much more so with Yahweh? Let us not focus on the death penalty offense, rather let us just ask ourselves why? Why did our forefathers not trust Yahweh steadfastly, even after all they had seen? They had seen miracle, after miracle, after miracle. Yahweh had been faithful to be there just like He is faithful to preserve us today. So why did our forefathers not trust Him? Why did our forefathers not obey Him? Why did they not have real faith in Him?

In Luqa (Luke) chapter 17 starting in verse 5, the apostles said to the Master Yeshua, increase our faith.

Luqa (Luke) 17:5-10

5 “And the apostles said to the Master, “Increase our faith.”

6 “So the Master said, “If you have faith as a mustard seed, you can say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you.”

7 “And which of you, having a servant plowing or tending sheep, will say to him when he has come

in from the field, 'Come at once and sit down to eat'?"

8 "But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'?"

9 Does he thank that servant because he did the things that were commanded him? I think not.

10 So likewise you, when you have done all those things which you are commanded [in the Torah and in the Renewed Covenant], say, 'We are unprofitable servants. We have done what was our duty to do [Meaning all the things that we are commanded to do in Scripture].'

To me at least, the real lesson here is humility. For one reason or another, our forefathers seemed that they wanted to be thanked for the things that were commanded of them. They expected that there should be something special in order for them to obey the Commandments and that just simply obeying Yahweh was not a reward enough. Why is that? Because they did not love Him. And also just plain straight up rebellion. It is like they did not want an Elohim to have to report to. They wanted all the blessings of Yahweh, but they did not want Yahweh because they did not want to have to obey. Is this not a game a lot of us play with Yahweh? We want the blessings, but we do not want Him because we do not want to be obedient to Him.

In that game, it is like wanting a retirement check from your employer, but we do not want to put in the work. We do not want to obey Him. How is it going to work for us in the business world? We would not think of giving an attitude like that to our boss at work but yet somehow, we will give it to Yahweh? We know that if we disobey our boss, we are going to get fired. We are going to get

canned but yet we will disobey Yahweh? We refuse to obey His words and refuse to obey His Commandments. What sense does that make?

In verse 27, our ancestors showed where their humility was at. Get these words; these are bone chilling. It says that our forefathers complained in their tents. These are our forefathers saying, *“Ohhh, it is because Yahweh hates us that He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us! Ohhh.”*

Devarim (Deuteronomy) 1:27

27 “and you complained in your tents, and said, ‘Because Yahweh hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us.’”

Really? Really? If Yahweh hated us, why did He have to bring us into the desert for when He could have just left us in Egypt? It is a lot less work, it is easy enough because to have to bring us all the way in the middle of the desert just to kill us? It does not make sense, but our forefathers took up their drama and said *“how can we go up? Yeah. Yeah. It is because our brothers discouraged our hearts. Yeah. Yeah. That is the ticket. Yeah. Yeah, our brothers despised.*

They were saying, *“The people are greater and taller than we are! Ohhh! And their cities are great and fortified up to the heavens. Ohhhh! And moreover, there are people there who are way too big and way too strong for us (even with Yahweh on our side)!”*

Really? You mean like Yahweh's arm is too short? You mean like He cannot deliver us? He is the great computer programmer, and we are just pixels on the

screen. He cannot change the program to deliver us? I would be wailing too if that was the case, but it is not.

Moshe said, "Look, grow up, get humble". He says, "Do not be terrified and do not be afraid of them. Look, it is Yahweh your Elohim, He is the one who brought judgment on all the false gods of Egypt. He is the one who is going to go before you. He is the one who is going to take care of you. He himself will fight for you according to all He did before you in Egypt, before your very eyes. You know all those miracles you saw in Egypt? You know all the judgment that brought all the plagues? He is going to do those for us again, we just have to have faith and listen and do what He says. That is it! Oh, and do not expect thanks for doing the things that He says."

That is a humility issue. Because He is our Master, and we are His servants. He is our owner, and we are His slaves.

We owe Him our obedience and we do not expect a reward for it. We do it out of love for Him because we want to please Him, and we want to serve Him. Did we not see in the wilderness how Yahweh our Elohim carried us as a man carries his son? In every place we went and, in every battle, until we came here? No, our ancestors did not pay attention to that part.

Devarim (Deuteronomy) 1:32

32 "Yet, for all that, you did not believe Yahweh your Elohim,"

Verse 32. Then Moshe says, "*And yet for all that, everything you have seen in Egypt until now, for all that, still you do not believe? You do not believe Yahweh unto the point of humble, willing obedience (to do everything He says). So, we do not believe. Our faith is not stable.*

We are not supporting Yahweh. Our faith is flippity floppity!”

How many of us today have this weak kind of flippity floppity faith? We have faith when times are good and when things are not going well, we are crying out to Yahweh, and we do not want to obey. We do not want to... What is more than that? We are wondering why we do not get the blessings in our life when we are not obeying Yahweh's Commandments? What is with this mindset that we have brothers?

We do not want to obey all of Yahweh's Commandments. We do not want to help Him get His Kingdom. We do not want to fulfill the Great Commission. We do not want to tithe. We do not want to have congregational discipline. It is a whole bunch of stuff we just do not want to do yet we are expecting our King's favor even though we are in disobedience which is as the sin of witchcraft.

How many of us have this immature flippity floppity kind of faith that is not really stable or strong? Let us remember the way Yahweh looks at things. If our faith is not reliable. If our faith is not strong. Yahweh considers that it does not even exist because why is it weak? Is it weak because we do not exercise our faith? We do not take care to make it stronger? We think we are already the Shimshon (Samson) of faith, so we do not need to exercise? Is that what we think?

Let us take a closer look at how Moshe is using this word “believe”. Let us dive in but let us remember that this same word “believe” is also often translated into English as “faith” and sometimes as “trust”. It is the same concept because we believe Yahweh exists right? Why

else are we watching the video right? Why else we are reading His book right?

Our forefathers believed Yahweh enough to leave Egypt, right? They believed Yahweh enough at the foot of Mount Sinai to say all that Yahweh has said we will do and be obedient. They believed in Him enough to make that vow, that promise right or else why did we make it?

The thing we need to remember here, is that faith (we may believe we have faith) that does not lead to obedience, is not true faith in biblical terms. In other words, Yahweh does not reckon it to us as faith so if we think we are saved just because we “believe on Yeshua” or “believe on Jesus”; yet we are not doing what He wants us to do? We are not helping Him to get his Kingdom? Then, are we not really just fooling ourselves? As we show in the [Nazarene Israel](#) study, faith that does not lead to obedience is not reckoned to us as Faith. It is reckoned to us as rebellion.

So let us dive in; what is with this word “belief” here then? As we look it up in Strong's Hebrew concordance, (because we like that) we see that it is Old Testament or Hebrew number H539. It is *aman* related to *amein*. We see it is a primitive root to “build up” or “to support”.

H537 aman אָמַן; A primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (Isa. 30:21; interchangeable with 'aman) to go to the right hand -- hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

Hmm, okay, how is that related to faith? How is that related to belief? How does that relate to trust? Well, what it says, is when we *amein* or *aman*, it means we stabilize something. We are supporting something. We are building something up like Yeshua's Kingdom.

A good example is found in Shemote (Exodus) chapter 17. This is when Israel has just left Egypt and they are fighting against Amalek.

Shemote (Exodus) 17:11-12

11 "And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed."

12 "But Moses' hands became heavy [he was doing this for a long time]; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady [or "emunah"] until the going down of the sun."

The word *steady* is a related word; let us look it up. It is Strong's Hebrew 530. Emunah referring to the stability; referring to the support. It is a feminine of Hebrew 529. Literally firmness, figuratively security. The moral understanding would be fidelity but it is also translated as: faith, faithful, faithfully, faithfulness, faithful man. It refers to stability versus something that is steady, something true, or truly, truth. It means something is stable. It means something is supporting. It means something can be relied upon. That is what it means.

H530 emunah אֱמוּנָה; Feminine of H529; literally firmness; figuratively security; moral fidelity: - faith (-ful, -ly, -ness, [man]), set office, stability, steady, truly, truth, verily.

The point is, if we have “emunah” of a stable kind then we can build up Yahweh. We can build up Yeshua's Kingdom. We can support Yeshua's Kingdom and it will be stable. We will be stable about it just like a good bride supports and builds up her husband.

Brothers, do we want a bride that is not being stable for us? Do we want a bride who is not supporting/not helping us? Then what about us with Yahweh? You know that old saying “your woman can either make you or break you”? Well, we are not going to break Yahweh and we are not going to break Yeshua, but if we do not support Him, if we do not help Him get His Kingdom, is He going to be pleased with us? How is that going to make Him look among the gentile pagan nations? This word means to make or to render something firm or faithful (like Yeshua's Kingdom). It means to trust or believe in a permanent and in a quiet way. It means that we are solid. we are stable. we are in His corner. We are backing Him up. Our King wants a Kingdom? We are there supporting it. It gives us some synonyms: assurance, steadfast, sure, surely, trusty, verified.

That is what was missing from our forefathers' performance in the wilderness. Yahweh's performance was good but was our performance stable? Were we supporting our husbands' goals? Were we supporting His mission or was that kind of faithfulness absent from our forefathers' performance (both on the receiving and the giving end) We did not have any stability of support for Yahweh. Our forefathers did not feel assured that Yahweh was going to be there for them. They did not feel that they could trust Him. They felt that Yahweh hated them and had brought them into the wilderness to kill them. What kind of trust is that?

Let us look at it in another way. Can Yahweh trust us to provide Him with stable support to the mission that He has going on? Can Yeshua trust us to be doing (faithfully) the Great Commission while He is gone? He says, when the Master is delayed and He is gone a long time, the servants begin to party, beat the other servants, and have a good time. What is going to happen when that Master returns? What we need to understand in this parasha is that faith, belief, and trust are all related concepts in scripture. Support and stability are things that need to be exercised constantly. These are things we need to be, (throughout our day) exercising these things or when can we afford not to be practicing our faith?

We are coming into the End Times and things are going to get pretty bad here so as we explain in [*Revelation and the End Times*](#), Babylon is working on a One World government and a One World religion.

In Scripture, governments are described as mountains so in Matthew chapter 17 and verse 20, Yeshua tells us that 'if we have unbelief, we cannot cast out demons. By this He means partial belief/partial faith. That means that our faith is not strong enough and therefore, it is as if it does not exist.

Mattityahu (Matthew) 17:20

20 "So Yeshua said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you."

We get to be this way because we are not exercising our faith constantly. Yeshua tells us that if we have faith as a mustard seed (begins very small and grows very big),

we can say to this great mountain Babylon to move from here to there and it will move. Nothing will be impossible for us and we understand the spiritual implications of this in the context of the End Times (we talk about that more in our study on [Revelation and the End Times](#)).

There is a lot more we could say here, but we need to close this. The point is that we need to have faith in order to please Yahweh because whatever is not of faith, is of sin. What that means is, whatever is not of trust (complete transcendent overcoming trust) in Yahweh, is of our flesh. If we do not behave in a stable supporting way toward our Husband (helping Him to get the things that He wants), that also is counted as unbelief. That will not work in the coming judgment. That is the wrong way to go, so Yeshua's advice is really the very best here.

So when our Master Yahweh gives us something to do for Him (either hearing His voice or reading it in His word, still small voice), if we would just take faith (even as small as a mustard seed but start there) and exercise that faith, our faith will get bigger and stronger. It is something that we do every day and if we are diligent to do everything (the still small voice asks of us to do), we will serve Him until He is satisfied. Until He has eaten His fill and we do not expect a reward. Rather, we say no, no, no, no, we are unprofitable servants. We did not do anything worthy of a reward. We are only doing that which is our duty to do, just like it was our forefathers' duty to take the land of Israel because that is where Yahweh sent them, and to trust Him to deliver them.

It is our duty to help Yeshua fulfill His Great Commission. It is our duty to further our Husband's Kingdom. It is just simple. It is something that when you love your spouse, you help them get the things that they want. If you are a bride and you love your husband, you help him get the

kingdom that he so richly deserves, and we do not expect a reward for it. We do not expect anything special for it just like our forefathers should not have expected anything special to go into the land of Canaan.

Obedience to Yahweh was its own reward. They would get to occupy the land of Canaan, that was the reward. We should not expect a special reward. The irony is that when we do not expect a reward for doing good, that is when He wants to give us one. Again, can we see how this applies to us in these End Times?

Father Yahweh, please help us to understand. Please make us stable, steadfast supports for You and Your Son's work. Please help us to exercise our faith daily so it might become stronger (to have real faith) so it might serve You in these End Times. Please help us to not expect a reward for doing all the things that you command us to do. Please help us to humble ourselves and to realize that this is our duty as obedient, humble servants. In Yeshua's name, Amein.

Parasha Va'etchanan

Deuteronomy 3:23-7:11, Isaiah 40, Luke 22

This is one of those parashiot where we are really saying the same thing over and over again because the problem is that most of us already know a lot, but we are not necessarily doing what we know and that is a big problem. That is not going to work in these End Times, and we are going to see a lot of witnesses to this in this parasha.

A simple case in point is in Devarim (Deuteronomy) chapter 4 and verse 2. Yahweh tells us not to add anything at all to the word which He commands us to keep and not to take anything at all away from it. We have to take care not to change it in order that we might keep (the word in Hebrew is *shomar*, to guard), we might keep or guard the Commandments which He commands us.

Devarim (Deuteronomy) 4:2

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

What that means is, if we change His Commandments in any way (we add fence laws, we forget to do stuff, or we are just not going to do it because we do not want to), they are no longer His Commandments but now they have become our commandments. That is what this passage says in this verse.

He does not like that so if we think about it, we would get fired for changing our company's policies right? If we did

not follow what the boss said to do and did not follow his rules, would we not get fired right away? If that is the case, then how much more the Commandments of our King? There are many other witnesses to this all throughout Scripture.

For example, we will also see later in Devarim chapter 12 and verse 32. Yahweh says, *“Whatever I command you, be careful to guard that. That is what I want you to do, and I do not want you to add anything to it. I do not want you to take anything away from it. I want you to do what I tell you to do.”* This is very interesting because at the start of His Ministry (the Beatitudes), Yeshua says the exact same thing.

Devarim (Deuteronomy) 12:32

32 “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.”

In Mattityahu (Matthew) Chapter 5 and verse 17. This is what the whole Christian world misses and most of the Messianics forget, is that Yeshua says “do not think (do not think, DO NOT THINK!) In the start of His Ministry He says DO NOT THINK that I came to destroy or change or alter or do away with the Torah (law of Moshe) or the prophets”. He said *“I did not come to do that. I did not come to destroy any part of the Torah. I only came to fulfill the first parts of the prophecies that are contained in the Torah”*.

Mattityahu (Matthew) 5:17

17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.”

There are many prophecies contained in the Torah and some of them speak of Yeshua's return. So what are we

trying to do? What is Rome trying to do? They are trying to do away with Yeshua's return by doing away with the prophecies and the law? We are not looking out for Yeshua's return because we do not know those prophecies contained in the Torah? We do not know how we are supposed to behave because we are no longer following the bridal covenant? He did not come to take away our bridal covenant? He is our husband, and we are His bride. He did not come to take away, or destroy, or alter, or change the bridal covenant. It is like a legally binding contract except that It is a lawfully binding contract, and we have to keep it under the penalty of death.

In Verse 18, Yeshua says to us, "*Until Heaven and Earth pass away* [those two were invoked as Witnesses against us], *until Heaven and Earth pass away, not one jot, not one tittle*, [no accent mark, no diacritical marks, nothing... nothing is going to change or] *pass away from the Torah until all of the prophecies in the Torah are fulfilled.*" We are talking about a lot of prophecies, and we are talking about a lot more than just keeping Sabbath and Feasts.

Mattityahu (Matthew) 5:18

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

I know in Judaism (in the land of Israel), the rabbis complain about what they call "Sabbath Judaism" which is where people think, "*Well, we just keep the Sabbath, and we are good; we just keep the Sabbath and Feasts, and we are good*". Then in Ephraim, it is pretty much the same problem. It is the "Sabbath Ephraimism" is what goes around. Elite Judah understands that there is a spiritual war and most of Ephraim are clueless. They do

not have a wartime mentality; they have a peacetime mentality. They do not understand that we are called to war and that we are a war bride, and this is the war bride's bridal covenant contract (this is her Ketubah). He did not come to change or alter or do away with the Ketubah.

In verse 19 he says because (Ketubah is still in effect) you want to be my bride, here is what it is. He says whoever breaks therefore one of the least of these commandments and teaches men so, he shall be called least in the Kingdom of Heaven. That means *taryag-mitzvot*, or 613 mitzvot, or whatever you want to say, right? If we do not do the whole of the Torah with a whole heart, turn to love Him, doing it in love for Him, we will be called least in the Kingdom of Heaven.

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."

This is something for the book salesmen and the Saturday Night Live merchants and all that kind of stuff but He says, "*But whoever does and teaches them he shall be called great in the Kingdom of Heaven*" for Yeshua says to us that "*unless our righteousness...*" That is a Hebraic idiom for obedience to Yahweh's commandments or obedience to the Torah. That is what most of Ephraim misses (and a lot of Judah misses it too. "*Unless our righteousness, unless our obedience to the Torah exceeds the obedience to the Torah that is done by the scribes (which are the Karaites) or the Pharisees (meaning the Orthodox rabbis) you will by no means enter into the Kingdom of Heaven.*"

Why are so many in Ephraim looking to the scribes and the Pharisees for their doctrinal materials or their understanding of how to follow scripture? What is that about? If we call ourselves Nazarenes, do we believe this and do we make an effort daily (moment by moment) to walk this out? If we do, then why are so many in Ephraim and Judah not keeping Yahweh's instructions?

How many in Ephraim and Judah are just picking? *“Well the Sabbath is easy, and the Feasts are easy; these are the ones I get to rest and read; I get to eat His spiritual food, and I do not even have to give anything back to him. Nah, I did not sign up for work, I just signed up for the retirement paycheck.”*

For those of us who believe on Yeshua, do we think we are special just because we said the John 3:16 prayer? Is it because we claim to believe on Yeshua, and we are resting on Sabbath and Feasts? We think we love Him because we are taking from Him? We think we love Him because He is always there for us, but we are never there for him? How many of us in Ephraim and Judah and how many of us Nazarenes think in our hearts that we are already chosen even though we have not chosen to respond and obey Him? Is that not kind of a little meshugar there? For brother Judah, why do you always seem to want to add fence laws to Yahweh's Commandments? What is with that? Is adding fence laws not exactly adding to Yahweh's Commandments?

Is that not exactly what Devarim 4 and verse 2 says we are not supposed to do? why are we doing things that are exactly prohibited rabbis? What sense does that make? And then, when we take a look at the body of Yeshua, the whole thing starts to enter the realm of the absurd. How many of us believers (Ephraimites) whatever, want to ignore Yahweh's commandments

(except for the ones that are convenient for us) just because we claim to believe.

Devarim (Deuteronomy) 4:2

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

Yahweh sent Yeshua to lead us to the Promised Land. He is the one who gave us the commandments at Mount Sinai. So, how does it work to ignore the Commandments that Yahweh sent Yeshua to give us at Mount Sinai just because we claim to believe on the one who gave us the Commandments at Mount Sinai? Does that make any sense at all? What do we think? Do we think that the Father sent His Son to give us a get out of jail free card just because we speak His name aloud? It is like, what are we thinking? Do we think we are somehow Yahweh's chosen, privileged, special children who have a license now to do whatever we want for our own benefit just because we speak the magical name of Yeshua?

What sense does that make and especially what sense does it make when that is the exact opposite of what Yeshua says in Mattityahu 5 and verse 17. And for that matter, why does Orthodox Judah feel that they can change everything about the Torah to suit themselves just because they call themselves by the magical name of rabbi (even though this word rabbi appears nowhere in the Tanakh)? Who are we loyal to? Are we loyal to the one who gave the Torah or are we loyal to ourselves as the ones who feel we have the authority to change the Torah, just because we call ourselves rabbi or the pope for that matter. Is that not what the pope does? Does he

not sort of feel that he is a demigod, so he is given the power to change the law?

Mattityahu (Matthew) 5:17

17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.”

If the pope feels that he is a demigod, then what about brother Judah? I mean equal weights and measures. The pope changes the Torah to suit himself, the rabbi has changed Torah, generation by generation, to suit themselves.

For those of us who have ears to hear, in Devarim chapter 4 and verse 4, Yahweh tells us that every single one of our forefathers who did their best to hold fast to His Commandments; every single one of them survived the wilderness. What we are saying here is that every one of our ancestors who showed that it was their deepest desire to serve Yahweh (according to His Word); every one of them survived. They were the ones that were able to go into the land (them and their children).

Devarim (Deuteronomy) 4:4

4 “But you who held fast to Yahweh your Elohim are alive today, every one of you.”

So brothers and sisters, as we come into these End Times, what about us? Will we also show Yahweh that it is our deepest desire to obey His Commandments? To serve Him and to build His Son's Kingdom according to His Word so that we and our children might enter into the land? So that we and our children might survive what is coming up? Or are we going to keep doing more of the same thing that does not make sense, knowing that

when we get to the judgment, those who do not make sense according to His book will not enter His kingdom?

If we are willing to receive it, Devarim chapter 4, starting in verse 4, shows us how it was those of our ancestors who showed that it was their deepest heartfelt desire to serve Yahweh by keeping His Commandments and His ways. They are the ones who were able to go into the land of Israel. Those who SHEMA-ed (those who heard and obeyed) (SHEMA-ed being a past tense), they were the ones who were able to go into the land of Canaan. What are we talking about? We are talking about Joshua, we are talking about Caleb, we are talking about Pinchas who were all those who made it their deepest heartfelt desire to serve Yahweh according to His Word and to please Him in this, knowing that it is not what the flesh wants because our flesh wants to go back to Egypt. We love Yahweh so we want to serve Him according to His Word.

Devarim (Deuteronomy) 4:4

4 “But you who held fast to Yahweh your Elohim are alive today, every one of you.”

But how strange, if we think about it, is this not basically the same thing as Mattityahu (Matthew) chapter 6 and verse 33 where Yeshua tells us that we should “*seek first the kingdom of Elohim and His righteousness*”, meaning His manner of Commandment keeping, and “*then everything else will be added unto us*” If we would just obey Yahweh, just do the things that He says to do (knowing that Yeshua is the one who gave us the covenant at Mount Sinai anyway), that everything else will be added unto us. Is that not the same thing if we think about it?

Mattityahu (Matthew) 6:33

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

The principle that runs all throughout Scripture is that, if we just keep our focus on Elohim, keep our eyes on him, seek his face, listen for Yeshua's voice, and seek to build Yeshua's Kingdom (seek to build a Kingdom for the Father) and we seek to do things His way (letting the Spirit lead), it does not matter that we are slave waifs' out of Egypt. It does not matter that we are half Egyptian for those of us on the Ephraimite side. He promises to retrain us to help us become pure good Hebrews, a worthy bride for Yeshua. The difference is, once we start obeying Him, He just starts pouring out His blessings on us.

It is like that verse in Malachi chapter 3 and verse 10 where Yahweh tells us that if we will just do the things that He says to do, He will open the windows of Heaven on us. It is like He is going to open the clouds and it is going to start raining so much blessings on us that there is not going to be enough room to receive it all.

Malachi 3:10

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

One of the things that I think many of us do not get in the body of Yeshua is that the ability to keep His Commandments is one of the blessings. That is one of the main things we get so sadly, that is one of the main

things so many in the church, in the Messianic movement, and Ephraimite movement in general (in the body of belief in Yeshua), just seems to be one of the main things that we do not get. We do not get that it is a privilege to keep all of His Commandments. That is one of the blessings, it is a privilege to keep all of the Commandments taryag-mitvot, 613 mitzvot if you want to go there. Not just part of them.

Again, in Judaism they have the principle of “Sabbath Judaism” and I think a lot of us have “Sabbath Nazarianism” or something like that. It is like what we do not get is that it is a privilege to build Yeshua's Kingdom. It is a privilege to be chosen. That is why it is a privilege to tithe, it is a privilege to serve, it is a privilege to have it in our heart that this is our hobby. This is what we love to do and when we get a spare moment, we are working on this. We are trying to build Yeshua's Kingdom because we love Him. We know that He is building the kingdom for His Father, what could be better or what could be more perfect than that?

I do not know, I grew up in the Christian church. So I can just speak from my experiences and those of brother Judah that I have spoken with. And just meeting people everywhere. But I think maybe part of the problem made by believers, I think one of the things is that we tend to get lazy about this. We figure that we are doing part of His Commandments, so we get a partial blessing right now, right? We say “well look, see I have been blessed. I am keeping part of Yahweh's Commandments so that must be enough or else why is He blessing me”? Then we get all smug because we do not want the fullness of His blessings. We figure we are doing part of His blessings. We are going to take a lukewarm approach and now we are all smug because now we are just mouthing our love for our Elohim. Now we are mouthing

obedience to the Creator's Commandments, but we are not really going to keep them, not with a whole heart.

Do we realize and get that this is the very definition of hypocrisy is (to mouth one thing and then to do another)? Do we get that? And also, if Yeshua came down the Karaites and the Orthodox rabbis, then what about us? In Ezekiel 8, judgment starts at the altar and works its way out from there so those of us who are trying to draw close to Elohim (and knowing we are heading into a time of refinement) what are we thinking brothers and sisters?

This whole thing, is this not why Yeshua tells us that many others will come from the east and west and sit down in the Kingdom with Avraham, Yitzhak, and Yaakov while the sons of the Kingdom will be cast into the outer darkness where there will be weeping and gnashing of teeth because we did not care enough about the blood of His Son Yeshua to keep all of his Commandments just because we said the John 3:16 prayer.

Brothers and sisters what is wrong with us? Why, why, why, do so many of us seem to feel that giving him partial obedience is going to count for something? Why do we seem to believe that lukewarm obedience is going to do us any better than our forefathers in the wilderness?

It is difficult that when we read the prophecies and we know that *“though your children O Israel shall be as the stars of the heavens and the sand of the seashore yet only a remnant shall be saved. The destruction decreed shall be overflowing with righteousness”*. This is how much Yahweh hates lukewarm. This is how much Yahweh hates it when He chooses us for His people, and we do not respond. We choose to receive the

blessing, but we are never there for Him. Do we want to do the things that will glorify Elohim? Do we want to do the things that will bring glory to His name? Do we want to build His Son's Kingdom now that He died for us and now that we are bought with a price?

Romim (Romans) 9:27-28

27 "Isaiah also cries out concerning Israel:
"Though the number of the children of Israel be as the sand of the sea, the remnant will be saved.

28 For He will finish the work and cut it short in righteousness, Because Yahweh will make a short work upon the earth."

Let us take a special look at verse seven in Deuteronomy 4. Here, Yahweh asks us, "*What other nation is there that has an Elohim that is so near to it as Yahweh is to us? We can go to Him anytime for any need that we have. For anything, we just go to Him. We just ask Him. We have that ability now. So He does all this for us. Does any other nation out there have an Elohim like that? Do we want to share that with other people? And what other nation has such righteous statutes and laws like Yahweh's statutes and laws? We should be glorifying His name by living according to all of His statutes and laws*".

Devarim (Deuteronomy) 4:7

7 "For what great nation is there that has Elohim so near to it, as Yaweh our Elohim is to us, for whatever reason we may call upon Him?"

Do we do that? Or do we just take all of that for granted? Why would we take it for granted? Why would we not want to glorify His name by earnestly desiring to live according to all of His laws and all of His ways? Why do

we want to be double-minded and have one foot in the world and one foot in the kingdom? Why is that?

In verse 9, Yahweh warns us. He says to *“take heed to ourselves and diligently guard ourselves lest we forget about Him and His Commandments once He begins pouring out His blessings”*. I think this might be a big problem for most of us and I think it is because time and again all throughout Scripture, Yahweh blesses our forefathers and then they fall away. Then it takes punishment to bring us back. He is there and He loves us but we are coming into the End Times and it is going to be a different deal now.

Devarim (Deuteronomy) 4:9

9 “Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren,”

I think maybe part of the root of the problem is that we are not really focused on Him. I think maybe some of us are more focused on our blessings and receiving His blessings because we are not really in it for Him, we are in it for the blessings, right? And is that not why once Yahweh starts pouring out His blessings on us and our people, we tend to forget about Him because we already have the blessing? We did not want Him; we just wanted the blessing just like “gold diggers” that kind of a thing. We are not Yahweh's faithful war bride; we are His “gold diggers”. Kind of something like that?

Again, because it is not really Him, we want, we want the gold. We want the blessings. We want the positions of power and authority, but we do not want to do things His way. And we think Yahweh does not know that. We think

Yahweh is stupid or something? We think He cannot tell the difference? These are those who say in their hearts “*Yahweh does not see; Yahweh does not know*”. Then we forget to teach our children the importance of our history as a nation. Everything starts to go off the rails from there because if you do not know who you are, and you do not know where you are going, and you do not know what you are called to do, then you are for all practical purposes lost in any case.

We need to pay attention to verse 15 because here, Yahweh also warns us not to make any statue or any carved image of Him. Yahweh says, “*and guard yourselves in this matter*”. If that is not a warning... He says “*and guard yourselves for you saw no form when Yahweh spoke to you at Horeb (Sinai) out of the midst of the fire*”. We saw a mountain full of smoke, but we did not see any form, so why do we want to make something formed to worship?

Devarim (Deuteronomy) 4:15

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,”

In verse 16 “*lest you act corruptly and make yourselves a carved image in the form of any figure (ANY FIGURE!)*” I am here in Latin America, and we are on Mission. We are doing the Great Commission in the southern Colombian Andean highlands, and we appreciate your support. The Catholic church has done an amazing half a job here. They have statues in honor of Semiramis (Queen of Heaven and also known as Miriam) everywhere. He says the likeness of male or female like Semiramis, like the Queen of Heaven, like Miriam, or like any of the idols they have in the church is here, male, or female or the likeness of any animal that is on the earth.

They have animals sometimes in the Catholic churches here. You could also think about your high school mascots. We will talk about paying attention to things in just a moment. The likeness of any winged bird that flies in the air like a phoenix or like an American Eagle perhaps. The likeness of anything that creeps on the ground (we can make jokes about politicians here) or the likeness of any fish (let us think about the Philistine god Dagon). Any fish that is in the water beneath the Earth and we could think about the pope's hat. We need to spend a little special time here on verse 19 because that is where most people both houses, both Ephraim and Judah, inside the body and outside the body falls down.

Devarim (Deuteronomy) 4:16

16 “lest you act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female,”

We cannot afford to fall down like that, so in verse 19 He says, “*and take heed to yourselves*”. I mean you can go off the rails easy here. You can have a crack up really easy; you have to be careful on this one. This one is tricky. “*And take heed lest you lift your eyes to heaven when you see the Sun* (whose sign is the cross), *when you see the Moon* (we think about the lunar Sabbath people here), *and the Stars* (including the hexagram which we will talk about in a bit; that is the star of the false god Remphan, also called the star of the false god kyuns mentioned in Acts). He says “all the host of the heaven (we are talking about the zodiac here and what we need to know about the zodiac in the language of Scripture), *all the hosts of the heaven* (when we see zodiac the constellations and the stars), *these can be symbolic of heavenly beings.*” They can be thought of as Heavenly beings in Scripture. They are “the elohim” in the greater overall sense. We speak of Yahweh as “the

Elohim” because He is the only one that matters. He has the final word in everything, but the stars overall can be thought of as “elohim”.

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 peoples under the whole heaven as a heritage.”

If you can remember that a third of the messengers fell. It says, “*And when you feel driven to worship them and serve them*” which when we will talk about that, to just pay attention to them, that is serving them. Just to think about them, to factor them into your thoughts, factor them into your life, factor them into anything. When you feel driven to worship them and serve them in any capacity or in any way. You are serving these false gods that Yahweh your Elohim has given to all the other people under the whole Heaven as a heritage, not to Israel, not to His people.

Here is a very important thing that seems like almost no one in Ephraim or Judah gets. In the back of [The Torah Calendar](#) study we have a very important chapter called “[About Service](#)” which everyone needs to understand that material. We also we have a study in [Nazarene Scripture Studies, Volume One](#) which is called “[Forbidden Images](#)”. That is also a very good study if you want a technical aspect and in the chapter “[About Service](#)”, we talk about the heart behind the whole thing. Yahweh tells us that if we just want to make Him really angry, because I think we have a disconnect. We have a hard time seeing ourselves as our forefathers in Scripture, but we have to remember we are the same

group of people. So if we just want to make Yahweh really angry, all we need to do is to pay attention to these other false elohim or we pay attention to any other thing and factor it into our decision-making process.

Yahweh does not like that. It is like putting a branch to His nose, it makes Him really angry. Why? Why would He get so angry just because they worship a cross or worship a star or something like that? What Yahweh says is that He “*is a jealous Elohim*” and what He is jealous of is our intentions. What we pay attention to, is what we serve. He wants to be the only thing we base our decisions off. He wants to be the only one that we factor into our decision-making process because what we see with our eyes is going to be different than what Scripture says (we have to walk by faith not by sight).

Realistically, we have all kinds of incentives to justify the worship of these false gods; they have spiritual power. Constantine conquered in the sign of the cross; there is conquering power in the cross. We also have brother Judah who has the hexagram (star of Remphan or Kyun) We do not talk about the Star of David (we cover that in our study on “[Forbidden Images](#)”). We have all kinds of reasons (in the flesh and in the natural) to worship the sun. To call the first day of the week by the name Sunday, in honor of the sun, and it is not just the Ephraimite side. We also have brother Judah. Brother, what do you have? You have the *Birkhat HaChama* or the blessing of the sun and you say it once every 28 years right?

I looked up this *Birkhat HaChama* and Wikipedia gives a pretty good rundown on it. The Talmud says there is a 28-year solar cycle that is known as the *machzor gadol* (the great cycle). It does not correspond to anything astronomically. It does not correspond to anything as far

as the physical bodies moving around in the heavens. So every 28 years, what is this blessing that you say? "*Baruch atah 'HaShem' Eloheinu Melech HaOlam*". I guess Hashem might be your Elohim, "*oseh Ma'asei B'reisheet*". "*Blessed are you Hashem our Elohim, King of the universe (he is not), maker of the works of creation (no he is not).*" The maker of the works of creation He tells us His name is Yahweh.

So you say this blessing but where does Yahweh command it? Is that not just something you added? that is not just something you made up? Is that not what they call *syncretism* which is a big fancy word that means mixing? Is this not some pure Pagan sun worship practice you brought inside the faith for the power of it? Then the Talmud gives the counter argument and says, "*Well the Talmud explains that when the Spring Equinox is in Saturn, that is when you say this purely Pagan blessing*".

Well one question brother, does Yahweh say to say this purely Pagan sun worship blessing and, if not, then why are you adding days of worship based on the Spring Equinox and Saturn? Is that not worshiping the Spring Equinox and Saturn? Is that not worshiping and serving the sun, the moon, and the stars just like Yahweh says not to do in Deuteronomy 4 and verse 2? Just like where He says to guard ourselves and not to do that here?

Do not get me started on Sunday, Christmas, and Easter. We do not need to talk about Bacchanalia and Ashtoreth here, but this is really a big problem for both Ephraim and Judah and the problem is ego. The problem is self-idolatry. The problem is pride. Pretty much every sin we ever commit is self-idolatry, pretty much because no matter what sin we make, the reason we make it, is because we forgot our place. Yahweh

says to do this and then we just choose to do that. We figure that we can do what we want and still have Yahweh's partial blessings. We will still have Yahweh's partial protection here in these End Times, right? And partial protection seems good enough for us even though Yahweh is not happy with it. Even though Yahweh promises to destroy those who are lukewarm toward Him, and we want to be double-minded. We want to have one foot in the world and one-foot worshipping demons, crosses, and hexagrams, and we want Yahweh's blessings and protections on the other end.

Read the prophecies for yourself and see what really happens in these End Times. You know, we cannot have our cake and eat it too so to speak. Either you are going to have your cake, or you are going to eat it. We have to figure out what we want. We have to choose one or the other and not be halting between two opinions because Yahweh does not like that. What He is saying here is not to put any other elohim ahead of Him, not to put any other factor ahead of Him, not to change His word, not to add fence laws, not to add blessings of the sun every 28-year machzor gadol. He says not to do those things here. We think we are not lining ourselves up for punishment?

Hear the rod. If we are going to get egotistical like that and we are going to put ourselves above Him or perhaps we are pretending to be equal to Him, so we figure well, we are equal to Yahweh, we can change calendars, we can add equinoxes, we can add Saturn (Satan actually) to His calendar, right? Or for Ephraim, we can add Sunday in honor of the sun, we can add Saturnalia or Bachanalia for Christmas? Then we turn around and add Ishtar, or Asterath, for Easter in the spring, which is also a term not found in Scripture, but we wait until after the vernal equinox which is also something not considered

in Scripture. We want to do all these things. We want to keep the calendar that we want to keep (do not even get me started on the wave sheath). If you want to know why all of these things are wrong, I encourage you to please check out [The Torah Calendar](#) study, especially the chapter "[About Service](#)".

Devarim (Deuteronomy) 7:6

6 "For you are a holy people to Yahweh your Elohim; Yahweh your Elohim has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth."

Yahweh tells us that we are His specially chosen people from all nations on earth, but He wants us to choose to obey Him. Elohim allows all the other nations and all the other *goyim* to go after strange elohim and worship the Sun, take the vernal equinox into account, think about Saturn (Satan basically). Yahweh allows all the other nations to change their calendars to add whatever days of worship to their calendars they want in honor of the sun, the moon, the stars, equinox, you pick it, but He wants His people Israel to obey Him. He wants us to obey him. He wants us to be faithful war brides. He wants us to remember that we are on mission with him. We are on campaign with Him. He owns us. We were bought with a price, but we want to *"have our cake and eat it too!"* We want to be double-minded. We want to have one foot in Egypt and one foot in His blessings.

We love being the people who can go to Yahweh for any reason. We love being the people that have His righteous laws and judgments. We love it when He is always there for us. Question is, are we there for Him? We love being His people, but do we love His house rules? Why do we not love His ground rules? What we are saying then is there is something that we want that

is more important than what our Master and King wants. Is that loyalty or is that egotism? Is that faithfulness or is that pride? And is pride not the sin that Satan made by lifting himself up to Elohim's level and being above Elohim's level? He figures that he can do what he wants? Do as thou wilt shall be the whole of the law in the satanic world. Ephraim, are we going to do as we wilt? Then we are going to wilt in these End Times. Not good. Judah, are we going to make whatever laws we wilt? Do not be wilting, we just need to be obeying.

Now we come to chapter five and Moshe is retelling the Ten Commandments (the ten words or the ten things). Let us consider when Yeshua was asked which is the greatest of all the Commandments, He said to love Yahweh our Elohim with all of our heart, with all of our soul, and with all of our strength. He says and the second is like it, you shall love your neighbor as yourself. These two are a summation of the 10 and the 10 are effectively a summation of the whole thing altogether because you cannot love someone and not keep their commandments. Is there not a devotion component to this as well? How are we realistically going to love Yahweh our Elohim with all of our heart, with all of our soul, and with all of our strength if we are not even devoted to Him enough to keep His Commandments? That does not even make sense.

Devarim (Deuteronomy) 5:1

1 "And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them."

If we want examples, let us take a look perhaps at the fourth commandment. We can debate about when Shabbat begins, how long it lasts, and how we are

supposed to guard it, but apart from the question of when Shabbat is and how we should celebrate it, if we are not even willing to set Yahweh's special day apart unto Him and guard it the way He says to guard it, then how can we consider that we are part of His covenant people if we are not obeying His whole covenant? How can we even consider to be part of the remnant if we are not willing to obey Him? It does not even make any sense.

I think (at least for Ephraim) that part of the problem might be something that we find in first Timothy chapter 6 and verse 20. This is where Shaliach Shaul (Apostle Paul) warns Shaliach Timothy against what he calls gnosis (knowledge) and gnosis was the concept that because of what we know (we know who Yeshua is), that we are special. We do not really need to obey Him because we are extra special just because of what we know and we know special things, so we do not have to do.

Timotheus Aleph (1 Timothy) 6:20

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

Is that not exactly Christianity in the greater overall sense? Is that not like a lot of Messianics and Ephraimites as well? Is that not also exactly Orthodox Judaism? What gets in our heads that we think that we do not need to obey what Yahweh says because of what we know? *"Oh no! (Especially for Ephraim.) You know we are Ephraimites. We are special; we said the John 3:16 prayer. You have to understand, now we rest on Shabbat and Feast, and we read His good spiritual Word. We know stuff. We do not have to obey Him. We*

do not have to actually walk out all the points of the Torah.” Is that not gnosis in the modern day?

You know, the same spirits that existed in the first century are still here. They look different, but they are the same spirits on the loose. Talking about egotism and pride, we need to remember (each and every one of us) each and every day that we are not the Creator. We do not get to make the rules. He is the boss; we are not. Rather, the reality is, we are created beings whose function is to humble ourselves and overcome our flesh through Messiah Yeshua's spirit, so we can then turn away from the world, and the lusts and the pleasures of the world, in favor of serving Him. That is what we are called to do.

To turn away from the things that we want. To humble ourselves in order to serve Him and do things what He wants His way. We need to remember that Yahweh is a Man of war, and we are His spiritual war bride. We are called to spiritual war, but how many of us still have a peacetime mentality even after immersion? We do not have a spiritual wartime mentality; we have a spiritual peacetime mentality. Maybe we will serve Him, but then the rest of our life, it is about us. The concept of stewardship, that is just out the door. That is out the window.

How many of us forget that in war (just like our forefathers forgot) we follow the orders our commander gives us and obey them unto the death. We do not question His orders. We do not try to add things to His orders, or take things away from His orders, or create fence laws around His orders. We do not do those kind of things because we are being faithful and loyal.

Let us come to Devarim chapter 5 and verse 22. It says, *“These words, these words Yahweh spoke to all your assembly at the mountain out of the midst of the fire the cloud and the thick darkness with a loud voice and He added no more. Then He wrote them on two tablets of stone and gave them to me.”* Well, if Yahweh added no more than what was written, then where does the Talmud come from? Because the Torah says it did not come from Him, it did not come from Yahweh, so where did it come from?

Devarim (Deuteronomy) 5:22

22 “These words the Yahweh spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.”

Now let us come to Devarim chapter 6 starting in verse 4. Let us hear the first great commandment. Shema O Israel. it means hear with an intention to obey. It does not just mean hear it, it means hear it and be diligent to do it. Shema O Israel Yahweh our Elohim. Yahweh is one. For all of you anti-missionary (rabbi types and Karaites), we know you are watching because why else did they contact me for Mashiach Ben Yosef? The word in Hebrew is *echad* and it means united just like a father and son are united. It means unified just like a family is unified. It is one single family with more than one person in it. It cannot possibly mean one single solitary one because how else can Yahweh on earth call down fire from Yahweh in heaven in B'reisheet (Genesis) chapter 19 and verse 24?

Devarim (Deuteronomy) 6:4

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

B'reisheet (Genesis) 19:24

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

Can we count? How many Yahwehs in that Passage? One. One Yahweh in heaven. Ah, ah, ah! Two. A Yahweh on earth! Ah, ah, ah! Two Yahwehs. Ah, ah, ah! Can we see two Yahwehs right there on the page? Do we have eyes to see that we can see that there are two Yahwehs (two distinct beings) right there on the page? Yet they are united as one single family, one single person. We explain that in our study on "[Yeshua: Manifestation of Yahweh](#)". It is in [Nazarene Scripture Studies, Volume One](#). But you know, that is what it says right there on the page. Are we willing to submit to Yahweh's word or are we going to run to the Talmud to hear some verse that explains things away?

And who is our Elohim? Is Yahweh our Elohim and we are going to believe His word in the Tanakh? Or perhaps are the ancient rabbis our Elohim such that we are going to default to the Talmud? It just boggles the mind.

Now, let us bring it all down in verse 5. This is where it all comes together. It says you shall love Yahweh your Elohim with all of your heart, with all of your soul, and with all of your might, all of your strength. That means are we doing what it takes to help Him win the spiritual war? Our husband is at war and not that He cannot do it Himself because He can easily. He can raise up children to Avraham, even from these stones, but do we really want Him to do it without us? Let us think carefully.

Devarim (Deuteronomy) 6:5

5 "You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your strength."

Brother Judah does not have a problem winning a spiritual war, he just does not know what it is supposed to look like. We know what it is supposed to look like but for some reason we are not doing it. We hit on this topic every week because it just does not seem to gel yet. There just seems to be so many of us that just do not seem to understand the heart condition required. When we love someone, do we not want to see them get what they want? Does it not bug us if they do not get what they want because we love them. We want them happy, but is Yahweh getting what He wants from us? Do you know what I am saying? What? Are we just going to say this stuff and not act it out? We are going to mouth a bunch of woof and we are not going to do anything? We are not even going to go through the motions of loving Yahweh? We are not even going to step through all of the Commandments perfunctorily?

Just mouthing devotion, mouthing true love for Him. We are not even going to do that? We are going to do the easy commandments (we are going to rest and read). That is all we are going to do right? We are not going to make an effort to do everything so He can truly get the kingdom He deserves, that He died for, but we are going to pretend to love Him with all that?

Let us talk about our relationship with Yahweh. Is our relationship good? How do we know? Yeshua says if you love me then keep My Commandments because He is the one who gave us the Commandments on Mount Sinai. How are we going to call on Yeshua's name as a justification and excuse not to have to keep all of His Commandments? Talking to the brothers just for a minute, how do we feel when our spouse treats us like we treat Yahweh? How do you feel when your wife only comes to you when she wants something? And you ask her please, can we do things a certain way and you try

and reason together with her. You try to explain the reasons of why it is all so necessary, and she treats it as a strange thing and she blows you off basically.

We come to Yahweh whenever we want something. But do we ever come to Yahweh when He wants something from us? Do we ask Him *“Father, can you please help me help You get what You want because I love you?”* How do we like it when our spouse only comes to us when they want something from us? They want protection, they want money, they want something good, but they do not care about what we want. Other than that they pretty much take us for granted. They either give us a half effort or no effort, a lukewarm effort, and hopping between two opinions effort. Does it not kind of make you wonder if they truly love us rather than just the things that we do for them? We are there for her, but she is never there for us? This is a hypothetical example only. Kind of like our ancestors were never really there for Yahweh though. Is there any possibility? You know an apple does not generally fall too far from the tree and if our ancestors were unfaithful to Yahweh, brothers, then what about us?

Are we leading our households in the true way of Yahweh? Are we having family reunions around the service of Yeshua or are we doing something else for family reunions? How many of us are spending our time pining for quail, we are whining, because we do not get the things that we want. *“Yahweh you are supposed to give me the things that I want. You are supposed to help me with prosperity. You are supposed to make my life easy”*. When are we going to spend our lives trying to help Him get what He wants? That is our job as a helper bride, right? So, if we want to please our Father who is in heaven, then why is that not our approach? Why do we not come to Him to see *“Father how can I help You*

get what You want because of the sacrifice of Your Son”? It all comes down to love.

It all comes down to sincerity, honesty, Integrity. It comes down to not being a hypocrite basically. Is it not the goyim who are supposed to be the ones to say, “Ohhh, what shall we eat and what shall our children eat? What shall we and our children drink? What shall we wear? What shall our children wear? What if they do not have the latest clothes and their self-esteem is impacted? Oh mercy me, what about my child's self-esteem? They cannot play sports on Sabbath in the secular public schools. How will my child's self-esteem be impacted if we actually obey Yahweh and hold our family reunions around the Shabbat service instead of just going to the park and movies or showing up for a couple of hours and then enjoying the food and then walking off? Yahweh, how come You do not understand how I feel inside if I do not get to live the dreams that I have for myself in my life?”

We forget that we were bought with a price. We forget that we are slaves. We forget that we are war brides, and our job is to help Him win the spiritual war and nothing else. He is a jealous Elohim. He is jealous of our attentions; He is jealous of what we spend time and money on. I still know Ephraimites that are still donating to Babylonian political parties. They are giving to the Republican Party. What I mean to say is that they are still wasting time and money that they could be investing in Yeshua's Kingdom. Instead, they are investing it in Satan's kingdom. I even know Ephraimites with airplanes (two of them). They have airplanes, but they have no time and no money for Yahweh. I do not know how many Ephraimites that they have vacation homes, nice cars, big houses, all sorts of extras, and horses but they do not have any money for Yahweh.

The thing that we have to remember is that Yahweh is not mocked. It means He is not stupid. What do we think? Yeshua tells us that many are going to come from east and west and sit down in the Kingdom with Avraham, Yitzak, and Ya'akov and yet the sons of the Kingdom (oh who's that? hint, hint, hint!) and yet the sons of the Kingdom will be cast into the outer darkness so they will be weeping and gnashing of teeth because they are lukewarm. He tells us right out if we are lukewarm in our worship and our love of Him, He is going to vomit us out of His mouth. Why does He want to marry us for? He wants to spend the rest of eternity with someone that does not love Him with everything they have?

We can say we could love Him with everything that we have but what does that really mean if we are not actively helping Him to get what He wants? Yeshua talks more about money than He talks about love. Why does He do that? It is because maybe, just possibly, it is because the fruits of our love manifest through our actions or not. So what are our fruits, brothers, sisters?

Yeshua says behold I am coming quickly, and My reward is with Me to give to everyone according to his work. We are told that those who love Him and serve Him, they will be preserved just like our forefathers were in the wilderness when Yahweh said that every one of our forefathers who truly loved Him and made it their hearts deepest desire to serve Him. They were the ones to stay alive and enter the land of Israel. What about us brothers? He who has ears, let him hear.

Shabbat Shalom.

Parasha Ekev

Deuteronomy 7:12-11:25, Isaiah 49-51, John 13-15

Before we begin, we have a couple of important announcements. The first one is that we are on mission here in South Columbia (in the Andean Highlands) and it is very noisy here at this time of year. If you hear noise, just know that the Catholic church has done an amazing job of teaching people to be satisfied with only half the truth.

They know enough to worship a Jewish Messiah, but they do so on all the wrong days and in all the wrong ways. One of the things they do is they will make a nativity scene, or they have a gathering and will hear a sermon with someone talking, but then they will blast loud music for the rest of the night. This is their manner of celebrating the Nativity in their minds of the Messiah.

There is a lot of need for prayer here and there is a lot of room for the Great Commission throughout Latin America, so please pray for the mission to be a success. In fact, please pray for our mission to the entire world because Yahweh has been blessing us amazingly in these last few weeks. We now have four new language branch heads. I will be passing the parashiot over to our new head of the English language discipleship branch, Ulices Rodriguez (Uli).

He will then be taking over the English language parasha. He will pick up (Father willing) next week with parasha Re'eh (or the following parasha). And Uli plans to make it a parasha on restoring the right family order and restoring the right family structure according to Scripture. He also hopes to help men order their families

the way Scripture says to order their families, so they are no longer dysfunctional and mixed with the world. I was studying at one point to be a shrink and was enrolled in a Ph.D. program. I then unenrolled to do this. And that is the joke (one of many jokes), is that 95 percent of all families are dysfunctional, and the other five percent, they cannot find them.

While family relationships are never easy, they can be greatly improved by following Yahweh's ways and overcoming problems not in the flesh but by Yeshua's Spirit and he hopes to talk all about that. He has a lot of experience in helping families turn around, so please stay tuned for his parasha. In the meantime, I am going to go back to work on the doctrinal studies and also some other special projects that should help both Ephraim and Judah and all of the body of Nazarene Israel together so please stay tuned for those also.

We see that there are two main themes here in Ekev. The first is the blessing that we get when we willfully submit and obey everything that Yahweh says. The second thing is the theme of intercession for those who are not yet willing to submit to Elohim's Spirit and be diligent to do everything that He says and be obedient. First, we are going to look at the obedience theme and then, in the second half of the parasha, we will take a look at the intercession theme.

Ekev begins in Devarim (Deuteronomy) chapter 7 and verse 12 where Moshe says:

Devarim (Deuteronomy) 7:12

12 "Then it shall come to pass, because [Ekev] you listen to these judgments, and keep and do them, that Yahweh your Elohim will keep with you the

Covenant and the mercy which He swore to your fathers."

We look up this word "because" (ekev) and we find it in Strong's Concordance Hebrew or older testament H6118 ekev and it means a heel.

H6118 עֵקֶב ekev; From H6117 in the sense of H6119; a heel, that is. (figuratively) the last of anything (used adverbially, forever); also result, that is compensation; and so (adverbially with preposition or relatively) on account of: X because, by, end, for, if, reward.

It shares the same three-letter root as Yaakov's name, so it is referring in fact to "a heel". But used in this context (remembering Hebrew is an action-oriented language), what it means in this context is, it means "on the heels of". Meaning "as a result of". What Yahweh is really saying here is, *"Then it shall come to pass as a result of Shema-ing or hearing and obeying Yahweh's judgments and then keeping them and doing all of them with a whole heart, that is why Yahweh your Elohim will also keep the Covenant of mercy which He swore to our forefathers with us"*. (Because we obey that is why we get blessed).

There is a very definite cause-and-effect relationship here. It is basically the same message every week, but here in this parasha, the message that Moshe is trying to impress upon our forefathers is the fact that in order to remain in Yahweh's favor, we have to hear His voice and obey it. Or if we cannot hear His voice, we have to follow the leading of someone who does.

It is the same message every week and the reason that it is the same message every week is because most of

us in Ephraim and Judah are just reading right by it. It could not be plainer than day, it is right there in the pages of the text if you would just read the word and do what it says. If we (His people) will seek His face then we (His people) will experience His grace for His unmerited favor (*khane, khen*). But the thing is, there is only one way to do that. There is only one way to get there from here and that is to hear what Yahweh's voice is saying and then obey everything His voice says willingly with a whole heart, with all of our heart, with all of our soul, and all of our strength.

There is a spiritual component, we have to love Him enough to do that, but we also have to obey not just part of His Commandments rather we have to obey what brother Judah would call "*taryag-mitzvot*" or all of the Commandments, everything Yahweh says. Not just the ones we like or and not just our own version of the Commandments in Talmud either.

What Yahweh is trying to tell us (if we would just listen), is if we will hasten and be diligent to do what He says, that is when He is going to hasten and be diligent to show up for us. If we will obey Him, that is when He answers our prayers. That is when He saves us in the battle. That is when he saves us in the day of distress.

As we are loyal and faithful to Him so is He loyal and faithful to us. It is a very definite cause-and-effect relationship. He shows up for us on the heels of our obedience (*ekev*) and not otherwise. There are a lot of Ephraimites and Jews who are very confused on that point. It is a good time to get that straightened out. There is only one way to receive the blessings of obedience and we talk about that in this parasha.

In Devarim chapter 7 and verse 12, Moshe is summarizing everything for our ancestors. He is getting ready to die and to pass the reigns onto Joshua. It is like he keeps saying the same things over and over and over again throughout Devarim (Deuteronomy) and the reason why is because our forefathers are just not hearing it. It is like they hear the sound of the words; it kind of goes in and bounces around and goes out the other ear. They are not hearing it. They are not getting it. They are not *Shema-ing* the word of Yahweh.

Devarim (Deuteronomy) 7:12

12 "Then it shall come to pass, because you listen to these judgments, and keep and do them, that Yahweh your Elohim will keep with you the Covenant and the mercy which He swore to your fathers."

In the previous parasha, we saw how Moshe is recounting the Commandments for the people. He is trying to get them ready for them to go into the land and he is not going to be there. So, here in the Ekev, it is the same message as always. *"Then it shall come to pass (ekev) on the heels of (as a result of). Then it shall come to pass ekev, listening to these judgments, coupled with your keeping them, and doing them that Yahweh your Elohim will also keep with you the Covenant and the mercy which He swore to your fathers. He will love you and bless you and multiply you for your willing obedience to His word. He will also bless the fruit of your wombs, the fruit of your land, grain, your new wine, your oil the increase of your cattle, and the offspring of your flock in the land of which He swore to your forefathers to give you. You shall be blessed above all people. There shall not be a male or a female barren among you or even among your livestock. And Yahweh will take away from you all sickness and He will afflict you with none of*

the terrible diseases of Egypt which you have known, but He will lay them on all those who hate you."

Basically, if we are 100 percent loyal to Him to the point of manifesting His Son's Spirit, then He will be 100 percent loyal to us because He is being loyal to a manifestation of His Son's Spirit. Meaning, if we will make that maximum effort to obey Him (in 100 percent of everything) and listen (Shema) diligently for His voice and hasten to do all that His voice says, then He will make life better for us more than we can ever even imagine. And if not, basically He is going to exterminate us for our disloyalty (and not in a fun way), but He is righteous about it.

We also saw last week in [Parasha Va'etchanan](#) that every one of our ancestors who held fast to what Yahweh said, lived and made it into the land. They obeyed Him and so they survived. They survived that tribulation because they served Him with their whole hearts. Is that not really what He wants? He wants all of our attention because He tells us that He is a jealous Elohim, and He is jealous of our attention.

Uli will talk about this more when he gets into his family-oriented parashiot, but the point is that regardless of what anyone else around us is doing or not doing, if we (ourselves) will put Him first (put Him above everything else, I am talking about family, friends, and worldly pursuits) if we will truly put Him first, then He will bless us more than we could ever even imagine. But in order to please Him, first we need a spiritual transformation. It is not something that we can do in our own flesh. We must be transformed by the renewing of our minds such that we no longer think about ourselves and our own good, but that we trust that if we will serve Him with everything that we have, He will make things so good for

us, we cannot even imagine it. We also need to follow the examples of Yeshua and Moshe. One of the things that we see both Yeshua and Moshe doing is interceding for the people. It is a sad and then glad history.

Yeshua tells Shimon Kepha (Peter) that he will fall away from Him, and that Satan will sift him like wheat but the thing is, Yeshua did not condemn him for it. He could have, but rather Yeshua prayed for Kepha that after he had returned that he would then turn and strengthen his brothers.

Luqa (Luke) 22:31-32

31 "And the Master said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat.

32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren."

It is the same way with Moshe. In Devarim chapter 9 and verse 20, Moshe tells us that Yahweh was very angry with Aaron to the point that He would have destroyed Aaron for leading our forefathers astray in the sin of the golden calf. So what did Moshe do? Moshe interceded and he prayed for Aaron at the same time he was praying for our ancestors.

Devarim (Deuteronomy) 9:20

20 "And Yahweh was very angry with Aaron and would have destroyed him; so I prayed for Aaron also at the same time."

In verse 25 Moshe says:

Devarim (Deuteronomy) 9:25

25 "Thus I prostrated myself before Yahweh; forty days and forty nights I kept prostrating myself because Yahweh had said He would destroy you."

What did Moshe get out of it? Anything? Why did he do it then? It may be an oversimplification, but it is nonetheless true. The highest form of love for Yahweh is to be our brother's keepers. That is because Yahweh created us to be our brother's keepers. He created us to be one big happy family worldwide and it was always mankind's job to take care of Yahweh's planet and to serve as our brother's keepers, but we did not like that. Why not? What happened?

The Nephilim were the first of the fallen mighty ones. They no longer sought Yahweh's Spirit regarding marriage. The word Nephilim means the fallen ones. it is Strong's Hebrew 5303.

H5303 נְפִילִי Nephilyl; From H5307; properly, a feller, that is, a bully or tyrant: - giant.

Where they had fallen from is, they had fallen in the spirit realm because instead of letting Yahweh's Spirit guide them (with relationships and marriage to what Yahweh wanted for them) the mighty ones who had fallen in Spirit, now began choosing their own wives for themselves. They did not wait for Yahweh to bring them, wives, anymore by His Spirit. They chose wives for themselves probably based on fleshly criteria (the way they look, family ties, power, and things of that nature).

It is the same way today with the rich and powerful Babylonian elites. They get married based on looks, family ties, power, and this kind of thing, and of course, the world all runs after that, so they make the front cover

of all the Babylonian magazines. They are also the ones who have set up this whole Babylonian system whereby the strong exploit the weak rather than serving them as their own brothers, serving as their brother's keepers. It is the exact opposite thing.

That is why Yaakov (James) tells us that *"the royal law is the opposite of the Babylonian fleshly law. The Royal law rather, is to love our neighbors as we love ourselves"* How many of us say this as opposed to how many of us actually practice and seek to do this, just like Yeshua and just like Moshe?

Yaakov (James) 2:8

8 "If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well."

Sometimes we can see where our brothers are sinning and this is why in Yochanan Aleph (1 John) chapter 5 starting in verse 16 tells us that, *"if anyone sees his brother sinning a sin which does not lead to death, he will ask Yahweh and Yahweh will give him life for those who commit a sin that does not lead to death"* What kind of sin does not lead to death?

Yochanan Aleph (1 John) 5:16

16 "If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that."

We are talking about an unintentional sin, or a sin committed in ignorance. *"We did not know!"* It is still sin and it still needs to be corrected. As soon as possible, we need to set things right. But the fact is, if the sin was

unintentional or if it was committed in ignorance, it means that it is pardonable. Why is it pardonable? Because it is not rebellion or simple negligence or disregard and failure to obey all of Yahweh's Commandments (like most of us in Ephraim and Judah).

Yaakov continues, "*there is a sin leading to death*". The sins that stem from rebellion, or any kind of dereliction of duty, or negligence to perform Yahweh's commandments, iniquity. He says "*I do not say that he should pray about rebellion, or iniquity, or dereliction of duty. All unrighteousness [in Hebraic idiom meaning, "all Torah breaking"], is sin*". But there is a sin that does not lead to death. Again, it means they did not know, and they correct themselves as soon as they become aware. Like we correct with the Sabbath. Like we correct with the Feasts. Like we correct with the tithe laws. Like we correct with all of the Torah.

Yochanan Aleph (1 John) 5:17

17 "All unrighteousness is sin, and there is sin not leading to death."

In Verse 18, he says, "*We know that whoever is born of Elohim [born of the light] does not sin*". Why? It is because he is being spiritually transformed and therefore it is no longer he who lives but now it is Messiah's Spirit that lives within him. It is Messiah's Spirit that moves him.

Yochanan Aleph (1 John) 5:18

18 "We know that whoever is born of Elohim does not sin; but he who has been born of Elohim keeps himself, and the wicked one does not touch him."

He says, *"But he who has been born of Elohim [guards himself, he guards his Spirit] and the wicked one therefore can not touch him"*.

The message here, brothers and sisters, is if we intercede for those who can be one (those who are not backslidden, they are not in rebellion, they are not stopping up their ears), what a wonderful thing that is. To help a sinner turn from his sin because we love them that much, we are willing to make that effort to help them.

Yaakov tells us:

Yaakov (James) 5:19-20

19 "Brethren, if anyone among you wanders from the truth, and someone *[[intercedes for him and]* turns him back,"

20 "Let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins."

Is that not what both Moshe and Yeshua were doing? Is that not also what the Apostle Shaul did?

When someone hits us, our first fleshly reflex is to hit them back. When someone hurts us, our flesh wants to hurt them back also so our fleshly reaction is: *"Law to you and Yahweh's favor or grace unto me!"* We see this all the time inside the brotherhood. We judge other people negatively and we never think about what that says about us. Does judging not involve judgment? Does it not kind of involve revenge when we let our flesh get in the way, whereas Yahweh says vengeance is mine? I will be the one to repay, not you. You would not do it right; we would not do it right. He knows how to do it right.

We still all need to discern. We need to be able to tell whether something is a sin or something is not a sin. We need that discernment but what is so important about intercession is that the energy changes from one of discerning and then judging (which is a negative outcome), to one of discerning and then interceding (which is a positive outcome). Intercession takes all the negative energy away, then flips it and turns it into a positive. That is what Yahweh wants from us because it requires compassion and mercy rather than judgment. This is a reflection of His own heart. Yahweh is great in long-suffering, compassion, and kindness.

To be clear, discernment is good. We all need to be able to tell the difference. We need to be able to tell when someone is doing something that is wrong so that we can then rebuke him and help him. The point is to help him rather than just judge him for doing the wrong thing. Moshe was an anointed judge and he could have judged. He had that authority but when Yahweh offered to destroy our forefathers and make Moshe's children into a nation greater than Israel, Moshe did not do that even though it would have been just. Even though it would have been to his benefit. Instead, Moshe chose the sacrificial lifestyle that Yahweh loves so much. He placed the needs of his unfaithful brothers and sisters ahead of his own needs so that he might be able to bring his brothers and sisters back to obedience which would also glorify Yahweh's name. So he interceded for our ancestors (our forefathers) saying:

Shemote (Exodus) 32:32

32 "Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written."

Moshe took the negative judgment, flipped it, and converted it into a hopeful positive prayer. That is Elohim's wish for every one of us as well; it is that we turn from Satan's negative condemning judgment and turn toward Yahweh's favor, grace, compassion, mercy, and love. That is how (my brothers), we go from being children of darkness and becoming children of the light.

We all get hurt, and sin does need to be put outside the camp. You cannot have someone sinning and let them stay inside the assembly. First, there is education and then there is correction. They also say that the people who are hardest to love, those are the ones who need love the most. We have plenty of situations like that in our assemblies and in our families, but that does not mean that we do not rebuke them. It does not mean we do not challenge them to obey Yahweh's Torah and to live up to the fullness of what they know.

If Yeshua can forgive and pray for those who are putting Him to death on the cross, or the stake, or whatever you want to call it. If He can do that, is there any reason we cannot forgive those who transgress against us? Is there any reason that we cannot pray for those who are doing us wrong? Really? Like what? Is there any reason that we cannot take negative energy and then flip it, convert it, and turn it into positive energy with the help of Yeshua's Spirit? Or are we perhaps not able to do all things through Messiah Yeshua's Spirit?

Moshe had to wander in the wilderness for 40 years because our forefathers did not want to put Yahweh first. We did not want to obey all of Elohim's Commandments. In fact, our forefathers acted a lot like we do today. We want all the benefits, but we do not want the costs. We want our Father's blessings, but we only want to keep the part of His family's rules that are convenient. We

want a blessing that does not come on the heels of our obedience. We want a blessing that comes regardless of our partial obedience.

Moshe chose to wander 40 years in the wilderness with our ancestors. He could have gone straight to the Promised Land with his own children. He could have had his own nation. So why did Moshe not do it? I do not know exactly because Scripture does not say it specifically, but I imagine it has to do with the fact that Moshe knew Yahweh's nature. He knew that Yahweh is an Elohim of compassion, mercy, and love, or else what does He want to do with us? I also imagine that Moshe, like Yeshua, dreamed that perhaps one day (sometime perhaps in the far distant future, thousands of years from then), there would be common Israelite people who earnestly wanted to keep all of Yahweh's Commandments with all of their heart, with all of their soul, and with all of their strength.

We have the opportunity to become those people. All we need to do is to commit ourselves in giving back to the one who gave everything for us. We need to do what He wants by putting our brothers ahead of ourselves and praying for them when they fall into error.

Dear Father Yahweh, our flesh is weak. Please help to make us more like Your Son. Please help us to commit ourselves to You and to intercede for our brothers when they fall into sin. Not to judge and not to choose the way of darkness but to focus on You and choose the way of light because You desire it. Father, please lead us to walk in all of Your Son's ways and intercede for our brothers who have fallen into sin so that we might become better servants for Your Son Yeshua, our Messiah and King. Amen.

Parasha Re'eh

Deuteronomy 11:26-16:17, Isaiah 66, Acts 15

Welcome to Nazarene Israel. I am Norman Willis, and this is "[Parasha Re'eh](#)" for 2022. Yes, I know it is 2023 on the Gregorian Roman Calendar already, but we need a simple way to keep things straight that everyone could understand. This barley cycle began in 2022, so we will continue to have parashiot (of the 2022 series) until the next barley cycle begins in a few months (in 2023).

We have a very special parasha for you this week. Uli was going to take over the parasha this week, but several things came up that required his attention. So (Father willing), Uli will be back to take over the parasha next week for Parasha Shoftim.

In the meantime, I am giving thanks and praise for Yahweh's perfect timing because His timing is truly amazing. For example, we had some very important questions come up this week regarding Ma'asei (Acts) chapter 15. As we were answering these questions and doing the parasha, we realized that the answers to all of the questions that came up were contained in this week's Torah portion in Parasha Re'eh.

So this week, I want to show you how the four (actually more) rules of Ma'asei (Acts) chapter 15 are all found in this week's Torah portion in Parasha Re'eh. If we think about it, it is as if Ma'asei 15 is a reflection of the principles and the precepts found in this week's parasha and the Torah in general. Is that not also to say that the principles of Acts 15 reflect Yeshua's heart? All this is found in this week's Parasha Re'eh.

In the [Nazarene Israel](#) study, we explain what is called the mystery of "[The Two Houses of Israel](#)".

The mystery is that ever since earliest times (in fact as early as Genesis [B'reisheet] chapter 35 and verse 11), it was prophesied that there would always be a division inside the nation of Israel. For example, the Creator Yahweh told Israel (Yaakov) that he would father a great nation (Judah) and a company of nations, which as we show in the [Nazarene Israel](#) study, are the Christian nations. There are no other possibilities because those are the only two groups of people who even read His book, so who else could it even be?

B'reisheet (Genesis) 35:11

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."

All throughout Scripture, we see this division in the nation based on lines between north and south. There were two (or we can say three) tribes which dwelt in the south and at first, they were referred to as the southern House of Judah. They are the ancestors of the Jews as we know them today both physically and spiritually (we will talk about the Khazars, dispersions, exoduses, and all these sort of things some other time).

There were also ten tribes that settled in the north and the original name of these ten tribes in the north was the northern House of Ephraim (also called the northern House of Israel in Scripture). This northern House of Israel (Ephraim) later became the company of nations (company of Christian nations) that we saw in B'reisheet (Genesis) chapter 35 and verse 11. These prophesies began to walk out after the days of Kings David and

Solomon when the nation of Israel split into two parts. There were two kingdoms: one northern and one southern. Now, instead of the southern House of Judah, we now have the southern Kingdom of Judah. Instead of the northern ten tribes of the House of Ephraim (Israel), there was now the northern Kingdom of Ephraim (Kingdom of Israel) in the north.

To make a long story short, these 10 northern tribes disobeyed Yahweh and then became lost to history because of their disobedience to Yahweh and His Torah. However, they never became lost to Scripture and Yahweh always knew where we were. As we will see, the Rabbis of the southern Kingdom of Judah also always knew where we were, only they were not always letting on that they knew where we were which really is not too nice if you think about it.

In the [Nazarene Israel](#) study, we show that the 10 northern tribes of the House of Israel (Ephraim) became scattered out into the nations for their disobedience to Yahweh's Commandments and yet, Yahweh is a very merciful, kind, and compassionate Elohim. Scripture always prophesied that these Lost Ten Tribes would one day return.

In Matthew chapter 15 and verse 24, Yeshua Messiah tells us that He was not sent on his first advent as Mashiach except to the lost sheep of the House of Israel (northern House of Ephraim) meaning the Lost Ten Tribes. That is who He was sent to and maybe that has something to do with the reason why Yeshua's brothers in Judah did not accept Him on His first advent as the Mashiach. He was not sent for them on His first trip, rather He was only sent to begin a two millennia-long regathering process to regather the Lost Ten Tribes and marshaling them for the final battle.

Mattityahu (Matthew) 15:24

24 “But He answered and said, “I was not sent except to the lost sheep of the House of Israel.”

That is why Hoshea chapter 6 and verse 2 tells us that it would be after two prophetic days (two thousand years) that the Mashiach would revive the Lost Ten Tribes so we might live before Him in His sight during the third thousand years (what is often called the millennium). We give all the details of that in the [Nazarene Israel](#) study and also in our study on [Revelation & the End Times](#).

Hoshea (Hosea) 6:2

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

If you stick around long enough, we will put it all on video, but it is better to read the book study. Either way, you will get a lot more out of it (especially if you think we are wrong). I would ask you to please read the study. A lot of people have been saved this way and we just have to be willing to let Scripture be Scripture and not write our own rules.

As we explain in the [Nazarene Israel](#) study, and also in [Revelation & the End Times](#), there are several prophetic time windows that are coming to completion now in our days. First there was a prophetic time window of punishment of about 2,730 years that was opened up when the Lost Ten Tribes (Ephraim) were taken into captivity in Assyria for our disobedience to Yahweh's Torah. The 2,730-year time of punishment then ran out around 1996 to about the year 2000. We talk about that more in the [Nazarene Israel](#) study and not surprisingly, what we began to see about that time, was the initial resurgence of the House of Ephraim (House of Israel). The Lost Ten Tribes were being called back to the Torah

because of our belief in Yeshua. Let us remember that the job of a Mashiach (traditionally), is to re-gather the lost and scattered of Israel, bring them back to the Covenant, and vanquish the enemies of Israel. We can also remember that many scholars believe the Mashiach was born around the year 4 BCE (we also believe that) and then 2,000 years from 4 BCE would be 1996 CE.

This coincides also with Hoshea (Hosea) chapter 6 and verse 2 (which we just saw) which says that:

Hoshea (Hosea) 6:2

2 “After two [prophetic] days [two thousand years], He will revive us; On the third day [and in the third thousand years], He will raise [lift] us up, that we may live [before Him] in His sight.”

For another testimonial witness to this, I was called to repentance in 1999 (in that prophetic time window from 1996 to 2000). If we know that 2,000 years from the Messiah's birth was a critically important time frame for the return of the Lost Ten Tribes, then what about 2,000 years from the Mashiach's beginning of His Ministry?

We know that Mashiach was born around 4 BCE and He began His Ministry when He was about 30 years of age. If we run the numbers and do the math, that shows that it would have been about the year 26 CE and 2,000 years from that would be 2026 CE which, at the time of this recording, is only three or so years away. What does that mean?

What it means in context is that in about three years, we are going to see a lot more people coming back to the Torah because of Yeshua's Spirit calling them. Remember, we are doing a rough timing here so it could be up to four years later because it is a prophetic time

window, but you get my point. The point is, we need to get ready now.

Let us further consider that if two thousand years from the start of Yeshua's Ministry is going to be a big deal here in about three years, what about two thousand years from Yeshua's death, burial, resurrection, and the giving of the Spirit? What happens then? We can talk about what is going to happen in a spiritual sense but we also know in a worldly sense that our Sabbatean Frankist brethren are working on their own Masonic Lodge New World Order complete with Agenda 2030 and mass population reduction. They are working on it and things are going to go their way (we talk about that in [Revelation & the End Times](#)) until they fall apart.

It is too bad that our people do not just stay committed to Yahweh so then all these things would not be necessary, but that is how most of our brethren are. When we are in our flesh and when we are not paying attention to Yahweh, we feel that we do not need Yahweh because times are going well and of course it is our right hand, it is our power and strength that has received all this wealth and all this good stuff for us, right? But then it is only when times get hard that we actually cry out to Him and acknowledge that He in fact is the Sovereign and King. We can imagine things starting to get hard for us around 2030 CE. As a result, more people will be uncomfortable and therefore more people will be seeking the truth beginning about 2026 (give or take) and then continuing through about 2030 (give or take). Does that seem like a reasonable scenario? We give all the details to that in [Nazarene Israel](#) and also in [Revelation & the End Times](#).

Let us think logically about this. We want to take a big picture focus here. If we can expect more people to be

coming to the Faith (meaning we can expect more people to begin joining us in just a few short years), then what are the rules for this? We know that Yahweh is an Elohim of order as in all the assemblies of the set -apart ones. We have a lot of Ministries out there that are preaching disorder. They are not preaching unity on a single five-fold foundation of Apostles and Prophets.

Let us think about this; come let us reason together. We know that they had assemblies back in first century times. We also know from the book of Acts that they had rulers of the congregations (rulers of the assembly) back in the first century (in Yeshua's time). The question then becomes, if there were rulers of the congregations back in Yeshua's times, what are the rules for Yeshua's congregations if we are to imitate Him, if we are to walk even as He walked?

We hope to talk about that a lot more in upcoming videos and we will see that the rules for the first century synagogue (second temple era) are very different than the rules that they use in Rabbinic congregations today. There was a big change around the year 220 CE. A lot of Babylonian rules were adopted so the synagogue of Yeshua's time were very different than the synagogue of today and for sure, it is even more different than the church.

People have questions and we had to address these today. How do you know who you can invite for fellowship and who you can not? What are the rules for this? Before we take a look at the Torah portion in Parsha Re'eh, let us first talk about the great falling away of when the Israelite sect of the Nazarenes began to spread the Nazarene Israelite faith outside the land of Israel. Inside the land of Israel, Nazarene Jews generally

understood the importance of keeping the Torah; it was just understood.

That is why when Shaliach Shaul (Apostle Paul) came up to Jerusalem in Ma'asei chapter 21, he met with Yaakov HaNasi the leader (prince) of the Jerusalem Leadership Council (Beit Din Gadol) and they said to Shaul, "*You see brother, how many myriads of Jews there are who have believed [on Yeshua] and [yet] they are all [very] zealous for the law [Torah of Moshe]*". The Jews understood that the Torah served as Israel's ketubah (marital Covenant) but not everyone understood that.

Ma'asei (Acts) 21:20

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

As the faith began to spread to non-jews such as Cornelius inside the land of Israel, it also began to spread to the Hellenized (reformed Jews) in places outside the land of Israel such as in Antioch and in Antioch is where we begin to see witness of the great falling away. Notice that (we talk about this in the [Nazarene Israel](#) study) in Antioch, the disciples are no longer called Nazarenes in the Hebrew language. Now they are called by a foreign term "*Christians*" which is derived from the Greek term *Christianos*. It might seem like something extremely subtle to a gentile Christian mindset, but in Hebrew there is something very important and very powerful going on here regarding Israel's inheritance. Antioch was the first place where we saw Hellenized (reform or re-constructionist) Jews coming to the faith, but as we explain in the [Nazarene Israel](#) study, the thing about Hellenized (reform or re-

constructionist) Jews is they do not have the same zeal for the land of Israel, the Hebrew language, or the law of Moshe as the more Orthodox (Pharisaic) Christians do.

In Antioch, they believe on Mashiach, but they call themselves Christians or they called the Apostles, Christians, but this is not Nazarene Jewish. This is not Nazarene Israelite because an Israelite values his inheritance in the Hebrew language. They are not Nazarene Israelites because they do not share the same Israelite traits of treasuring their inheritance in the land of Israel, in the Hebrew language, and in the laws of Moshe. That is the inheritance and when the Creator of the universe gives you an inheritance with Him, you do not say, "*Ew, I do not want it. No, I want to live outside the land. No, I want to speak other languages other than Hebrew*".

Of course we are all in transition at the moment, but there is a zeal there with a Nazarene. When the Creator gives you an inheritance, you do not reject it, you land on it with all fours. You take it and you say, "*Thank you Yahweh, thank you for giving me an inheritance with You*". That is the inheritance. That is the relationship. That is our inheritance, but the Christianos in Ma'asei chapter 11 did not understand all these things. They had a different take on it that may sometimes seem difficult to discern from a gentile Christian mindset.

The Christianos in Antioch were happy to live outside the land even though they were able to relocate to the land in those days. They were happy with some language (other than Hebrew) being spoken in their synagogues and the law (like so many Ephraimites, reformed/reconstructionist, or Chabad Jews today), they felt that it was not necessary to keep all of the Commandments. They could practice the easier parts of the Torah and let

the other parts go and they were good with it. Does anything sound familiar? If anyone recognizes themselves in that, if the shoe fits.

In this study, we are talking about the relationship between Acts chapter 15 and the Torah (specifically Parasha Re'eh), but in order to understand this relationship in its fullness, we need to understand how the Apostles saw things.

Romim (Romans) 16:17

17 "Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them."

In the first century, the Apostles saw that there was a great falling away taking place. This great falling away was away from the things that made Israel different, set-apart, and unique among the nations. The Apostles saw all this great falling away among the body of faith falling away from the land of Israel, from the Hebrew language, and also from the law of Moshe. It was taking place right there in the first century, right before their eyes. From what they wrote, it seems like they knew that it had to take place because that was how the Faith in Yeshua was going to penetrate the nations globally; ultimately to find the lost sheep of the House of Israel (Ephraim/ Lost Ten Tribes). It would take two thousand years, so they knew it had to take place, but now they had another problem.

In Ma'asei (Acts) chapter 15, we see that certain Messianic Jews known as the Pharisees who believed on Yeshua came down to Antioch. We need to understand that there are the same spirits today as they had in the first century. Names, faces, and dates all

change but the same spirits we have today are the same as the ones we had back in first century times.

Ma'asei (Acts) 15:5

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

For example, today we have the Orthodox Jews; those are the Pharisees because they just changed their name in the Middle Ages. Some of those Pharisees believed on Yeshua just like some Rabbinic Messianic Jews believe on Yeshua today, but there is still a similarity of their spirit. They are still willing to add traditions and teachings of men just as long as they are created by Jews, and they are fine with that. This same spirit in the Pharisees who believed, that came down to Antioch, is the same spirit we find today in Messianic Jewish organizations, one house Messianic Jews, MJAA, UJMC, and other organizations like that (you know who you are).

As we explain in [Nazarene Israel](#) and in other studies, when these one house Messianic Jews (whether they were Rabbinic or not, that is a separate question), when these one house Messianic Jews came down from Judea, they said, "*Now in order to be saved (in addition to believing on Yeshua to be saved), you also need to obey Rabbinic Authority by keeping the Rabbinic gentile conversion process*" which in those days was called the custom of Moshe. That is not the law of Moshe, but it is the custom of Moshe. They are two separate things.

Today, the custom of Moshe is called the GIYUR process (Gentile conversion process), and it is a special Rabbinical process for Gentiles who convert to Judaism.

The Rabbis have their own rules, and they have their own laws. The things they say are really very intelligent and really very reasonable. It just so happens that they do not match up with what Yahweh is doing in His own universe.

We cover the whole study in [Nazarene Israel](#) and in other places. Let us note, basically what the Pharisees who believe are arguing here is that new converts should not convert to Yeshua's Melchizedekian Judaism. They should not do as Yeshua did and take issue and take exception with the Rabbinical Order. These one house Pharisees who believe (whether they are Rabbinical or not, that is a separate discussion) they are saying basically that new converts need to convert to what today would be called Rabbinic Messianic Judaism. There were differences before 220 CE, but the point is, there is a similarity of spirit here.

You have Jews who believe on Yeshua, Pharisees who believe, but they are making up their own laws. They are making up rules that do not exist in Scripture. Apparently, they did not get the memo. If someone did not give them the scrolls, they did not get the mail. When we read the pages of the renewed Covenant, Yeshua never had one good thing to say about the Rabbinical Order. Yeshua was always all about replacing the Rabbinical Order with His own renewed and cleansed Melchizedekian Order.

When we see things in that context, what we ought to conclude is that the Messianic Rabbis and their one house organizations, are really just kind of in the way. They are causing problems. They are muddying the waters with their feet, Scripture says.

After Shaliach Shaul and Barnabas had no small dissension and dispute with them, it was decided that they should go up to Jerusalem and let the Apostles who had walked with Yeshua be the ones to decide this case. For those of you who have been with Nazarene Israel for a while now or for anyone who is familiar with traditional Judaism, this is just a classical Beit Din Gadol leadership council structure. That is all this is.

Ma'asei (Acts) 15:2

2 “Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the Apostles and Elders, about this question.”

We talk all about the so-called Jerusalem Council, which was really more of an institution than an event, in the [Nazarene Israel](#) study, in [Acts 15 Order](#), and in other places on our website, but the thing we need to see here is that Kefa (Peter) was reminding the people that it is not just about being Jewish. Ultimately, Yahweh does not care about our flesh. That is one of the lessons for the Ephraimite side of the house.

Ma'asei (Acts) 15:7-9

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

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

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

Here we have Kepha (Peter) recounting how Yahweh had sent him to Cornelius even though Cornelius was not even Jewish. Cornelius had received the Spirit, even though he was not even Jewish and even though he was not submitted to any Rabbinical authority. Cornelius did not follow the Rabbinical rules and regulations and still Elohim poured out the Spirit on him. That is something to consider and of course the Rabbis always have some great sounding explanations for these things.

Then, in the so-called Jerusalem Council (that was more of an institution than an event), Shaul and Barnabas recounted how many other miracles Yahweh had performed among the gentiles even though the gentiles were not submitted to any Rabbinical authority. They were not following Rabbinical customs, traditions or procedures either. Chew on that for a little while, right?

Ma'asei (Acts) 15:12

12 "Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders Elohim had worked through them among the Gentiles."

After everyone had become silent and thinking about these things, Ya'akov HaNasi (the leader of the council) said this was just the fulfillment of Amos chapter 9 and verse 11. This was the way that Yahweh had planned to bring the rest of mankind into Covenant with Him. It is not just for Jews; it is about all of mankind. That is why the Lost Ten Tribes were scattered out into the world. It was to fulfill the prophecies given to Avraham and also to Israel.

Amos 9:11

11 "On that day I will raise up the Tabernacle of David, which has fallen down, And repair its

damages; I will raise up its ruins, And rebuild it as in the days of old;”

Let us take a look at Verse 15 and 17, it says:

Ma’asei (Acts) 15:15-17

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

16 ‘After this I will return [who is speaking?] and will rebuild the Tabernacle of David [the global Spiritual government], which has fallen down; I will rebuild its ruins, And I will set it up;

17 So that the rest of mankind may seek the Yahweh, Even all the Gentiles who are called by My name, Says the Yahweh who does all these things.”

There is a lot here and it would take us a long time to unpack this. It would take a long time to talk about the reasons why the Masoretic text reads differently than older texts. There is a lot here, but one thing that everyone needs to be aware of is what the Tabernacle of David is. That is because the Tabernacle of David is Yeshua's coming Kingdom. It is a job for us to do.

The Tabernacle of David is Yeshua's body and that is what we are supposed to be building together for Him each time we come together to assemble, for friendship, for worship, and for fellowship. Fellowship, that discussion should always be about how do we build our Master's Kingdom.

We have a special four-part miniseries on the Tabernacle of David in [Nazarene Scripture Studies, Volume Four](#). It is a very important study so please be sure to check that out and also our study on [Acts 15](#)

[Order](#) which talks about how we can build Yeshua's Kingdom together at the congregational level.

Once Ulices (Uli) takes the parasha over, he will be talking about these from a family-oriented parasha perspective seeing as the family is the basic building block of the synagogue. As long as we are already here, we should also point out that the synagogue of the first century was very different than the Messianic Rabbinic synagogues of today. We talk about the changes that took place in the synagogue structure and the style of service in our [Beit Knesset Leaders Guide](#).

Just to summarize, in the second temple period (in the first century and Yeshua's time), the synagogue was not organized so much like the Babylonian church or like Babylonian synagogues today. Rather, certain changes came into Judaism around the year 220 CE (almost two centuries after Yeshua's Ministry) and these were brought into place by a man Yehudah HaNasi (Judah the prince) who was the prince of the southern Kingdom's Beit Din Gadol. He brought in his codification of the Babylonian Talmud: revised, edited, censored, all those things. A lot of things changed in Judaism at that time, and while the Rabbinical Order had not been ubiquitous before that time, the Rabbinical Order came up after Yehudah HaNasi's publication of the Babylonian Talmud.

Among the many changes is the way that the synagogue environment is structured and the way that the synagogue environment is run. If you want to know how a synagogue should be properly done, if we are trying to recreate the kind of synagogue Yeshua liked to attend, then please be sure to read that study also.

If you have read [Revelation & the End Times](#), you should also know that we are the ones who are scheduled to rule and reign over the nations during the millennium. If not us, then our children. The Sabbatean Frankist sect thinks it is them, but they are going about things all the wrong way by aligning themselves the spirit of Babylon. As we show in the Revelation study, Babylon will fall at trumpet seven and along with it will fall the Sabbatean Frankist sect's Masonic Lodge Kingdom. Fall down, go boom, and a lot of people are going to be hurting, where there will be weeping and gnashing of teeth. We have tried to speak to them. We have tried to communicate these things and they just hate us for it.

The Sabbatean Frankist sect and everyone under their sway is effectively on a collision course with their Maker, so pray for them because they are going to need it. Not many of them are going to make it out of that alive, but that is a separate subject.

To bring it down, to bring it all together, here in Ma'asei 15, Yaakov HaNasi (Yaakov the prince/leader) is saying that this great falling away that is happening in Antioch is really the start of the re-establishment of the Tabernacle of David, just as Yahweh said. We know that the Tabernacle of David is the global Spiritual government by which we and our children will rule and reign over the nations during the millennium. It is all there in studies [Revelation & the End Times](#), [Torah Government](#), and also [Acts 15 Order](#).

Ma'asei (Acts) 15:16

16 "After this I will return And will rebuild the Tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up;"

The point in Acts chapter 15 where the Apostles were at, they knew there had to be a great falling away, but they also knew there had to be a process by which you could have a gentile conversion procedure (GIYUR process) that was properly run according to Yahweh's Spirit. Letting Yahweh's Spirit lead and then we support that. What a concept. Here in Acts chapter 15, the point was to establish house rules that would encourage those who already had Yeshua's Spirit. They were already zealous to help build Yeshua's Kingdom; to come as they were, but not to stay that way.

To come as they were and not to stay that way, first they had to agree to start with four key things (abominations) that will get any one of us cut off from the Nation of Israel. It was not necessary or even desirable to establish a bunch of man-made Rabbinic Talmudic rules for the GIYUR procedure (GIYUR process) anyway. We are setting an agenda rather than paying attention to what Yahweh says and does so just like the church, the Babylonian Rabbis make all sorts of rational reasonable sounding arguments as to why we do not really need to do things Yahweh's way. Why we can add rules and why we can take things away. It is not a good book. It is a good historical reference, but we do not consider it authoritative in any way.

Because of this, Yaakov HaNasi (Yaakov/James) ruled that they really should not harass those of the Ephraimites who were scattered out there among the Gentiles, if they were returning to the nation of Israel, because of Yeshua's Spirit. There was not any point in making them follow a bunch of Rabbinic Commandments, teachings, and traditions of men which did not help anybody in which apparently Yahweh did not respect (as in the example of Cornelius and in the example of Antioch). In fact, the Babylonian Rabbis and

their traditions and teachings of men are just getting in the way. They are just muddying the waters with their feet like many ministers in Ephraim do also.

When we think about it, what the Babylonian Rabbis are really doing is to replace Yahweh's Commandments with their own Commandments and Scripture; it is very, very clear that we are not to do that. Now we are looking at parallels.

When we look at Acts chapter 15, we see four (or effectively more) prerequisites for entering the synagogue environment and we see that these are effectively the same as in the Torah in "[Parasha Re'eh](#)". When we read Parasha Re'eh, we see it is the same rules, just in different words, and really this makes perfect sense because Moshe gave us the book of Devarim (Deuteronomy) to summarize and recap Yahweh's Commandments for our forefathers before they went into the land of Israel. Basically, Acts chapter 15 is the basic rules before we enter the synagogue environment. Can we see the parallels?

This is how we set ourselves apart from the world by obeying these rules, by obeying Yahweh's Torah. Just as there are house rules for entering the camp of Israel in the wilderness, so too are there house rules for entering the camp of Israel for Ephraim in the dispersion.

Let us come to verse 19. Here we have Yaakov HaNasi (James) saying "*Therefore I judge [or rule] that we should not trouble [or harass] those from Gentile [Ephraimites, meaning the Lost Ten Tribes] who are returning to Elohim [because of Yeshua's Spirit] by telling to follow Rabbinic traditions and teachings of men, telling them to submit to Rabbinic authority, bringing the GIYUR process upon them.* It is like, oy va

voy! What do we want that for? Do we need some more holes in our heads or something?”.

Ma'asei (Acts) 15:19

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

Verse 20. *“No, no, no, but rather, we do not want to do that, but rather that we write to them to abstain from the four abominations that the Torah says will get us cut off from the nation of Israel. There is no point in inviting someone in the door, just to turn around and have to kick them right back out”.*

Ma'asei (Acts) 15:20

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

Okay so first you need to abstain from the four abominations that will get you cut off from the nation.

Now we break it down. First, we need to abstain from things polluted by idols (idolatry) because idolatry is spiritual adultery. Second, next we need to abstain from sexual immorality (sexual adultery). Then we need to abstain from things strangled meaning strangled (in context, unclean meats). We also need to abstain from eating blood.

There is a lot here and there is a lot of discussion (a lot of ancient discussion) and we can talk about that in detail in some other place, but what we see is that these elements are things that are all necessary for starting and maintaining a family in the right way and also for starting and maintaining a synagogue (which is a

Spiritual family) in the right way. These are family matters: what you eat, what you drink, the things that you do, are we pure, are we clean, are we immoral (no we do not want to be immoral!).

Verse 21 he says, *“If they will show their sincerity and their zeal by abstaining from these four things that will get us stoned to death (or cut off) in the wilderness, then the returning gentile Ephraimites can come on in. They can learn to keep the whole of the Torah over time as we hear it because we would not be defiling the place in the meantime by unclean foods, unclean drinks, unclean spirits, and unclean practices”*.

Ma’asei (Acts) 15:21

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

Yaakov gives his reasons why and he says, “It is because Moshe HaNavi (Moses the prophet) has had throughout many generations those who preach his Torah of Moshe in every city being read aloud in the synagogues every Shabbat”.

What we take from this, is that if the new converts were serious and they would not be defiling the synagogue through idolatry (through forbidden images), being sexually unclean, having a wrong spirit, or by bringing unclean food and drinks into the synagogue, then they could learn to keep the rest of the Torah as they heard it. It is an ancient tradition, Judah knows.

There is a lot more we could say about this, but the point we are trying to make here is that in the Nazarene synagogues, they are supposed to be treated like sanctuaries. The women are supposed to be able to

raise the children in peace without the defilements of the world, without being bothered by the filth of the world, and also without being hampered and hassled by needless traditions and teachings of men which have nothing to do with the movements of the Spirit as recorded in the book of Acts. Messianic Rabbis, you should really check it out.

As we read Parasha Re'eh, we are going to see whole sections which tell us to be careful to worship Yahweh Elohim alone and no one and nothing else. Also, not to be double-minded or lukewarm about our worship. Not to desire the things of the world and then to think we still desire the things of Yahweh because the things of Yahweh are opposed to the things of the world.

Then we see whole sections telling us not to be sexually immoral. We also see requirements not to eat unclean meats (meaning meats that do not meet the requirements of Leviticus chapter 11). There are also requirements not to eat blood. There is a game that certain people play. We talk about the requirements of Acts chapter 15. There are four of them written there on the page, but really there are many, many more. Some of them (Ephraimites) just do not want to do.

For example (in context), there was leadership in the wilderness under Moshe, just as there was also leadership in the first century, and a lot of Ephraimites want to reject leadership. They like to rip Acts chapter 2, Acts chapter 4, and 5 right out of the Book because they think that if they ignore it, then they do not have to have any accountability, any discipline, or do any of the things that go along with supporting Yahweh's leadership.

Sometimes Ephraimites think they can be real smart, but if we are not submitting to Yahweh and His system, then

really, we are real stupid because rejecting Yahweh's system effectively means we are rejecting Yahweh. There is a requirement in Yahweh's Book to listen to Yahweh's chosen servant leaders. They have to be servant leaders and they do have to be speaking the truth in love.

If they are speaking the truth in love and the people choose not to submit to their example of self-sacrifice service and placing the Kingdom first, then how does that build Yeshua's Kingdom? How does it further our Love's great mission of bringing the earth into spiritual subjection to His Spirit if we do not submit to His Spirit? How can we seek first the Kingdom of Elohim if we do not do that? Parasha Re'eh shows us Yahweh's rules for belonging to His nation in the wilderness and equal weights and measures, Ma'asei 15, shows us Yeshua's rules for belonging to His body and His nation in the dispersion.

In either case, before we can take part in His system, first do we not need to submit to His Spirit and do everything that we hear His Spirit say (including all the written Commandments) because those are just things the Spirit said before right? Why do we even want to enter the synagogue environment in the first place if we do not want to do all the things that Yeshua says to do?

He who has ears let him hear. Hopefully Uli will be back next week talking about how we can build Yeshua's Kingdom at the family and the spiritual family (synagogue levels). Let us make our Elohim Happy by submitting to His Spirit so that we can help build His Kingdom His way.

Parasha Shoftim

Deuteronomy 16:18-21:9, Isaiah 51-52, Matthew 26-27

Shalom and welcome to this week's Parasha Shoftim 2022. I am your host Ulices Rodriguez, and in this week's parasha, we are going to see and learn how Yahweh wants us to govern ourselves and handle civil and criminal disputes. We will also see how this translates over to the family in the way that a judge or a priest leads the nation of Israel by handling legal matters with the intent of spiritual reform.

Here in the United States, there is this idea of the separation of religion and the government. However, in antiquity, this was not the case (especially in ancient Israel) and the way Yahweh sees it, is that our faith is what determines us as a nation, not our skin color or the form of government we currently have over us.

Our focus should be on the things of Heaven and accomplishing Yahweh's will. And if our prayer is not that Yahweh's will be done on Earth as it is in heaven, then we are extremely misguided.

The Torah and the Commandments which we are going to learn about today are first performing a spiritual government and then putting those spiritual lessons into practice which we can then turn around and make a physical nation. As we know, a nation is comprised of its families, so if the family structure is broken and if the family structure is not a spiritual family, then the nation is also going to be broken and the nation is also going to be in a spiritual famine. This is why it does not matter (currently) what Babylonian government reigns over us. We are Yahweh's people, and as Yahweh's people, we

should be seeking to build a spiritual government (spiritual Kingdom) as Yahweh commanded and as His son Yeshua also commanded so that when He returns, we will know how to organize and conduct ourselves according to His Torah so that we can then rule the nations with His Rod of Iron.

In Devarim chapter 16 verses 18-20, we see that we are supposed to appoint judges and officials according to our tribes in all our towns to help administer Justice on Yahweh's behalf. These judges and officials are not supposed to pervert justice. They are supposed to love justice and love Yahweh, so this brings up a valuable point. There is a difference between an anointed judge and an appointed judge. An anointed judge must always be Spirit-filled and Spirit-led.

Devarim (Deuteronomy) 16:18-20

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.

19 You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

20 You shall follow what is altogether just, that you may live and inherit the land which the Yahweh your Elohim is giving you.”

Examples of this would be Moshe or Joshua. They were anointed by the Spirit (by Yahweh) to lead and judge the people. This means that they were always supposed to remain in connection with Yahweh in the spirit whereas an appointed judge did not have to be this way, but they were supposed to always fear Elohim. This may not seem like a huge difference at first, but when we really

take the time to look at this with spiritual eyes, we can see why this difference is as important as it is. Obviously, someone who fears Elohim is still someone who is going to be Spirit-filled and Spirit-led but not to the same degree as an anointed judge. Reasons for this may be that an appointed judge likely has another job that keeps him busy from being able to work Ministry full-time as a priest would or even an anointed judge would. Therefore, he will fear Elohim but not always be Spirit-filled because he also handles issues that are not always Ministry related. As an anointed judge, his whole life revolves around the ministry so therefore he must not only fear Elohim and love justice, but he must always be seeking to be Spirit-filled and Spirit-led since his choices and judgments are all about the ministry and the leading of a nation or a group of people.

Ideally, we would want appointed judges to be Spirit-filled and Spirit-led at all times, but this is not a requirement for them. Much like a father and a husband would be considered the priest for his household, therefore he needs to be a man who fears Elohim and ideally should be Spirit-filled and Spirit-led at all times. However, it is not a requirement because he is only considered the priest for his family, whereas the priest for the nation has an entirely different role that requires a more set apart mindset and attitude which requires him to be Spirit-filled and Spirit-led at all times because he is always on duty. If you would like to know more details on this specific study of men and their specific roles in Hebrew culture and the Faith, please visit our website and find our study called [“Men: Priest, Providers Protectors”](#) in [*Nazarene Scripture Studies, Volume Three*](#).

Reasons why these men who were appointed as judges and officials were supposed to be lovers of justice and

men who fear Elohim, is because they serve as examples to the peoples of how to live their lives according to the Torah.

We see in Matthew chapter 22 starting in verse 37, Yeshua declared:

Mattityahu (Matthew) 22:37-40

37 “Yeshua said to him, “You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your mind.’

38 This is the first and great commandment.

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

40 On these two commandments hang all the Law and the Prophets.”

With this, we can see that to properly understand the Torah and to love justice, the judge or the priest must love Elohim more than anything and must love his neighbor as he loves himself by seeking to administer justice correctly. If you have been sinned against and the judge or priest does not even care to listen to your case or administer the correct form of justice, would you really feel loved? Would you really feel that you are in a community with standing and upright people? Perhaps you might even feel the need to take vengeance upon yourself. However, we all know what Yahweh says about that. He says that vengeance belongs to Him.

Let us take a look at this example (in Matthew) of hypocrisy from the judges and the priests during Yeshua's trial. In Matthew chapter 26 verses 59 and 60 we read:

Mattityahu (Matthew) 26:59-60

59 “Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death,

60 but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward”

This is exactly what Yahweh is speaking about in Devarim chapter 16; the appointed judges and officials are supposed to love Justice. In Yeshua's case (with the priest), these are men who should be Spirit-filled and Spirit-led, but because they are not and blaspheme (reject) the Set-apart Spirit, that is why they cannot see the Messiah standing before them. Instead, they preferred justice for their own selfish gain and the same went for the Elders of the Sanhedrin. Men who ideally should be Spirit-filled and Spirit-led, but they too rejected the set-apart Spirit in favor of their selfish gain. This is the sort of evil that blinds the eyes and twists the words of the righteous. This is the exact opposite of what Yahweh wants for His people. This is the exact sort of evil we must avoid at all costs.

Devarim (Deuteronomy) 16:20

20 “You shall follow what is altogether just, that you may live and inherit the land which Yahweh your Elohim is giving you.”

As we continue into Devarim chapter 17, we read about judgments for idol worship, guidelines for kings, and what is to happen if someone rejects the verdict of a judge or priest who represents Yahweh.

Devarim (Deuteronomy) 17:2-7

2 “If there is found among you, within any of your gates which Yahweh your Elohim gives you, a man

or a woman who has been wicked in the sight of the Yahweh your Elohim, in transgressing His covenant,

3 who has gone and served other elohim's and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded, 4 and it is told you, and you hear of it, then you shall inquire diligently. And if it is indeed true and certain that such an abomination has been committed in Israel,

5 then you shall bring out to your gates that man or woman who has committed that wicked thing, and shall stone to death that man or woman with stones.

6 Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.

7 The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil from among you.”

If we look at this with spiritual eyes first and foremost, Yahweh absolutely hates idolatry. It is considered spiritual adultery and so we have to understand how serious of an offense it is. It is one of the four abominations that we must abstain from in order to even be allowed in the synagogue to learn about Yahweh and His Torah (which was all determined and decided in Acts chapter 15).

Idolatry is no joke to Yahweh, and this is why He states that if something like this happens, the judge or the priest is supposed to inquire of it diligently. Really, the priest or judge is supposed to inquire of all eager matters diligently but especially idolatry. It is such a serious

offense that if someone is to be found guilty, they are to be put to death. So with our spiritual glasses on, we see and know that Yahweh's desire is that none of His people would perish but that all would have everlasting life if they would believe on His Son Yeshua.

Yochanan (John) 3:16-21

16 "For Elohim so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

17 For Elohim did not send His Son into the world to condemn the world, but that the world through Him might be saved.

18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of Elohim.

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

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

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

We see that Yahweh does not want anyone to perish. This is why a judge, or a priest is supposed to love justice because justice is more than executing a judgment. Justice is about seeking the redemption of somebody, seeking the redemption of a nation, seeking the redemption of a family member, a friend, a stranger or whatever the case may be. This is what he is supposed to inquire diligently on such matters of idolatry in the nation, and in our case, the body of Messiah.

Elders are to inquire diligently of these matters because we should be seeking to preserve life unto repentance, but if a brother or sister persists in their evil ways (because they desire darkness over the Light), then obviously we do not want that darkness (sin) to corrupt the nation or the rest of the body. So when we live in the land, the method of removing or purging the evil from our midst is through stoning. While we are currently in the dispersion, our method for purging this evil from our midst is to kick them out of the assemblies until they have a true and genuine repentance.

This is all exemplified in First Corinthians chapter 5. We see in chapter 5 that Shaliach Shaul is addressing the sin of a brother in the assembly and pronounces a judgment on the sinful brother and the sinful brother has not sought repentance and the assembly in Corinth has allowed him to remain in the assembly. They have even become boastful and proud of this brother's sin by allowing him to stay. By choosing to let them stay, they are effectively saying and condoning that his sin is okay, therefore they are both full and proud of his sin.

Qorintim Aleph (1 Corinthians) 5:3

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

We should be detesting the sin in our midst. We should be seeking to purge it out from among us, so Shaul warns them and tells them that this brother's sin is like the little leaven that leavens the whole lump. That is why, for the Feast of Passover (Pesach), we remove all leaven from our homes and borders as a symbolic representation of purging the sin from our hearts as well as from the nation (or the assemblies in this case). Shaul goes on to say that we need to throw a man like this out

of the assembly because we are supposed to be judging ourselves, holding ourselves accountable, and behaving as a Set- apart people to Yahweh.

A lot of this has to do with love because if we think about it, if we love our brother, do we really want to continue to let them live and walk in a sinful lifestyle? If they die with unrepented sin, then we all know where we go when that happens. Repentance unto life is what we want, so if we love our brother and if we love our sister, then we want to lead them to repentance. By doing so, by casting them out of the assembly, that is what we are effectively trying to do. We are trying to love them in a correcting way so whatever the world wants to do that is their business and Yahweh will judge the world, but we are to maintain purity amongst ourselves. Otherwise, how can we be the pure bride of Yeshua if we are not behaving in a pure manner.

The reason why Yahweh requires that stones to be thrown by the witnesses first and then the rest of the people, is so that everyone in Israel understands how serious Yahweh is about keeping His Commandments, testing the hearts of His people, and how it is also our responsibility to be our brother's keeper, so our hearts are tested in two ways as a witness. If we as a witness, witness the sin of a brother or sister, and if we love our brother or sister ourselves, then we genuinely want to see them repent because if we commit sin obviously, we do not want anybody to be super eager to just pick up a stone and chuck it at us. So therefore, we should not be jumping at the bit to pick up the stone and throw it.

Yet, our hearts are also tested to see if we love Yahweh more than our own family and friends in the same way that the Levites exemplified and showed that they loved Yahweh more than their own brothers in the sin of the

golden calf. If our brother or sister persist in their evil and they are found guilty, refuse to repent, and we are a witness to all of this, will we love Yahweh enough to do what He says to do? This is why we are supposed to do what the priesthood judge says to do because they are supposed to love justice and to judge with impartiality. But if we do not follow through with the verdict that the priest or judge issues, then we incur the death penalty on our own heads because at that point, the judge or the priest is the one who is issuing a righteous verdict because they are the ones who are supposed to be representing Yahweh.

Therefore, we are to behave righteously by executing that judgment (following through with that judgment). If we do not, then the evil must be purged from among us because our loyalty (at this point) is not with Yahweh and therefore is considered rebellion. Yahweh is a King; He does not tolerate insubordination and neither does Yeshua. When we look at the guidelines for kings, there are many things that we can focus on, but the verses I really wanted to focus on here were 18 through 20.

Devarim (Deuteronomy) 17:18-20

18“Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law 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 law 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.”

As I mentioned earlier, a nation is made up of families. If a judge, an elder, or a priest are all supposed to be the ideal representation of men of Elohim, so is a king. As men, if we have the eyes to see it, we are the priests and kings of our families. We are the stronger vessel, but with this strength comes a great deal of responsibility just as a king, a judge, and a priest would have.

Ephesim (Ephesians) 5:21-30

21 "submitting to one another in the fear of Elohim.

22 Wives, submit to your own husbands, as to the Yahweh.

23 For the husband is head of the wife, as also Messiah is head of the assembly [Congregation of the saints]; and He is the Savior of the body.

24 Therefore, just as the assembly is subject to Messiah, so let the wives be to their own husbands in everything.

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

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

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

29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Yahweh does the assembly.

30 For we are members of His body, of His flesh and of His bones."

With this, we seem to understand that the husband is supposed to love his wife and children and a king and

priests are supposed to love their people just as Yeshua, our King, and our high priest in the heavens, loves us. Just as husbands are supposed to love their wives as Yeshua loved us, for families to really come together in unity in Messiah, everyone must first submit to one another in Messiah meaning, we as husbands are not supposed to be proud and think of ourselves better than our wives and children (just as Yahweh cautions the king not to lift his heart above his brothers). The same goes for wives as well because wives are commanded to respect and submit to their husbands as they would with Yahweh.

A small disclaimer: if your husband is asking or demanding that you would sin, you are to obey Elohim over your husband in a quiet and respectful manner as it is outlined in 1'st Peter (or Kepha Aleph) chapter 3. For husbands, if your wife is asking and demanding that you would sin, then you are to obey Elohim over your wife and additionally, speak the truth in love to her and this is what it means to wash your wife with the word to present her as a set-apart bride or as a Proverbs 31 wife.

Kepha Aleph (1 Peter) 3:1-2

- 1 "Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,
- 2 when they observe your chaste conduct accompanied by fear."

The reason why I say men are the priests and kings of their families, is to try and help men out there view themselves in a different light rather than the way the world does. Today, the world tells men that they are unimportant, and that masculinity is toxic. This is a huge reason as to why divorce rates are so high and why the

rate of single mother households are high. The world has convinced men that they need to be feminine and that their leadership is no longer required, or for that matter really even wanted.

After hearing this for generations, many men have abandoned chivalry and their responsibilities as husbands and as fathers. Although statistically here in the United States, more divorces are initiated by the wife. I will speak directly to the sisters at another time but right now I want to speak to the men because the change starts with you.

When I tell men that they are the priests and kings of their families, it is to inspire men to walk in their Biblical role. Not to be self-serving, but to be honorable and dutiful as a king would be to his nation and his people or just as a priest is to Yahweh his Elohim because a righteous king and a righteous priest seeks to serve the people. A righteous man should be seeking to serve his wife, children, and his community.

Practically, what this looks like is no matter whether your family agrees with your decision to follow Yahweh and His Commandments, you are to lead your family by never wavering in your commitment to Him. This part is so important. By your example in leadership to always remind your wife, that if you (as the man) as the head of the household love Yahweh, then you will always put Him first. If you as a head of the household love Yahweh first and foremost, then all other relationships can fall into their proper place. And all other relationships like work with your co-workers, with your boss, with your children, with your parents, and with your siblings.

By learning to love Yahweh more than anything, you learn to love your wife as yourself so that even if you

guys are unequally yoked, you do not despise your wife. Instead, you look for opportunities to witness the love of Yeshua into her life and with this idea of honor and duty to your family, you will not tolerate these evil and demonic schemes that the world tries to push into your home through the TV, music, and so many other avenues. This is why our war is spiritual.

Men of Elohim are men of war. Again, this war is not a physical war, but it is a spiritual war, and we have to be willing as men of Elohim to go to war with the evil spirits that are ravaging our communities and our families.

Just as Yahweh expected our ancestors to govern their communities in righteousness, this same expectation exists for us today. The same way Yeshua fought and bled for us and the way He protected us; His body, His bride, we are expected to do the same for our wives and our families (our own body).

Let us follow His example. This is why Shaul said to “imitate me as I imitate the Messiah”.

Qorintim Aleph (1 Corinthians) 11:1

1 “Imitate me, just as I also imitate Messiah.”

Moshe is speaking about Yeshua in Deuteronomy chapter 18 when he says:

Devarim (Deuteronomy) 18:15, 18

15 “Yahweh your Elohim will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,”

18 “I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.”

Moshe even goes on to say that “*Yahweh will put His words inside this Prophet's mouth, and he will tell the people everything I command Him*”. It is statements like this by Yahweh that tells us that Moshe is speaking of Yeshua because Yahweh goes on to tell the people that He will personally deal with anyone who will not listen to the message this Prophet claims on His behalf.

Yeshua says in John (Yochanan) chapter 12 starting in verse 47 that:

Yochanan (John) 12:47-50

47 “And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

48 He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.

49 For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.

50 And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

Yeshua is all throughout the Scriptures, and it is clear between Deuteronomy chapter 18 and the passage in John we just read, that Yeshua is the Prophet that Moshe is speaking of.

The following verses in Devarim 18, we read how Yahweh tells the people how to know whether someone comes and speaks as a prophet of His or not. And if that prophet is not someone Yahweh sent, then that person is to die so for all of us in the body of Messiah, we must be especially careful with the words we speak

(especially when we attribute them to say thus saith Yahweh).

Devarim (Deuteronomy) 18:20

20 “But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other elohims, that prophet shall die.”

Many times we think we are listening in the Spirit when really, we are not. This takes practice and intentful listening for the Spirit. This is why judges and priests really need to hone their skills to listen and walk according to the Spirit. This is why men must learn to do the same in order to properly lead their families. Otherwise, if we try to make decisions according to our own wisdom and understanding, then we are bound to fail.

This is why it is so critical to pay attention in the Spirit. This is why the Spirit is such a still and quiet voice because it is not going to shout in your ears. She is not going to try and get your attention because Yahweh wants us and desires us to love Him earnestly enough that we would stop and slow down our way of thinking (slow down our mind) and, really and intentfully, listen for what He wants us to do. By doing so, we submit ourselves over to Him and the mentality that we end up developing is Yahweh's. It is not my will that is going to be done, I want Your will to be done. How is it that you want me to lead my family? What are the words you want me to speak? It is all about Yahweh and what He wants.

As we move on, let us take a look at Devarim chapter 20. Here we see that when Yahweh calls us to go to war, we are to remember that He is with us, and we are not

to be afraid. Yahweh even goes on to say that the priest is to come and speak to all the men of war. Why is that?

Devarim (Deuteronomy) 20:2

2 “So it shall be, when you are on the verge of battle, that the priest shall approach and speak to the people.”

It is because Yahweh is Spirit, and we are supposed to be led by the Spirit. We are to walk by faith and not by sight. The fact that we are Yahweh's people means (naturally speaking) most likely, we are going to be outnumbered but in the physical this does not really matter. If we put on the full armor of Elohim to protect us, then we have more than enough. We are to put on the full armor of Elohim and trust Yahweh as our deliverer. The priest (especially the High Priest) is the head of this spiritual army. This is why he is commanded to speak to the people and how blessed are we today to have Yeshua as our High Priest in the heavens and as our Commander-in-Chief?

As we read further on, we see that the next person to speak to the men of war are the officers of the army. They list off four people who are exempt from having to go to war. The first three exemptions are if a man has either married, built a house, or planted a vineyard/garden of some sort. These three exemptions are about building a life that is going to carry on the future of the nation. If a man builds a home, then he marries, and then plants a garden or a vineyard, he is obviously looking to build a life and pass on an inheritance for the survival of his children, grandchildren, and so forth.

This is how you keep the nation alive. This is how you keep the nation going by raising up the next generation.

This is why this type of man is exempt from war. The idea is that he could die in a war and, if he dies before having built a home for his wife and children to carry on his name or an inheritance to pass on, then his name could die out in Israel. He could be a righteous man and a righteous man that could go on to raise up another king or whatever the case may be. So if he starts these projects and they remain unfinished, then that is one more family in Israel that is going to suffer if he should not come back from war. It does not matter if the unrighteous men go to war, but do not return to raise families to keep the next generation going, to keep the nation alive, to keep the nation going.

When we take a look at the fourth type of exemption, I find it to be an interesting one. The exemption from war (in this case) is if someone is afraid or faint-hearted. They are told to go home and not to go to war. I think that this is interesting because basically this type of man cannot seem to overcome his fear of the unknown or the stress and worries of battle. When we think about it, life is one big battle or one big war.

As we read the parable of the sower, there are four different kinds of seed. Three of them are pertaining to different fears and struggles in life, yet the last seed that fell among good soil was someone who loves the word of Elohim. They hold on to it and through patience or perseverance, they produce good fruit.

Let us read what it says in Luqa (Luke) chapter 8 starting in verse 15:

Luqa (Luke) 8:15

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

That word perseverance tells us that the believer who has a heart of good soil is not free from a difficult life or free from a life of fear and worries. Rather, it tells us that the believer with the heart of good soil is like anyone else in life. They experience fear, stress, and worries, yet the difference is they hold on to the Word of Elohim firmly. They refuse to let anyone steal their peace. They keep their focus on Elohim no matter what and this is what it means to be a warrior.

These are the sort of men and women who Yahweh wants to go to war for Him, but especially the men. Otherwise, if we were like any of the other three types of soil or the man who is worried and afraid to go to war, that fear can and will spread to others that are a part of the faith, or to the other men of war. While fear is infectious so is courage and courage is not the absence of fear. It is overcoming the fear and responding to action despite the fear.

Yeshua never promised an easy life for any of us who come to profess our faith in Him. He gave us the Spirit (not of fear but of love and of sound mind) so please brothers and sisters, answer the call for your life. Yeshua died for us that we may be forgiven and have a path paved for us back to the Father. Let us not waste this opportunity we have to use our lives as a living sacrifice for Yahweh.

There will be many fearful and scary times ahead of us, but please let none of those things distract us from the One who is our source of strength. Through Yeshua, we could do anything if we are willing to respond in faith and love.

Parasha Ki Tetze

Deuteronomy 21:10-25:19, Isaiah 54, Luke 22-23

This week, we are going to learn how Yahweh defines loving our neighbor. I am sure that there are many of us out there who have read through the Torah portions and have wondered to ourselves, how do some of these Commandments equate to love? How does stoning a rebellious son equate to love? How does marrying a captive woman equate to love?

These are fair questions to ask because I know that it can be difficult to see and understand that everything written in Scripture revolves around how to love Yahweh more than anything and how to love our neighbor as we love ourselves. But is it because the world has romanticized what love is and so therefore, we do not actually know what Yahweh's definition of love is?

These are things we must examine with sincere thought and prayer because the way the world defines love is actually what would be considered infatuation which is something that is intense at first but short-lived. There are no deep roots to sustain this kind of love and there is nothing long-suffering about it and that at the moment it gets difficult to love the person back, that is when infatuation begins to fizzle up. It is no secret that we all have been harmed by others and we have all hurt others as well. This is why it is so important to understand how Yahweh defines love. How does He define what it means to love Him and to love others?

There are a lot of topics to cover in this week's Torah portion so let us begin by looking at the complexities of marrying a captive woman.

In Deuteronomy chapter 21 verses 10 through 14, we read about how Yahweh says to the children of Israel:

Devarim (Deuteronomy) 21:10-14

10 “When you go out to war against your enemies, and Yahweh your Elohim delivers them into your hand, and you take them captive,

11 and you see among the captives a beautiful woman, and desire her and would take her for your wife,

12 then you shall bring her home to your house, and she shall shave her head and trim her nails.

13 She shall put off the clothes of her captivity, remain in your house, and mourn her father and her mother a full month; after that you may go in to her and be her husband, and she shall be your wife.

14 And it shall be, if you have no delight in her, then you shall set her free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have humbled her.”

In the example given in Scripture, we see first that the children of Israel are going to war. To truly understand why Yahweh would allow a man to marry a captive woman, we have to go back a chapter and see what Yahweh says first about the terms in which the children of Israel are allowed to go to war on.

In Deuteronomy (Devarim) chapter 20 starting in verse 10, we read:

Devarim (Deuteronomy) 20:10-17

10 “When you go near a city to fight against it, then proclaim an offer of peace to it.

11 And it shall be that if they accept your offer of peace, and open to you, then all the people who

are found in it shall be placed under tribute to you, and serve you.

12 Now if the city will not make peace with you, but makes war against you, then you shall besiege it.

13 And when the Yahweh your Elohim delivers it into your hands, you shall strike every male in it with the edge of the sword.

14 But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and you shall eat the enemies' plunder which Yahweh your Elohim gives you.

15 Thus you shall do to all the cities which are very far from you, which are not of the cities of these nations.

16 "But of the cities of these peoples which Yahweh your Elohim gives you as an inheritance, you shall let nothing that breathes remain alive,

17 but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as Yahweh your Elohim has commanded you."

With this, we see that as children of Israel and as the body of Messiah, that we are supposed to be seeking peaceful solutions and unity to all our confrontations, but if terms of peace cannot be met, then as the body of Messiah, we are not to compromise in our faith for the sake of peace. We are to war with the strongholds that prevent us from having peace in our lives and our communities. As much as Yahweh is an Elohim of War, He is also an Elohim of peace. As our ancestors found themselves going to war, they were to offer terms of peace and, if the nations accepted Israel's terms of peace, then they would be forced to serve them.

With this alone they may seem unloving but let us think of the alternative which is given in the example of

marrying the captive woman. In the example of marrying the captive woman, her nation's people did not accept Israel's terms of peace. As a result, all the men of her nation were killed in battle against the men of Israel. Now, what is the loving thing to do in a situation like this?

When the Commandments were given, typically the understanding is that they were for worst case scenario fixes. Imagine for yourself this situation. A righteous man of Elohim is obeying Him by going out and conquering the nations for his Elohim and King Yahweh. I know this part is going to bother a lot of people, but Yahweh is an imperialist who seeks to subdue the entire world over to Him. This is why we are to go out into all nations and make disciples. Our mission for today is no different than what our ancestors had when they were told to conquer all of the land.

Now you have this righteous man of Elohim who has just come home from war with his plunder, and part of his plunder is this beautiful captive woman. This is where we have to have our spiritual glasses on to see how what I am about to say equates to love. This righteous man of Elohim sees this beautiful woman and takes pity on her because he has literally just killed all of her family. She has no brothers anymore, she has no father, and she likely has sisters, but remember these are ancient times and in ancient times women did not fare well on their own. They needed a man to provide and protect for them either in the form of a brother, a father, or a husband which she has neither of now.

Let us also keep in mind that the reason why Yahweh even allowed Israel to go to war was because these nations were pagan to begin with. They did not seek to follow after Yahweh. Instead, they made themselves friends of the world and by default, made themselves

enemies of Elohim. So this righteous man of Elohim sees this woman, takes pity on her, and seeks to marry her with the hope that she would come to see through him as her husband, the love that Yahweh has for her. Whether or not her family agreed to terms of peace and survived, if she comes to see the love of Yahweh and chooses to repent and worship Yahweh as the one true Elohim, then whether her family was alive or not, she would have to abandon her family, her culture, and her old faith in favor of following after Yahweh and His truth. This is something that Ruth did. This is the sort of example that Ruth has given us and is why she is mentioned in the lineage of Yeshua our Messiah and King.

This is effectively what we do today when we are buried in water immersion and are then raised to new life in Messiah. I am not advocating for men and women to walk out on their families. All that I am saying is when we were born again into new life, our perspective is different. We no longer look like we used to. We no longer live like we used to according to our flesh. We live and walk according to the Spirit.

This is the same basic idea with marrying the captive woman. The righteous man of Elohim is considered righteous because he is obeying Yahweh in faith. He went and helped Yahweh conquer a nation and takes pity on a captive woman that he finds to be beautiful. When he marries this woman, he is hoping that Yahweh's love shines through him, to this woman so that she may be saved. Otherwise, the alternative is what? That she rejects Yahweh as the one true Elohim and thus rejects salvation and thus lives a life and dies without knowing the truth?

I find this latter option to be more unloving than the first. Yahweh loves the world so much that even after Israel goes to war with its enemies, Yahweh still provides a way for the captives of war to repent and be reconciled back to Him. Remember, Israel first offered terms of peace and surrender and they were rejected. Yeshua does this with us also. He offers us a way out of our sin in a loving and peaceful way. If we reject that offer initially, we can go on to live a life full of sin and have to deal with His consequences. It just makes life miserable, and we end up causing unnecessary pain and discomfort for ourselves and for our families as well. If we die in this unrepentful state, we suffer the same fate that the captive woman's family did.

How many of us have had family members or friends that refused to humble themselves to repent, and they died in this unrepentful state? Our greatest desire was to just see them saved, and yet they refused and rejected Yahweh's terms of peace and surrender. Until we do that, we are enemies of Elohim because of our sinful nature. Before we surrender our lives to Yeshua, we are friends with the world and the world hates Yeshua. Until we decided to accept Yeshua as our savior, we were enemies of Elohim. When we accepted Yeshua as our Messiah, we became that captive woman whom the righteous man of Elohim married. This is also why we are called Yeshua's bride.

Some might be asking themselves "well, if this is the righteous man of Elohim and he finds no delight in the captive woman and decides to divorce her, how is that considered love?" If we think about it for a moment, why would a righteous man of Elohim find no delight in this woman? A righteous man of Elohim wants a Proverbs 31 bride and perhaps this captive woman wants nothing to do with Yahweh and His Torah. Maybe she continues

to blaspheme or reject this righteous man in his love. While she is considered a captive woman and a non-believer, she does not have the same rights as a Hebrew wife would, so the terms of divorce are a bit different.

Shaul speaks about this in First Corinthians chapter 7 verse 12:

Qorintim Aleph (1 Corinthians) 7:12

12 “But to the rest I, not Yahweh, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.”

Scripture does not explicitly say this, but perhaps the captive woman (or the wife here in this case) continued in her unbelief and as a loving and righteous husband and man of Elohim, he never stops seeking opportunities to share the love of Yahweh in her life and maybe she became annoyed by it and wanted to leave.

Let's see what Shaul goes on to say about this in 1 Corinthians chapter 7:

Qorintim Aleph (I Corinthians) 7:15-16

15 “But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But Yahweh has called us to peace.

16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?”

This is the same basic principle with the man and the captive woman. We should also make a special note that Yahweh still desires His people to behave righteously, even when others reject Him.

We can notice in verse 14 of chapter 21 in Deuteronomy that Yahweh tells the men of Israel; *“If you find yourself in a situation like this, then you shall set her free and not make her a slave.”*

Devarim (Deuteronomy) 21:14

14 “And it shall be, if you have no delight in her, then you shall set her free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have humbled her.”

Which lines up perfectly with what Shaul says in his letter. Yahweh does not want the man to make this captive woman a slave because Yahweh still loves her, and He still desires that she would be saved and that she would repent and turn to Him.

As we move on to verse 15 through 17, we read about a man, his two wives, two sons, and the favoritism he shows to one of these wives and his sons. Again, Yahweh has Commandments in place to protect the woman and the child in cases like this because ideally monogamy is what we want. Most people desire to marry in ratios of one to one, but even if a man should find himself with more than one wife, he needs to behave with honor and integrity and not show any sort of favoritism.

Devarim (Deuteronomy) 21:15-17

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

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

preference to the son of the unloved, the true firstborn.

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

This was a problem that our forefather Yaakov (Jacob) had when he clearly favored Rachel over any of his other wives and then displayed that same sort of favoritism with his son (our patriarch) Joseph. This created nothing but problems for the family and all of which can be avoided if the men step up and do their job in leading the family in Yahweh's righteousness. The basics of verse 15 through 17 are: fathers do not show favoritism among your children.

I have children of my own, but I never treat any of them differently. They all received the reward they worked for. In the example (in Scripture), the firstborn receives the blessing of the firstborn even if he is not the favorite son. So even when fathers fail to live up to righteous standards, Yahweh is there to remind the nation not to become this way.

While we were on the subject of children, in verse 18-21, we read about a stubborn and rebellious son that is stoned to death. I know it may seem barbaric that a parent would willingly offer up their child to be stoned to death. However, we have to examine what Scripture says from multiple angles. Let us read what it says.

Devarim (Deuteronomy) 21:18-21

18 “If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them,

19 then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city.

20 And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.'

21 Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear."

As we examine this line by line, we see in verse 18 that this son is stubborn and rebellious, does not obey the voice of his parents, and they have tried to discipline him. The way it is worded indicates that the son is old enough to understand and take direction, but yet, refuses to take direction and accept discipline. He knows better because we are not talking about a little child. Most likely, the son is around 18 to 20 years old. He is a grown man and knows right from wrong. Now this son is in violation of the fifth Commandment which my school of thought on this is, that the Ten Commandments are a summary of the entire Torah. The first four Commandments are a summary of how to love Yahweh and the last six Commandments are a summary of how to love your neighbor.

As we move on to verses 19 through 21, these parents have had enough and now they take their son to the Elders of the city with hope in mind that the older men can try and talk some sense into him. Again, as we spoke about last week in Parasha Shoftim, the appointed judges and elders are to be seeking the restoration and repentance of the people in their community.

Devarim (Deuteronomy) 21:19-21

19 “Then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city.

20 And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’

21 Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.”

Even after the elders were not able to talk some sense into him, they had no choice but to purge the evil from their community. It may not seem like it at first, but this is the most loving thing they could have done since this rebellious son continued to walk in defiance and in his sinful lifestyle. It is the most loving thing they can do for the community, and I am sure the parents in this example were brokenhearted. For myself, if I was in this situation, I would feel as if I failed my son. I understand that a physical death does not mean anything when we know Yeshua as our Savior and in this case the rebellious son has rejected that. He has rejected Yahweh as his Redeemer and that is what would have hurt me the most as a father.

I love my children dearly and if they were to die for whatever reason that would hurt. But what would hurt most is if they died and they never chose to repent and claim Yahweh's free gift of salvation because death is nothing. Death has lost its sting. When someone you care about and love dies without accepting Yeshua as their savior, that is what hurts the most.

If we love our communities and we do not want others to experience the same sort of pain these parents in Scripture have had to experience, then the loving thing

to do is to put to death the rebellious son. If the rebellious son was allowed to live and continue on in his sinful lifestyle, who knows how many other sons and daughters he may have corrupted. Then eventually you end up with an entirely corrupted community which then spreads to the nearby communities and then eventually the entire nation.

This is exactly how Satan destroys families, then the community, and then the nation. As much as we love our children, if we do not want to see them die without first accepting Yeshua, then we have to be very careful and mindful about the enemy's tactics. First and always, Yahweh needs to be number one. The rebellious son in Scripture was given multiple opportunities to repent and he chose not to. It is a sad thing to read about, but it is still a reality for many of us today.

In the dispersion, we do not stone anybody as I spoke about last week, but we cast them out of the assemblies with the hope and prayer in mind that they will repent to then be able to rejoin the community. Sin is no joke. If you give Satan and his demons an inch, they will take a mile, so we must always be on our guard to defend ourselves from the arrows of the enemy.

As we move on to chapter 22, we read about various Commandments about loving your neighbor.

Devarim (Deuteronomy) 22:1-2

1 "You shall not see your brother's ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother.

2 And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him."

For example, if you see your neighbor's animal wandering off, do the loving thing and return it to him. If you do not know who the animal belongs to, then hold on to it. Keep the animal safe and well fed until its owner comes looking for him. It is all really simple stuff, but what I wanted to focus on was the Commandments regarding sexual immorality in verses 13 through 30. Let us take a look.

Devarim (Deuteronomy) 22:13-14

13 "If any man takes a wife, and goes in to her, and detests her,

14 and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she was not a virgin.'"

Here we have a man who marries a woman (a virgin to be specific), and yet after the marriage ceremony and the consummation of the marriage, the husband tries to accuse his wife of shameful conduct. What he is basically stating is that his wife was not a virgin when they married. This is a big deal for a few reasons. One reason is that this is a serious accusation against his wife and his wife's father.

Hebrew culture is different than the culture here in the West. In our modern culture, we do not really think of it this way, but the father is the head of the household, and this idea of dating and marriage is not how it was back then. Back then, a father took great pride and responsibility in making sure to raise up children who loved Yahweh and behaved honorably in the community.

If you are a righteous father and giving your daughter's hand in marriage, you are expecting her husband to

behave honorably and treat your daughter with respect and love as Yeshua would. Here in this example (in Scripture), this husband is not doing that, and this comes as a great offense to a father for several reasons.

As a righteous father who fears Elohim, he would have raised his daughter to love Yahweh and fear Him so naturally speaking, she would have kept herself pure until marriage. Also as a father, you placed your trust in this man who is now your daughter's husband, and yet he has behaved dishonorably by accusing your daughter of immoral conduct.

We know it is dishonorable behavior because in verse 15, the father and mother bring out the evidence of their daughter's virginity, which are the consummation bed sheets, and prove to the Elders that their daughter was indeed a virgin. When we look at this from a different angle, we see that this man's motives for marrying this woman and sleeping with her was all out of lust and he had no desire to love her as his wife and behave honorably towards her.

This poses a huge problem because this type of behavior in the man leads to bigger and greater sin, as we will read about in the following verses. Before we get there, let us see what Scripture says to do in the case of this man. In verses 18 through 19 we read:

Devarim (Deuteronomy) 22:18-19

18 "Then the elders of that city shall take that man and punish him;

19 and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days."

If it happens that a man marries a woman and she was found to have lied about her virginity, that woman is to be stoned to death because she played the harlot in her father's house and has brought shame upon her father's house, we are to purge the evil from the land.

One thing I would like to clarify is that Scripture does not support marrying a rapist, despite what you may have been told or heard or even seen in movies and on TV. Let us take a look at verses 28 and 29.

Devarim (Deuteronomy) 22:28-29

28 "If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,
29 then the man who lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days."

The Hebrew word for *seizes her* is Taphas and according to Strong's Exhaustive Concordance, taphas is a primitive root word that means to manipulate.

H8610 תָּפַח Taphas; A primitive root; to manipulate, that is seize; chiefly to capture, wield; specifically, to overlay; figuratively to use unwarrantably: - catch, handle, (lay, take) hold (on, over), stop, X surely, surprise, take.

While technically, *seizes her* would be a correct translation (given the context of the situation), it does not adequately explain and even gives the wrong impression about verses 28 and 29 in Scripture. The couple that is found to be sleeping together in verses 28 and 29 are both willing participants.

Actually, a good way to look at it would be that the man manipulates the woman or even seduces the woman to sleep with him. The way it is written shows that this was done in secret and that somebody found out about what they did in secret.

To make sure everyone is behaving honorably and walking righteously before Elohim, both of the willing participants are to get married and are not allowed to divorce, because they have behaved shamefully instead of honorably. Now they must set a good example in all of Israel.

As we move on to chapter 23 (towards the end of the chapter), we read about various Commandments to deal with the interactions of our neighbors. One example is that the children of Israel are not to return an escaped slave back to its master. Let us read what it says.

Devarim (Deuteronomy) 23:15-16

15 “You shall not give back to his master the slave who has escaped from his master to you.

16 He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not oppress him.”

Slavery in Israel is not like what we are used to seeing depicted in movies or what is taught in the history books. Slavery in Israel was more like servanthood or what the military is like today. In today’s military, you sign the dotted line and give your life away in complete service to your country. In return, your country provides you with food, clothing, a place to sleep, medical, and so much more. So masters were to treat their slaves with respect and honor.

This is why Shaul and many other Apostles in their writings, describe themselves as servants or slaves of Messiah Yeshua because this is really what we are. When we turn our back on the world and submit our lives over to Yeshua, our Savior, we are bought with a price (His blood), thus we enter into the servant or slave-like relationship with Yeshua.

Yeshua provides us with so much more than just food and clothing, He provides us with eternal life. This is why man does not live by bread and bread alone, but by every word that proceeds from the mouth of Elohim.

The idea is that, if a slave is running away from his master, then the master is not doing his part to look after his slave. This is why Israel was commanded not to return a slave that had escaped. The loving thing to do is to provide him with a stable and loving environment to live in. This is what Yeshua does for us when we run away from the slave master of this world to Yeshua, our new slave master, who loves us, provides for us, and does not oppress us.

We also see that the children of Israel were not to charge their brothers interest on food or money, but with a foreigner they were allowed. How does this apply to us today? Spiritually speaking, those of us who belong to the body of Messiah are all brothers and sisters in the faith. Those outside of the faith would be considered our fellow man but not our brother or sister in a spiritual sense.

This lines up well with what Yeshua said in Mark chapter 3. Let us read what it says.

Marqaus (Mark) 3:31-35

31 "Then His brothers and His mother came, and standing outside they sent to Him, calling Him.

32 And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers are outside seeking You."

33 But He answered them, saying, "Who is My mother, or My brothers?"

34 And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers!

35 For whoever does the will of Elohim is My brother and My sister and mother."

In one sense, while we do have a physical family, Yahweh's family is greater than the physical and this is why there is no distinction between the Jew and the Gentile in Messiah Yeshua. If we do not know, it was always supposed to be this way because as we know, Ruth was a Moabite, and she was grafted into Israel and the tribe of Judah for her faith. We also read about Uriah the Hittite who is obviously not a native born, but because of his faith, he was grafted in. So again, like we spoke about last week, our faith is what determines us as a nation. The greater spiritual lesson here is, let us not focus on our blood as our family. Rather, our family are those of the body of Messiah and we should treat everyone with love and respect. We must also remember that there is a distinguishable difference between those that are a part of the world and those that are a part of the body of Messiah.

As we move on to chapter 24, we read about the Commandments regarding divorce. If you would like an in-depth study regarding divorce and Yahweh's heart in marriage, please visit our website and find our studies in [*Covenant Relationships*](#). Divorce is a subject that many

men and women have had to deal with. Divorce is something that has torn apart a lot of families and divorce all stems from a lack of love either on one person or both the husband and the wife. I want to start off by saying that Yahweh never instituted marriage with the idea that divorce was an option.

However, as Yeshua says in Matthew Chapter 19 verse 8, Moshe permitted husbands to divorce their wives because of the hardness of their hearts but from the beginning it was not so.

Mattityahu (Matthew) 19:8

8 “He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.”

Let us read what it says in Deuteronomy chapter 24 verses 1 through 4.

Devarim (Deuteronomy) 24:1-4

1 “When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,

2 when she has departed from his house, and goes and becomes another man’s wife,

3 if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,

4 then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before Yahweh, and you shall not bring sin on the land which

Yahweh your Elohim is giving you as an inheritance.”

In this example, it is assumed that this man that is issuing a certificate of divorce is a righteous man because according to the Torah, if his wife has committed some sort of sexual sin against him, he can legally have her stoned to death. Yet, this is not what is happening and so he can legally divorce his wife as well. It shows that this man does not want his wife dead, rather he takes every opportunity to love his wife and try to persuade her to repent of her sin against him and against Yahweh. Yet she remains unrepentful and so therefore he issues her a certificate of divorce.

In this time frame, it was not as easy for a woman to go and financially provide for herself as it is today. The idea is, when the husband issues a certificate of divorce to his wife, he is effectively cutting off all financial and physical provisions for her with the hope in mind that she will repent so that he can welcome his wife back into his house; maintaining order in his own house because, remember, he is the priest and king of his own house. It is his responsibility to ensure that there is righteous living being conducted under his roof. Yet this wife of his is choosing not to repent because even after she has been issued the certificate of divorce, she goes on to marry another man.

Clearly, she has rejected her husband's authority and love over her and thus has also rejected Yahweh because whatever Elohim has joined together, no man has to separate. Yahweh is merciful, and although she may have rejected her husband and is not repented of her sin, it does not mean she will go on forever in this state.

Yahweh is still merciful enough to provide her with another opportunity for repentance with another husband even though it is not ideal. If she did not repent with her first husband but goes on to repent with her second husband, she is still forgiven. She is not to return to her previous husband because that would be considered an abomination. Why would Yahweh split up another marriage and possibly another family? This woman is just better off staying with her second husband. However, this commandment about a woman not returning to her previous husband if she is divorced again also protects the righteous men.

In the example given in Scripture, the second husband divorces this woman indicating that she has still not yet repented and has committed the same sort of sin against him or that he died and now she is suddenly left without her husband to provide for her. So she gets this bright idea in her head that she will return to her first husband, hoping he will take pity on her, because she is now really in the bind and needs the help. However, she is still not coming from a place of humility and repentance so Yahweh commands that a woman like this is not to return to her previous husband as a means to protect the husband as well.

Yahweh is merciful enough to allow a woman to be divorced for adultery or some sort of sexual sin against her husband with the hope that she repents and will be saved. Yahweh is also wise and discerning enough to warn the righteous men not to receive a woman back like this (that is unrepentful) into their home to cause more chaos and disorder. The only legal reason for divorce is active and unrepented sexual immorality.

Men, if you find that your wife has committed adultery against you, and you confront her as she offers true and

genuine repentance, then you are obligated to forgive her and make the marriage work. The same goes for wives because we are supposed to forgive those that sin against us, just as Yahweh forgives us, as we sin against Him. If we want forgiveness, then we have to be willing to give it.

Plus, the whole point of marriage is to help us with this process of sanctification. To teach us how to love selflessly and to make us more like Yeshua. We often praise Yahweh for how merciful, loving, and full of grace He is, yet we are not willing to be the same with our spouses and our neighbors. It is no wonder that our families are broken. Too many men and women are too busy trying to be like the way the world is telling them to be instead of focusing on Yeshua.

With all that we have covered through this parasha, we see and understand that the goal that Yahweh has in mind for all of us is to love one another and behave honorably towards one another. For those of us in the body of Messiah, we need to come together as one united body under Yeshua. We need to stop all this bickering and division.

For us to truly become a united body and eventually a physical nation, the men need to step up and take care of the community and hold other men accountable. Fathers then hold their families accountable. Then we can live together in peace and truly have that brotherly love for one another.

Having brotherly love for one another is not some sort of infatuation, but this love suffers long and is kind; love does not envy; love does not parade itself, it is not puffed up; it does not behave rudely; it does not seek its own, it is not provoked, it thinks no evil; it does not rejoice in

iniquity, but rejoices in the truth; it bears all things, believes all things, hopes all things, endures all things. Love Never Fails.

Parasha Ki Tavo

Deuteronomy 26:1-29:8, Isaiah 60, Luke 22-23

This week we are going to learn about what it means to be a special and Set-Apart people unto Yahweh. When we are Yahweh's children, there are certain rules for us to follow if we want to continue on living in His house and eating His food. Therefore, naturally there are punishments (curses) if we disobey, and there are rewards (blessings) for when we do obey. We are going to take a look at how and why Yahweh disciplines His children the way He does. We are also going to see and understand why discipline is love and why discipline is also freedom. If you are a parent, you only want what is best for your children even if they do not want it for themselves. Imagine how much more Yahweh loves us because He is the highest form of righteousness. Sin cannot exist in His presence.

So to quote Yeshua:

Luqa (Luke) 11:13

13 "If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Set-Apart Spirit to those who ask Him!"

Whether we realize it or not, the Set-apart Spirit is a gift because She helps us understand who the Father is. The Spirit also corrects us in a loving and gentle way when we have gone astray. If we reject the guidance of the Spirit, then we are effectively rejecting the loving and nurturing side of Yahweh. At this point, all we are left with is the wrathful side of Him. This is where the curses or punishments come into effect, to cause us to repent,

so to lead and guide us back to Him into the right relationship.

As we begin this week's Torah portion in Devarim chapter 26, we read about tithes and first fruit offerings. And the sort of reminder the Yahweh issues to the children of Israel. When our ancestors were to enter the land, they were to offer up the first fruits of all the produce of the ground.

Devarim (Deuteronomy) 26:2

2 "That you shall take some of the first of all the produce of the ground, which you shall bring from your land that Yahweh your Elohim is giving you, and put it in a basket and go to the place where Yahweh your Elohim chooses to make His name abide."

The idea with this is that all that we are blessed with comes from Yahweh and we should be seeking to give Him our very best. When we stop to think about it, Yahweh gives us His very best. He sent His one and only Son to die for us in order to reconcile us back to Him so that out of a heart of love, we should be wanting to obey and glorify Him in all that we do.

As First Corinthians chapter 10 and verse 31 says:

Qorintim Aleph (1 Corinthians) 10:31

31 "Therefore, whether you eat or drink, or whatever you do, do all to the glory of Elohim."

We must ask ourselves and be honest with our answer. Are we doing all that we can to glorify Yahweh in all that we do, in our thoughts, in our words, and in our actions? The offering of the first fruits is so much deeper than just giving the first and very best of your produce or the first

and very best of your flock. It is the heart behind the offering that truly matters.

Let us look at an example used in Scripture in Mark chapter 12 verses 41 through 44.

Marqaus (Mark) 12:41-44

41 “Now Yeshua sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

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

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

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

With this example, we see that it is not about the amount or even arguably the quality of what she gave, because the poor woman gave two mites, which would have been two small copper coins worth hardly any money.

Let us take a look at what Strong's Concordance says about the Greek word used for mites. The word is *leptos* which means a small fine thin and light piece of money probably the smallest piece of money.

G3016 Leptos: peeled, fine, thin, small, light

Original Word: λεπτόν, οὔ, τό

Part of Speech: Noun, Neuter

Transliteration: leptos

Phonetic Spelling: (lep-ton')

Definition: peeled, fine, thin, small, light

Usage: a small piece of money

With this information, we can see that what the woman gave was not anything impressive because when Scripture says that two mites make up a quadrans, a quadrans is known as the official Roman coin and the smallest Roman coin at that. Two mites only made up a fourth of the smallest Roman coin. For some modern perspective, take whatever country you live in and take the smallest piece of money you have in your monetary system and give only a fourth of that. That is what this woman gave to Yeshua and His ministry. He says she gave more than all others who had given to the treasury because she gave all that she had from her livelihood. How is that for perspective?

This is what it means to give your very best to Yahweh. It does not matter what profession you find yourself in. Whether you work in construction or you are the head of some big company, we are the same in Yahweh's eyes. No one is greater than anyone else. So I ask, are we doing all that we can to work and give our very best to Yahweh no matter what we find ourselves doing in this life?

We see that in verses 5 through 8 that the priest who is representing the nation of Israel is supposed to recount the history of our people and that our father Avraham was a Syrian who was going to perish, but Yahweh sent him down to Egypt few in number; and it was there when he became a mighty nation through Jacob (Israel), and it was there that our numbers grew. That is where our people were enslaved to Pharaoh, but Yahweh saved us and sprung our people out of Egypt.

Devarim (Deuteronomy) 26:5-8

5 "And you shall answer and say before Yahweh your Elohim: 'My father was a Syrian, about to perish, and he went down to Egypt and dwelt there,

few in number; and there he became a nation, great, mighty, and populous.

6 But the Egyptians mistreated us, afflicted us, and laid hard bondage on us.

7 Then we cried out to Yahweh Elohim of our fathers, and the Yahweh heard our voice and looked on our affliction and our labor and our oppression.

8 So Yahweh brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders.”

Because of this love and commitment from Yahweh, we were supposed to be thankful for all that we had. The purpose of recounting this history is to help us remain humble because it is easy to ignore Yahweh when we have all our needs met. When we are comfortable and have all that we want, we can begin to think to ourselves that we have obtained everything we have due to our own hard work and sacrifice. While that may be true in part, who is the one who has blessed us with the abilities to do so? We must not allow ourselves to become arrogant but to always remain humble and to always be thankful for all the good that Yahweh blesses us with.

As we move on, we see that Yahweh commands us to set aside our tithes for the Levite, the stranger, the fatherless, and the widow. If you would like to know more details about the three tithes in the seven-year cycle of tithing, please visit our website and find several of our studies about tithing in [*Nazarene Israel Scriptures Studies, Volume Three*](#) and our book titled [*Discipleship the Kingdom and You*](#) which is also available on the website.

The reason why Yahweh has us set aside the third tithe for the poor is that we are to be our brother's keeper. In

antiquity, the father and husband took care of the family. In the case of someone's family who is fatherless and a wife who is a widow, they are naturally going to come on hard times because they do not have that primary financial provider anymore. We are to take compassion on our brothers and sisters who find themselves in situations like these and we are also to tithe and support the Levite because he has no inheritance in the land. His inheritance is Yahweh's and Yahweh demands that we give a tenth of all that we have to him as an offering. Naturally, since Yahweh is Spirit, the tenth of all that we give to Him goes also to support the Levite.

The purpose of us supporting the Levite is so that he can focus on Acts chapter 6 and verse 4 which says, "*But we will give ourselves continually to prayer and to the ministry of the Word*".

In context, this is about the Apostles who do not think it was wise to neglect the word of Elohim to serve tables or to engage in any sort of commercial or charity work even if the work is centered around the ministry. This was also how the Levitical priesthood was to be and so therefore the Levite was to dedicate himself to the ministry of the Word, to study, pray, and focus on the temple or Tabernacle duties at the time. If he did not have the support of the people through their tithes, then he would be forced to support himself through commercial business and that would take away his time to study and pray about the ministry of the Word.

This same principle carries on for us today in the Melchizedekian priesthood. As an Ordered Nation, to keep business and commerce flowing, and even a military ready for any fight, you are going to need a nation of individuals who are subject matter experts in their respective field. Therefore, the majority of the

people are not always going to have an abundance of time to study Yahweh's word. That is why this is the responsibility of the Levites and the Elders of the communities. They are responsible for studying and understanding Yahweh's word and administering it to the people. The people are responsible for respecting and obeying the authority that the Levites and the Elders have. It is the same basic principle for us today in the Order of Melchizedek.

As we move on to chapters 27 and 28 of Devarim, we come to the list of blessings and curses that Yahweh says we will have depending on our obedience. Let us take a look at how Yahweh blesses His faithful children and what He considers faith.

In chapter 28 and verse 1 Yahweh states:

Devarim (Deuteronomy) 28:1

1 “Now it shall come to pass, if you diligently obey the voice of Yahweh your Elohim, to observe carefully all His commandments which I command you today, that Yahweh your Elohim will set you high above all nations of the earth.”

There are two things I really want to focus on in this verse. Yahweh reminds the people that if we would diligently obey the voice of Yahweh and carefully observe His written commands, that He will bless us and exalt us high above the nations. It is important to obey Yahweh's written commands, but it is necessary to listen and obey Yahweh's voice as well.

The written commands are a list of instructions for us to help us through our life to govern ourselves and distinguish right from wrong just as they are instructions or blueprints for building a house. If you have no

experience in construction following the blueprints will help, but there are going to be issues with building the house perfectly. It requires someone with the right experience to guide and teach you how to read and build a blueprint according to the correct understanding of the blueprint. That is what it means to obey Yahweh's voice. He knows all and sees all.

As Scripture states in First Corinthians chapter 1 and verse 25:

Qorintim Aleph (1 Corinthians) 1:25

25 "Because the foolishness of Elohim is wiser than men, and the weakness of Elohim is stronger than men."

So without being careful and diligent to listen and obey Yahweh's voice, we are bound to trip up and make mistakes. Look at where we are now in the body of Messiah. We are so fragmented because as men, we read and study Yahweh's word, but we are not careful to diligently listen for and obey His voice. We end up drawing our own conclusions about what Scripture says according to our own understanding and developing doctrine that does not line up with Scripture.

Scripture warns us against this as well in Proverbs Chapter 3. Let us take a look.

Mishle (Proverbs) 3:1-8

1 "My son, do not forget my law, But let your heart keep my commands;

2 For length of days and long life And peace they will add to you.

3 Let not mercy and truth forsake you; Bind them around your neck, Write them on the tablet of your heart,

4 And so find favor and high esteem In the sight of Elohim and man.

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

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

7 Do not be wise in your own eyes; Fear Yahweh and depart from evil.

8 It will be health to your flesh, And strength to your bones.”

In verses 3 through 14 we read about all the blessings Yahweh is going to bestow upon His people. Notice that the blessings Yahweh is going to bestow upon His people are not that of extreme wealth and material blessings. We can be blessed with extreme wealth and material blessings, but those are really a byproduct of good stewardship so we must be careful not to fall prey to the prosperity doctrine. The prosperity doctrine is more than just the thought of material and financial blessings. It is also the idea that somehow, we will never suffer persecution if we diligently obey Yahweh's voice, keep His Commandments, and profess our faith on Yeshua. Yeshua himself said that we will be persecuted because of our faith in Him. Yahweh is not a liar. He is not the author of confusion. All His blessings will come to pass even if they do not always look like the way we would want them to.

For example, when Yahweh says in Devarim 28:3, *“Blessed we shall be in the city and in the country”*. It means wherever your hands find work to do, you shall be blessed if you work hard and diligently obey Yahweh's voice. It does not say you will be a millionaire or the CEO of your company, but you shall be blessed with enough work and success to provide for your family.

So we should be grateful, no matter what kind of job we have, because there are many who are not as blessed.

When Yahweh says, "*The fruit of our body shall be blessed*", this means that our children shall be spiritually healthy. They will love Yahweh. They will grow up to be honorable men and women of Elohim. Who would not want that for their children right?

Devarim (Deuteronomy) 28:4

4 "Blessed shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks."

When He says, "*The produce of the land and our livestock shall be blessed*", He is saying that we will have plenty of food to eat to sustain us for our families and others who come seeking food and shelter.

When we are "*blessed coming in and coming out*", it means that no matter what we find ourselves doing, Yahweh always provides. When He shuts one door, He opens another in its place so we should not fear whether we shall lose our job or if we do not get that raise at work or whatever the case might be, Yahweh always provides a way. Blessed are we whether we are walking into an opportunity He has set up for us and blessed are we when we are walking out that same door.

Devarim (Deuteronomy) 28:6

6 "Blessed shall you be when you come in, and blessed shall you be when you go out."

One way to think of a blessing is that it is the natural outcome to righteous obedience. Because Yahweh knows all things, He sees all things. His wisdom is great,

and He desires the absolute best for us; and wants to give it to us so if we obey, the natural outcome is a blessing. It is a reward for us responding in faith. It is a reward for us denying our flesh because truly, it is the flesh that wants to walk contrary to the Torah and Yahweh's voice but when we are led by the Spirit, then we are actively walking according to the Torah. We are actively listening and obeying His voice.

We see in verse 15 that the list of curses is much longer than the list of blessings. Why is that? I think it is because Yahweh is trying to warn us to flee from sin. For example, if we have a regular nine to five job with sufficient income to comfortably provide food on the table (for our families) and to keep the heat and lights on in the house; with a healthy and able-bodied family with enough time to spend time as a family and to worship Yahweh, we are extremely blessed. Yet, many may not think of themselves to be this blessed because we were too focused on the cares of the world. We focus on the things that we do not have instead of the things we do have.

This is where we get in trouble because our situation could always be worse. What if we do not have enough time or money to go on our dream spot vacation? How does a vacation really grow Yeshua's Kingdom anyway? What if we never had the opportunity to purchase our dream car? How does this really grow Yeshua's Kingdom? So when we really stop to think about it, the things of the world may cause us to stop seeking Yahweh with all of our heart, all of our soul, and all of our mind.

The things of the world known as the pride of life, lust of the eyes, and lust of the flesh may cause someone to fall prey to the evil desires of their heart and sin. I am not

saying it is evil to be wealthy. I am not saying it is evil to go on a vacation. I am not saying it is evil to have material possessions. What I am asking is, if we have all of that and Yeshua asked us personally to give it all up to follow Him, would you?

Like Scripture says:

Marqaus (Mark) 8:36

36 “For what will it profit a man if he gains the whole world, and loses his own soul?”

Yahweh warns us that if we do not obey His voice and carefully observe His written Commandments, then there will be curses that overtake us. Think of curses as the natural outcome of disobedience to righteousness. Curses are Yahweh's form of punishment to His children. It is His way of disciplining us. The curses that will overtake us will be the things that prevent us from living a relatively normal life. If we willingly disobey Yahweh's voice and do not carefully observe His written Commandments, then He will punish or discipline us to correct our behavior to cause us to repent and turn back to Him.

One way that Yahweh punishes us to cause us to repent and turn back to Him is through sickness and disease because typically only after we have exhausted all of our income to try and heal ourselves, we still do not end up healed. For most people in a last-ditch effort, return to Yahweh seeking the restoration of our health meaning that our first response is not to seek the healing and complete restoration that only Yahweh can provide, rather we first turn to man-made drugs to heal us. It is no wonder that we continue on in our illness because it was our disobedience and our rejection that caused our illness to begin with.

This is not to say that if we end up sick or ill that it was because we are walking in rebellion against Yahweh. We still live in a sinful and fallen world so naturally we will be sick from time to time, but you can safely assume that if you walk in rebellion to Yahweh, He will likely cause you to be ill with the intention of disciplining His child to cause us to repent and turn back to Him.

We can work as hard as we want, and Yahweh will not reward our efforts if we are walking in disobedience to Him. The labor of our hands will not prosper. We shall surely indeed work hard and have nothing to show for it if we walk contrary to Yahweh. These are just some of the curses He will send our way. The point of it all is that if we do not diligently listen for Yahweh's voice and carefully observe His written commands, then we will be subject to spiritual discipline. Yahweh will make our lives so incredibly miserable that it would cause us to reflect upon our situation to seek Him and to seek Him in repentance and to come back to Him to listen to His voice diligently and to carefully observe His written commands.

Yahweh loves us so much that He does not want to see us walk in rebellion and make a mess of our lives with one sin after the other. While He is the King of the universe, and He does not tolerate disobedience from a king in a father's standpoint. From His gentle and loving side, He desires that we would live a righteous life so that we can have the best possible chance at living a life full of love, honor, and commitment.

There are a few pieces of Scripture I want to go over really quickly. The first one is *"He who spares his rod hates his son, but he who loves him disciplines him promptly."* (Proverbs 13:24).

Second, *“For whom Yahweh loves He corrects, just as a father the son in whom he delights.”* (Proverbs 3:12)

Third, *“As many as I love, I rebuke and chasten. Therefore, be zealous and repent.”* (Revelation 3:19)

Forth, *“Blessed is the man whom You discipline O Yahweh and whom you teach out of your Torah.”* (Psalm 94:12)

Lastly, *“Foolishness is bound up in the heart of a child; The rod of correction will drive it far from him.”* (Proverbs 22:15)

There are many more Scriptures that speak on the wisdom of discipline and love, but with these five I think it is pretty clear that Yahweh disciplines those that He loves. Speaking from a human standpoint, and this is me speaking from experience as a father; if I did not love my children, then why would I care what they grow up thinking and believing? If I did not love my children, then why would I care what sort of manners and morals they learn? This is why I discipline them and lovingly correct them when they do wrong because when we love someone whether they are our spouse, children, friend, or whatever relationship we have with them.

When we righteously love people, we end up loving them as First Corinthians chapter 13 describes. Love requires work. It requires denying yourself and when my children misbehave, I could turn a blind eye and not care and be more interested in what I like and want to do, but then where is the love? I do not have to teach my children how to lie, to do bad things, or to misbehave. They naturally know how to do that (it is called sin). We were all born this way, and it is my job as a father to lovingly discipline and correct my children's behavior in

order to help them learn and understand what is right and wrong according to Scripture.

Qorintim Aleph (1 Corinthians) 13:4

4 "Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;"

I love my children so much that I take this very seriously. I want them to grow up and be disciplined adults so that they are prepared for the difficulties of life; and so that they learn to lean on Yahweh and not their own understanding. I want what is best for them. I want them to grow up and have blessed lives. I want them to have a personal relationship with Yeshua. Now imagine me as a sinful man who loves his wife and children so much that I am willing to make sacrifices to make sure my house is in order according to Scripture. Imagine how much more Yahweh loves us. When Yahweh gave His Torah, it was given to teach us to deny our own flesh and to discipline us so when parents tell their children to clean up their room it is because they are trying to teach their children organization and responsibility.

Yahweh does the same for us with His Torah. If we are His children and we rebel and say no to the house rules, naturally He is going to punish us or send curses on us to inflict pain on us to cause us to repent and listen to Him. Again as we spoke about last week, love is the driving force behind Yahweh's Commandments and His discipline. If we are wise enough to diligently listen to Yahweh's voice and obey His written commands, then there is no need for Him to punish us. Rather He can bless us because we are behaving as obedient children.

We are seeking to live a disciplined life according to His Torah and there is real freedom in that. Then, we are not slaves to our emotions, and we are not slaves to sin. We

can walk in the freedom that Yahweh can provide only but if we were deliberately walking in rebellion, then Yahweh has no choice but to correct us by sending curses upon us, to force us to look at our miserable situation and to repent and come into right relationship with Him. So I asked brothers and sisters, do we love Yahweh enough to lay down our lives and walk in humble obedience as our King and Messiah Yeshua did? It is something we should all pray about and earnestly ask for Yahweh to purge all evil from our hearts.

Parasha Nitzavim

Deuteronomy 29:9-30:20, Isaiah 61-63, Luke 24

In this week's parasha, we are going to learn about our identity and how it shapes the way we live our lives because if we identify as children of Elohim, then naturally speaking we are going to live life a certain way. The opposite side of that is, if we identify as gentiles, then we are going to live life a different way.

So exactly how does Yahweh want us to self-identify? What exactly is it that determines our identity? Is it the culture we grew up in? Is it the ethnic background we come from? Is it the faith that was handed down to us? Is it the country we live in? These are all valid questions to ask because only when we know who we are and where we come from, that is when we can determine our future. When we know who we are, then we can better understand how to raise our families and the sort of culture to instill in our children.

Finding out who we are and understanding it is a key element to our faith because Satan and his demons will do all that they can to try and confuse us. If we are not firmly rooted in the truth of who we are and who Yahweh and Yeshua actually are, then we will be misled and misguided. If you would like to know more about who the Scripture says you are please continue reading this study where we will scrutinize the word of Yahweh.

In our Torah portion this week starting in Devarim chapter 29 and verse 9, we see that Yahweh is reminding our ancestors to *“keep the words of this covenant and do them that they may prosper in all that they do”*.

Devarim (Deuteronomy) 29:9

9 “Therefore keep the words of this covenant, and do them, that you may prosper in all that you do.”

This reminder is also for us today because if we take a look at the words of Yeshua in John chapter 14 and verse 15 we will see that He says:

Yochanan (John) 14:15

15 “If you love Me, keep My commandments.”

This idea is further cemented in truth by reading the words of Yochanan (John) the Apostle:

Yochanan Aleph (1 John) 5:3

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

I know some people may argue that we are promoting a form of legalism. However, this idea is not supported by Scripture, and it must be avoided because Yahweh's commands and Yeshua's commands are the same. Yeshua did not come to preach anything different. Yahweh's commands are more than a list of dos and don'ts. They are there to shape the way we think which shapes our identity and culture.

Let us read further along in Devarim to really get a better idea about this. In Devarim (Deuteronomy) starting in verse 10 we see two things. First, the invitation to the covenant is for everyone. Not just the Jews or somebody who is genetically related to Abraham, but to everyone. To include the stranger and the one who draws water and cuts the wood.

Second, we see that the covenant and the oath was not just for our ancestors then, but for future generations as well (which is us today).

Devarim (Deuteronomy) 29:10-15

10 “All of you stand today before Yahweh your Elohim: your leaders and your tribes and your elders and your officers, all the men of Israel.

11 Your little ones and your wives also the stranger who is in your camp, from the one who cuts your wood to the one who draws your water.

12 That you may enter into covenant with Yahweh your Elohim, and into His oath, which Yahweh your Elohim makes with you today,

13 That He may establish you today as a people for Himself, and that He may be Elohim to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.

14 “I make this covenant and this oath, not with you alone,”

15 But with him who stands here with us today before the Yahweh our Elohim, as well as with him who is not here with us today.”

We see that keeping the commandments is not only part of the deal of being in right relationship with Yahweh, but it is something that everyone has to decide for themselves. We see that Yahweh makes the covenant with each and every one of us so “*choose this day whom you will serve as for me and my house we will serve Yahweh*”.

Yehoshua (Joshua) 24:15

15 “And if it seems evil to you to serve Yahweh, choose for yourselves this day whom you will serve, whether the elohim which your fathers served that were on the other side of the River, or

the elohim of the Amorites, in whose land you dwell. But as for me and my house, we will serve Yahweh.”

I am sure that the majority of my readers probably understands the need to keep the Torah and they most likely identify as an Israelite already. However, I want to speak directly to my Christian brothers and sisters for a moment and for everyone who might not yet view themselves as an Israelite or understand their true identity in history as an Israelite. Allow me to explain what I mean by this. We choose to acknowledge and serve Yahweh as the one true Elohim, we choose to accept Yeshua as our Messiah, we enter into covenant with Elohim, and we are effectively grafted into the body of Israel.

Ibri עִבְרִי Perhaps descendant of Eber, also another name for an Israelite
Part of Speech: Adjective and name of a people;
noun
Transliteration: Ibri
Phonetic Spelling: (ib-ree')
Definition: perhaps descendant of Eber, also another name for an Israelite
[Strong's Hebrew Concordance]

Eber עֵבֶר Region across or beyond, side
Part of Speech: Noun Masculine
Transliteration: eber
Phonetic Spelling: (ay'-ber)
Definition: Region across or beyond, side
[Strong's Hebrew Concordance]

Then we become known as Hebrews because when we take a look at the word Hebrew *Ibri* and study it, we see that the root word is eber which means a region across

or beyond, as in beyond from the opposite side. And the literal meaning to this and the name applies in a spiritual way that we may not have looked at before.

Abraham did live on the other side of the river as we can see in Joshua 24 verse 3.

Yehoshua (Joshua) 24:3

3 “Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac.”

The word used for “*the other side*” in this verse is *eber*. So, if our ancestors were called Hebrews (*Ibrim*) which is derived from the word *eber*, then in a spiritual sense, when we eber (cross over) into new life in Messiah Yeshua, then we too are called Hebrews (*Ibrim*). Before Yeshua and our Salvation, we were beyond. We were on the other side of life. We were on the other side of Salvation. We stood on the side of death.

Through Yeshua, Yahweh led us from beyond and we crossed over the river into new life with Yeshua. It does not matter what gentile background we come from, when we accept Yeshua as our Messiah and acknowledge and serve Yahweh as the one true Elohim, then we can forget all about our gentile past. We now have a new history. We now have a new future.

Prior to Abraham, there were no Israelites, Jews, or Hebrews. All of mankind were known as gentiles. So, we see that it is the covenant that we make with Yahweh (the covenant that He has already established for us) that makes us Hebrews. We simply need to accept the terms of the covenant and let Him lead us and guide us across.

I know the common misconception, or the common misunderstanding is that there is a faith for Jews and the faith for gentiles. However, this could not be any farther from the truth. Numbers 15:16 states (and this is Yahweh speaking):

Bemidbar (Numbers) 15:16

16 "One law and one custom shall be for you and for the stranger who dwells with you."

So whatever Gentile background we come from, when we come into covenant with Yahweh (through Yeshua), we become Jews. We become Hebrews. We are grafted in. There is only one faith for everyone and anyone who is in covenant with Yahweh. Whatever background we come from, we leave it behind and forget about it just as our ancestor Abraham left his father's house and crossed over the river into the land of Canaan and was known as the father of the Hebrews from then on.

We have the same spiritual transformation in Yeshua and because we do, we must take special care to listen diligently for Yahweh's voice, obey it, and be careful to observe His written commands. If we decide to serve Yahweh as the one true Elohim and accept Yeshua as our Messiah, then we are entering into a covenant with Him. We are accepting the terms of the bridal contract and ignorance of what the covenant actually is, is no excuse for breaking His commandments.

I urge all my brothers and sisters to not just take my word for it, but study it for yourselves. Show yourself approved and then live it out. Do not just be hearers of the word and not doers, for faith without works is dead. Our works are strong evidence for our faith because if Abraham was called righteous (because of his faith which was

demonstrated by his obedience to Yahweh), then it is no different for us today.

As we read on in Devarim chapter 30 verses 1 through 8.

Devarim (Deuteronomy) 30:1-8

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

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

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

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

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

6 And Yahweh your Elohim will circumcise your heart and the heart of your descendants, to love Yahweh your Elohim with all your heart and with all your soul, that you may live.

7 “Also Yahweh your Elohim will put all these curses on your enemies and on those who hate you, who persecuted you.

8 And you will again obey the voice of the Yahweh and do all His commandments which I command you today.”

We are currently in the middle of this prophecy that Yahweh foretold to our ancestors. Yahweh is moving mightily among His people, so I urge all our brothers and sisters to wake up to what Scripture is saying and where we are in the midst of it. Every day, Yahweh's people are being awoken to the truth of Scripture.

Right now, as the body of Messiah, we are scattered, and we need to unite. This applies for our Messianic brothers and sisters as well as for our Jewish brothers and sisters. Why do you think Yahweh's people are starving for the truth? The truth has been concealed from us for some time now and if you would like to know more details on that, please watch our video study titled [Christianity: The Lost 10 tribes of Israel](#).

Now there are several prophecies and events that need to take place before this specific prophecy is fulfilled, but rest assured that the Torah is not done away with. When our hearts are circumcised by Yeshua, we are given the desire and the power through the Set-Apart Spirit to obey all of Yahweh's commands. It is because of our faith that we obey, and it is our faith that pleases Yahweh. Because Yahweh is pleased with us, He will bring us back to the land that was promised to us.

As of right now, we are scattered among all the nations of the earth. Right now, there is the land of Israel, but it is not the Biblical land of Israel that we read about in Scripture because our Jewish brothers and sisters still do not accept Yeshua as the Messiah. Therefore, we have not fulfilled the prophecies in Scripture that speak about us returning to the land united and Yahweh pouring out His blessings on us. We must still patiently wait for Yahweh's perfect timing. When we read in verse 15:

Devarim (Deuteronomy) 30:15

15 “See, I have set before you today life and good, death and evil,”

Yeshua says the same thing in John Chapter 14 verse 6:

Yochanan (John) 14:6

6 “Yeshua said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”

When Yahweh was saying before our ancestors “*life and death good and evil*”, the life we choose is the eternal life in Yahweh through our Messiah Yeshua. The “good” that we choose is the good that comes from righteous obedience which is done by diligently listening for Yahweh's voice and obeying it; and being careful to observe all His written commandments. When Yeshua says, “*I am the life*”, He is the eternal life we obtain when we place our full trust in Yahweh to save us. When Yeshua says, “*I am the truth*”, the “truth” is that the covenant still applies for us today. We are in the mess that we are in because we did not stand rooted in the truth of our identity which led to our disobedience to Yahweh.

It is not our perfect obedience that saves us but our belief in Yahweh because if we believe and have faith in Elohim, then even when we slip up and make a mistake, we will repent and return to keeping the covenant. When Yeshua says, “*I am the way*”, what He is saying is that there is no other way to life. There is no other covenant besides the covenant that Yahweh already established for our ancestors and us. Yahweh is the same yesterday, today, and forever.

As we move on and take a look in our prophetic portion this week, there are a few things to look at. In Isaiah 61 we read about the coming Messiah Yeshua and how he was anointed by Yahweh's Spirit to proclaim liberty to the spiritual captives and to heal the brokenhearted. This is confirmed by Luke chapter 4 verses 16 through 19.

Luqa (Luke) 4:16-19

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

17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 "The Spirit of Yahweh is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed;

19 to proclaim the acceptable year of Yahweh."

When we study this in detail, we see that when Yeshua heals the brokenhearted, He helps us to overcome sin. How many of us are left with broken hearts because of sin and generational curses that we cannot seem to overcome? Oftentimes, the consequences of sin did not just affect the ones who committed the sin, but often the children, the family, and the community is affected by one person's sin. This can be difficult to bear. This will indeed cause broken hearts, broken families, and broken communities but, by the power of Yeshua working through us, we can overcome all things.

When Yeshua says He comes to preach good news to the poor, proclaim liberty to the captives, and set at

liberty the oppressed, He is letting all of us know that He is King, and we are His people. One day the struggles of this life will be no more. One day, we will not have to worry about shedding any more tears and those of us who are held captive by sin are now free in Messiah. Those of us who were held down from receiving the truth of Scripture because of man-made laws and traditions, are now free to worship Elohim in spirit and truth because of Messiah Yeshua.

We have found our true identity in Yeshua walking at liberty and liberty does not mean we can do whatever we please. It just means that we are no longer held captive by the evil of this world. We are now slaves to Messiah Yeshua and as ironic as it may sound, in this form of slavery, we are actually the freest we can ever be. It is through our spiritual discipline where we crucify our flesh and where we seek to imitate our Messiah's walk and that we learn what true freedom is.

We learn to find joy in our struggles because there is nothing fun about crucifying the flesh. The flesh wants what the flesh wants and oftentimes, when we choose to walk in humble obedience to Yahweh (because we are bodies of flesh) we are not always going to feel like obeying. This is difficult, but even when we do not feel like obeying, but we still do obey, we can see that we are free. We can see that we have been given liberty to walk in freedom in Messiah.

If we were still in the world and our citizenship was of the world, we would be slaves to sin and we would feel like sinning and we would have no problem going forth and sinning. Over time as we learned to discipline our walk of faith, the desire to sin becomes less and less. This is where we learn to find joy in our struggles because it is through our struggles that the real progression is made.

Just as steel is forged in fire, we too must have our faith forged in the fire.

I want to take a look at our Brit Chadasha portion this week in chapter 24 of Luke which revolves around Yeshua's resurrection. There are a few interesting things to note. The entire chapter is really about the unbelief and the confusion of the disciples even though Yeshua stood right in front of them and explained the Scriptures, they still had a veil over their eyes and could not recognize Him as if they were not sure who they were and who Yeshua was. Why is that?

I wonder if we are struggling with the same thing today because there are many of us who call ourselves Nazarenes, Christians, Messianic, and Hebrew roots and we seem to miss the truth that is right in front of us as if we have a veil over our eyes. As if we have names to go by but we do not truly understand our identity and therefore do not understand the Scriptures. So, I ask again, why is that?

Are we too focused on all the wrong things? Are we too focused on the things of the flesh and not the Spirit? Just as the disciples, we are scared and not convinced that Yeshua was in their midst until He displayed His hands and feet. We seem to be making the same mistake today. Look at the body of Messiah now and see how fragmented it is. Is this what Scripture calls for? Does scripture call for a bunch of independent ministries promoting their own kingdom?

Yeshua walked with His disciples for three years and in those three years, they saw miracles and had the greatest teacher of all time. Yet still they had a difficult time understanding the Scriptures and exactly how Yeshua would be given up to sinful men to be crucified

and then resurrected three days later. Today we have the helper, the Set-Apart Spirit, who leads and guides us to understand Scripture and to know who Yahweh is, yet we are like the disciples in this situation. We are too focused on the hands and feet of the world. We are too focused on what is going on in our own nation and its politics, and not what Yeshua has commanded us.

We failed to see and understand where we are in relation to prophecy and these end time events. We fail to understand what the Scriptures say because we do not truly understand who we are, and this will get us into a lot of trouble. So, I ask brothers and sisters, how is your relationship with Yahweh? Do you identify as a citizen of the nation you currently live in and you just so happen to believe on Yeshua, or do you consider yourself a Hebrew who believes on Yeshua and just so happens to live in another country outside of the land of Israel? Do you consider yourself a citizen of Yeshua's spiritual kingdom?

This distinction makes a difference in the way we live our lives because our identity shapes us and our culture in the same way the disciples were Jews living in the land of Israel. Still they had a difficult time discerning between where to put their focus and how Scripture applied to them, either on Yeshua's spiritual kingdom or the physical nation of Judea that was under Roman occupation.

This is my point exactly. All that should matter to us is to grow Yeshua's kingdom. Eventually it will become a physical kingdom and the piece of advice Yeshua gave us is:

Mattityahu (Matthew) 6:33

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

So, I ask, are we citizens of Yeshua's kingdom or are we citizens of the world?

Parasha Vayelech

Deuteronomy 31, Hosea 14, Micah 7, Joel 2

Have you ever wondered why Yahweh called Himself the husband of Israel and why Yeshua is called the husband of the Assembly? In this week's parasha, we are going to learn why the Torah is considered a marriage contract between Yahweh and His people and we are going to learn the difference between faith and belief because the two are not always the same and oftentimes different. We can believe something but not ever truly respond in faith. But when we have faith and respond in faith, then our belief is unquestionable.

In our Torah portion in Devarim chapter 31, we read a few different things. First, we see that Moshe will not be leading the people into the Promised Land. Instead, it will be Joshua and Yahweh encourages Joshua and the rest of the nation to be strong and courageous. I find it interesting that Yahweh tells our ancestors to be strong and courageous and in just a few verses later, He tells Moshe that he is about to die and that our ancestors will eventually reject the covenant made with Him which is when Yahweh tells Moshe to write down this song and teach it to the people.

I am sure when all this was happening and Moshe is speaking to the people and telling them everything that Yahweh has told him, the people probably began to argue and say, *"We would never turn our back on the covenant we made with Yahweh"*.

We know based on the Books of Joshua and Judges that the generation that entered into the Promised Land with Joshua were all faithful to follow Elohim diligently, but

their children were not. That is basically what the summary of the Book of Judges is all about. If we fast forward to our time frame in the here and now, what has really changed? How many of us are going to be a part of that faithful generation that goes on to inherit the millennial Promised Land and are going to do a good job of raising up the next generation to take our place?

In the same way that our ancestors were slaves in Egypt, we are slaves in this Babylonian culture and society. In the same way Yahweh freed our ancestors, we are also free when we come to faith in Messiah Yeshua.

Just as Yahweh used the wilderness as a sort of sanctification process for the children of Israel, He uses our walk in the wilderness of the nation as a sort of sanctification process among the body of Messiah. If our ancestors went on to eventually abandon the covenant, they made with Yahweh because of the influence from surrounding Babylonian type nations and people groups, how many of us will abandon our relationship with Yeshua in these End Times?

The influence from Babylon is only going to continue to grow stronger and the persecution and pressure to conform is going to get even worse. This is why Yeshua warns us to not let anyone steal our crown. We must be mindful and diligent to stay connected in the vine to Yeshua. Just as Yahweh reminds our ancestors to be strong and courageous, we too must remember this whenever we are going through trials and through tribulation. This is why Yahweh commanded that the Torah be read aloud every seven years for the Shemittah cycle; That every seven years, people would all be gathered together to listen to the Torah being read. They would be reminded of the Covenant (or the Torah, or the marriage vow) that they made with Yahweh.

Think of the Shemittah reading as a vow renewal. Just as a husband and wife may renew their vows every 20 or so years to remind themselves and their spouse of the lifelong commitment, they made to each other and how important it is to see those vows through, despite whatever trials they may have gone through together and whatever trials they have waiting for them ahead. Yahweh has set up this vow renewal with us every seven years so that we are reminded of who He is and the covenant that we made together. Because before we came to know who Yeshua was, we were not in covenant with Yahweh. We were slaves to the world in our sin. When we come into this covenant with Him, the covenant outlines the expectations for us as Yeshua's bride and the expectation is simple.

Let us look at Ephesians chapter 5 verses 22 through 24 and what they say.

Ephesim (Ephesians) 5:22-24

22 "Wives, submit to your own husbands, as to Yahweh.

23 For the husband is head of the wife, as also Mashiach is head of the assembly; and He is the Savior of the body.

24 Therefore, just as the assembly is subject to Mashiach, so let the wives be to their own husbands in everything."

So we see that our role is that of a wife. Whatever Yeshua wants us to do, we are to do exactly that. We are His helpmate. We were created and designed to serve Him in His plans for building the kingdom and not our own. Yeshua expects complete loyalty and hard-working dedication from His bride which is what the Proverbs 31 wife is all about. Let us read a few verses

and see if we measure up to Yahweh's standard as a bride for His Son.

Proverbs 31 verses 11 and 23:

Mishle (Proverbs) 31:11, 23

11 "The heart of her husband safely trusts her;
So he will have no lack of gain."

23 "Her husband is known in the gates,
When he sits among the elders of the land."

Yeshua trusts in us in all that we do. Do we seek to please Him in all aspects of our lives, or does He have to continuously worry about us and whether or not we will be faithful to Him? Do we cause problems and halt the advancement of His kingdom by calling ourselves believers and giving Him a bad name through our unrepented and sinful behavior?

Let us read Proverbs 31 verses 15 and 27.

Mishle (Proverbs) 31:15, 27

15 "She also rises while it is yet night,
And provides food for her household,
And a portion for her maidservants."

27 "She watches over the ways of her household,
And does not eat the bread of idleness."

This example clearly shows that a wife is a hard-working woman. She puts herself last and seeks to make sure that her household (which is her husband's household) is well taken care of. Are we following this example to do all that we can to build Yeshua's kingdom? Are we seeking to make sure that Yahweh's kingdom is a first priority to us? Are we too lazy and would rather enjoy our creature comforts?

Mishle (Proverbs) 31:30-31

30 "Charm is deceitful and beauty is passing,
But a woman who fears Yahweh, she shall be
praised.

31 Give her of the fruit of her hands,
And let her own works praise her in the gates."

As Yeshua's bride, we should be seeking to do all that we can with the life we have in the here and now to be a Proverbs 31 bride. This does not just apply in a broad sense for the body of Messiah, but also in the individual sense with our own personal relationship with Yeshua. Nowhere in all of Proverbs 31 do we read that it is about the knowledge we obtain or the emotional experiences we live through. This is not what determines our love for Him. Our love is measured by our actions and our commitment to those actions. This is not to say that we obtain salvation based on our works. However, our works are evidence of our salvation. This is exactly what the letter of James is all about, let us take a look.

First, we see in verse 1 of chapter 1 of his letter that James is addressing his letter to the 12 tribes in the dispersion (that is us). Those of us who are believers in Messiah Yeshua and Yahweh as our one true Elohim, we are a part of the 12 tribes. Again, it only further reiterates that the Torah is our marriage vow with Yahweh. In verses 2 and 3, we see James reminding us of the same things that Yahweh reminds Joshua and our ancestors of which is to be strong and courageous. Count it as joy when your faith is tested because it produces patience or perseverance.

Hupomoné (ὑπομονή) G5281 a remaining behind,
a patient enduring

Original Word: ὑπομονή, ἥς, ἡ

Part of Speech: Noun, Feminine

Transliteration: hupomoné

Phonetic Spelling: (hoop-om-on-ay')

Definition: a remaining behind, a patient enduring

Usage: endurance, steadfastness, patient waiting for.

The word that is used in Greek is *Hupomone* which means endurance steadfastness or patiently enduring, as in, we are patiently waiting for Yeshua's return. We are trusting in Elohim to fight our battles for us. We are strong and courageous to continue in our walk of faith despite the trials, temptations, and pressures to conform to life here in the world. James tells us in chapter 1, verse 12:

Yaakov (James) 1:12

12 "Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which Yahweh has promised to those who love Him."

We see that it is our actions that prove whether or not we actually love Him. Talk is cheap and actions speak louder than words. Just as all married couples are tempted while they are in marriage, we too will be tempted to violate our marriage vows with Yahweh. This is why Yahweh reminded our ancestors time and time again, to diligently listen for His voice, obey it, and to be careful to observe all His written commands. This is why James tells us to be doers of the word and not hearers only, deceiving ourselves.

It does us no good to say that we love Yahweh and then not abide by the marriage vows we took with Him. just as it does no good to a husband or wife if they say they love their spouse but then violate the vows they took together. When James writes about the perfect Torah

being the Torah of liberty, what he is saying is that we have liberty to walk in the precepts of the commands of Yahweh.

As we spoke about a few weeks ago, without Yahweh leading us and guiding us, we could read His commandments and they can keep us on the straight and narrow for a good while, but when we slip up in sin, we can react too harshly and seek judgment rather than repentance. So the liberty we have to walk in the commands of Yahweh is because we have Yeshua's spirit leading and guiding us just as Yahweh has always wanted for us. Imagine if you will for a moment that your spouse commits adultery against you. By the letter of the Torah, you can have them stoned to death. But what happens if they sincerely repent? Do you then still stone them to death? Is that the loving thing to do? Is that showing mercy? Is that displaying the love of Elohim?

Without Yeshua leading us and guiding us by His spirit, then we truly are not free, and we truly do not have that liberty that David writes about in his song. What is the right thing to do in a situation like that because Yahweh does say that adulterers are to be put to death? Yahweh is also merciful and extends grace to those that repent. We can see that without Yeshua and without Yahweh's voice leading us and guiding us, we truly cannot be free.

The Torah of liberty can only be followed by submitting to Yeshua and walking at liberty does not mean we can ignore Yahweh's commandments and do as we please. It just means we understand the deeper meaning behind His commandments, and we can then better follow them in a pleasing way. Just as a wife who truly loves and understands who her husband is and his character, she can be a better wife to him by seeking to do all she can to please him and all that she does to serve him.

I would like to take this moment to speak to the sisters directly about your role in the body of Messiah. For my sisters in the faith, please know and understand what it means to be a Proverbs 31 wife and what it means to be a woman who fears Yahweh. While a lot of the responsibility rest on the shoulders of your husband, it is still your duty to help him carry that load. It is your responsibility to be the helpmate so do not go around making his life more difficult than it already is. If you want your husband to lead you and your family, then you must let him lead and take a step back. Let us take a look at a few verses to explain what I mean.

Proverbs 21 verse 9, says:

Mishle (Proverbs) 21:9

9 “Better to dwell in a corner of a housetop,
Than in a house shared with a contentious
woman.”

Proverbs 21:19, says:

Mishle (Proverbs) 21:19

19 “Better to dwell in the wilderness,
Than with a
contentious and angry woman.”

Proverbs 27:15, says:

Mishle (Proverbs) 27:15

15 “A continual dripping on a very rainy day
And a contentious woman are alike;”

So we see the wisdom here in Scripture that while the world may tell women to be strong and independent, Scripture says otherwise. Let us take a look. In First Peter (Kepha Aleph) chapter 3 verses 1 through 6 we read:

Kepha Aleph (1 Peter) 3:1-6

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

2 when they observe your chaste conduct accompanied by fear.

3 Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel,

4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of Elohim.

5 For in this manner, in former times, the holy women who trusted in Elohim also adorned themselves, being submissive to their own husbands,

6 as Sarah obeyed Abraham, calling him master [adon], whose daughters you are if you do good and are not afraid with any terror.

Just to reiterate, Scripture is not advocating for women and wives to be doormats. Rather, what Scripture is advocating for is love and respect. So from the perspective of a man and a husband, there is nothing more disrespectful and more annoying than when the woman who is supposed to be helping you is tearing you down either with negative and demeaning words or a quarrelsome attitude.

So I tell all the sisters in the faith, reject what the world tells you about being a strong and independent woman. It is a lie from the Devil. It is this sort of satanic lie that is part of the reason why families are being torn apart. Just as I have spoken to the men to step up and lead their families regardless of how difficult and self-sacrificing it is, I make the same statement to women; step up and

be a Proverbs 31 wife to your husband and your families. Fear Yahweh and see how Yahweh works through you to bring about the change you are looking for. Study what Proverbs 31 actually says and then go and replicate those principles in your life.

How many of my sisters in the faith can honestly say they would call their husband adon or master? Again, it is not about the title, and it is not about the word. It is about the attitude of complete respect, love, and loyalty to your husband because that is what matters. The mindset of most wives is that their husband will get their respect when he earns it. Imagine if husbands behave this way or they said my wife will get my love when she earns it. For us men, we are to love our wives as Yeshua loved the Assembly and gave himself up for it. We are to be willing to die for our wives and the least we can get in return is for our wife's undying loyalty and respect. That is why Shaul wrote what he did in Ephesians 5:22.

Ephesim (Ephesians) 5:22

22 "Wives, submit to your own husbands, as to Yahweh.

Sisters, you should be your husband's number one fan. If you are not, then you truly do not love your husband or love Yahweh for that matter which lines up perfectly with what Kepha wrote. Just as us in the body of Messiah, we are Yeshua's bride. If we have trouble thinking of Yeshua as our Adon or our Master, then we have problems. If we are not Yeshua's number one fan, then we really have problems. At the end of the day whether you are a husband, wife, or even a child, the idea is that we put Yahweh first and ourselves last. We do all that we can to serve and love those around us as Yeshua did. That is the goal and that is the purpose of our life.

This brings me back around to James's letter in chapter 2 starting in verse 14.

Ya'akov (James) 2:14-18

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

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

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

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

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

So we see that just believing in Elohim is not enough. Telling our spouses that we love them is not enough. Our actions actually have to show how much we love them. Our actions actually have to line up with our words. Do you think that someone who is cold and hungry cares what you have to say about how great Elohim's love is? They want to see it and for you to show them. Elohim did not just tell us how much He loves us but He showed us. He demonstrated His love for us by sending His one and only Son to die for our sin.

This is why I say that believing is not enough because even Satan and his demons believe that Yeshua is the Son of Elohim and yet they still walk contrary to Yahweh. We can read it for ourselves in James's letter right there in verse 19. So I ask, are we any better than Satan and his demons or are we like the Pharisees that Yeshua spoke about in John chapter 8 verse 44 which says:

Yochanan (John) 8:44

44 “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.”

I caution everyone to be mindful of what you say you believe in and what you do. Make sure that it lines up with Scripture. James writes that:

Ya’akov (James) 2:21

21 “Was not Abraham our father justified by works when he offered Isaac his son on the altar?”

It was through his works and through his obedience that his faith was demonstrated. For us, our faith is demonstrated by our works and our desire to obey and follow through with obedience to the Torah and Yahweh's commands. If we believe in Elohim, then we would do what He commands us and that is where our faith is shown. That is how (by our faith) it is counted to us as righteousness because Yahweh is righteous. If we do what He tells us to do, then we are living righteously. So brothers and sisters I ask plainly, are you living up to Yahweh’s standards to be counted as Yeshua’s bride? Seek Him in prayer and ask Him to reveal the things about you that He wants you to change.

Parasha Ha'azinu

Deuteronomy 32, 2 Samuel, 1 Corinthians 1

Welcome to this week's Parasha Ha'azinu which means *to give ear* or *to listen*. As in *to listen with intent to perceive by the ear*.

This skill is so crucial for Yahweh's people to develop because so much of our faith requires us to step out not based on what we see but on what we hear in the Spirit. Elohim is spirit and He made us in His image after His likeness. If we desire to connect deeper with Him and better understand the purpose He has for our life, we need to think in a spiritual way. We need to denounce our flesh and its desires, focus, and quiet our mind so that we may better listen and hear in the spirit.

What happens in the natural world is often a reflection of what is going on in the spiritual world. Before there was Heaven and earth as we know it, there was Elohim. And His Spirit spoke everything into existence. His Spirit hovered over the face of the waters. The very essence of life is found in His Spirit. Apart from His Spirit, nothing is alive. We all suffer from a terminal illness called sin and it is only when we come into right relationship with Yahweh (through His Son Yeshua) that we were given the cure to this illness.

John chapter 5 verse 24 says:

Yochanan (John) 5:24

24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life."

With this, we see that it is about listening and believing what we have heard, not just what we have seen. No-one has seen Elohim face to face and lived, but in one way, shape, or form, we have heard Yahweh speaking to us.

This is also how Yahweh tests our faith. Because how many religious leaders heard what Yeshua said, saw the miracles, and still chose not to Ha'azinu?

How many people throughout history have heard or read the words of Yeshua, but never saw the miracles themselves, and yet still chose to Ha'azinu? They listened with intent for Elohim's guidance and direction. They walked not by sight but by faith. This is what Yahweh desires for all of us. Things in the natural world can be deceiving but when we stop to quiet our mind and focus on listening for Yahweh's guidance and direction, we can live a life where we do not walk by sight but by faith.

In our Torah portion this week starting in Devarim chapter 32 and in verse 1, we see that same word Ha'azinu. Yahweh is telling His people to listen with intent and to diligently listen for His voice.

In this chapter, Yahweh is speaking through Moshe and recounting the history of the world to His people. Notice in verse 2 that Yahweh counts His speech like the dew or the rain that falls on the tender herbs and grass. Meaning there is life in the words of Elohim.

Devarim (Deuteronomy) 32:1-2

1 "Give ear, O heavens, and I will speak;
And hear, O earth, the words of my mouth.

2 Let my [a]teaching drop as the rain,
My speech distill as the dew,

As raindrops on the tender herb,
And as showers on the grass.

Notice what Elijah says to King Ahab of Israel in First Kings chapter 17 and verse 1.

Melachim Aleph (1 Kings) 17:1

1 “And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, As Yahweh Elohim of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.”

There is nourishment in the words of Elohim because the rain is nourishment and sustains life for the herbs and grasses of the field. If we desire to even have food to eat, then it all depends on the words that proceeds from Elohim's mouth. He can cause a drought or cause rain to fall upon our land to sustain us in this natural world.

Just like Yeshua told Satan in the wilderness; “*Man shall not live by bread and bread alone, but by every word that proceeds from the mouth of Elohim*”.

Mattityahu (Mathew) 4:4

4 “**But He answered and said**, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of Elohim.’”

We must listen for Yahweh's voice. We must treat His words as the life-sustaining material that they are. Oh yes, it is not fun that any of us would have to skip a meal because we lack the money to be able to feed ourselves or because there is a severe drought as the example given with the story of Elijah. As long as we are rich in faith, Yahweh will sustain us just as Yahweh sustained the life of Elijah by commanding the ravens to feed him

and just like Yahweh sustained the widow who fed Elijah even though she only had enough flour and oil to feed herself and her son.

Let us take a look at what it says in verse 14 of First Kings chapter 17.

Melachim Aleph (1 Kings) 17:14

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 on the earth.”

Then we see that the woman heard the words of Elohim being spoken through His servant Elijah and she obeyed. She was ha’azinu. She gave ear to what Yahweh had to say. She listened with intent. The intent to obey. The intent and understanding (through faith) that Yahweh could provide and sustain her even if (in the natural world) things did not make sense.

So again I cannot stress how important it is for Yahweh's people to develop the skill of listening for His voice. The very words of Elohim can cause the rain to fall which waters our fields and animals, which then provide food and nourishment for our bodies. Elohim's very words can cause a drought to come upon our land to kill off our crops and animals, which then in turn kills us. With that in mind, we can see a direct reflection of what happens in the spiritual world and how it is manifested in the natural.

When we think of somebody in Scripture who shows a good example of what it means to listen and walk according to the Spirit, we have none other than King David. That is why I really wanted to focus on this week was David's song in Second Samuel chapter 22. David

sang this song on the day that Yahweh had rescued him from all his enemies and the former King Shaul.

The reason I like this song so much is because it shows how David waited on Yahweh in the midst of his persecution. To have this kind of humility and gracefulness in the midst of persecution really requires someone to be in tune with listening for Yahweh's voice. It really requires someone to be in tune with the Spirit. David starts off by saying, "Yahweh is my Rock, my fortress and my deliverer".

This shows us exactly what David thought of Yahweh. and if we do not have the same mindset, then how can we expect to have a true and intimate relationship with Elohim?

In verse 3, David says that Elohim saves him from violence.

Shemuel Bet (2 Samuel) 22:3

3 Yahweh of my strength, in whom I will trust; my shield and the horn of my salvation, my stronghold and my refuge; my Savior, You save me from violence.

We can see that David trusts in Yahweh to fight his battles. Should we not trust in Elohim to do the same for us?

If we remember, Shaul persecuted David. And a few times, David had the opportunity to take Shaul's life. Yet, David spared him.

A few lessons that we can learn from this example are one, that David loved Shaul. Even if Shaul made himself David's enemy and an enemy of Yahweh. David sought

to put into practice what Yeshua said in Matthew Chapter 5 which is:

Mattityahu (Matthew) 5:44

44 "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you."

Let us make no mistake, Shaul hated David.

The second lesson we can learn from David sparing Shaul's life is that when Yahweh says vengeance belongs to Him, He means it.

Devarim (Deuteronomy) 32:35

35 Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.

We must be careful when we are administering justice versus seeking revenge because generally, they are not the same.

In First Samuel chapter 24, David's men tell him, look this is the day which Yahweh will deliver your enemy into your hand that you may do to him as it seems good to you. And so David snuck up on Shaul and cut off the corner of his robe, but David's heart was troubled by this.

Shemuel Aleph (1 Samuel) 24:4-5

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."

If we have anger in our heart towards a brother and if we desire to kill our brother in our heart, that is no different than actual murder in Yahweh's eyes. Revenge and Justice are two different things. Yahweh does not want us to desire to murder or kill anyone. He wants us to love each other as brother and sister. But there are times when we must administer justice. Justice involves capital punishment and sometimes putting people to death for their sin.

But generally speaking, Yahweh wants us to love one another as a brother loves another brother. This is what it means to love your enemies and to do good to those who hate you. And David modeled it very well.

David goes on to say in First Samuel 24 that Shaul is Yahweh's anointed, and Yahweh forbid that he should raise his hand against His anointed one.

Shemuel Aleph (1 Samuel) 24:6

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."

This lines up so well with Yeshua's teachings. David turned the other cheek. He sought to repay evil with good and genuinely loved Shaul. He wanted to see Shaul returned back to Yahweh. A very natural and fleshly response would be to kill him who is trying to kill you.

Yet, David does not do this, and you might ask yourself why? It is because he is listening in the Spirit. He is listening for Yahweh's voice to guide him and lead him.

This is what separates us as believers in a certain sense. King Shaul and King David were both men who were selected and anointed by Yahweh. Yet only one of them went on to have a lineage of Kings descend from them which eventually went on to produce our Messiah.

While Shaul was Yahweh's anointed, he let the cares of the world and his flesh lead him to his downfall. When David sinned, he returned in humble repentance back to Yahweh. This is the difference that separates most believers.

We all sin. We all fall short of the glory of Elohim, but how many of us (when we sin and fall down) pick ourselves up and return to Yahweh in humble repentance? How many of us (when we sin and fall down) stay down and say to ourselves, *"Well, I just cannot seem to stop sinning. This is who I am. This is who I will always be?"*

This is why it is so critical for Yahweh's people to develop the skill of listening in the Spirit and allowing themselves to be led by the Spirit. Because one, if we are open and sensitive to hearing the Spirit, then even if we fall short in sin, we will be more willing to turn back to Yahweh. As opposed to rejecting and becoming numb to the Spirit.

When we sin, we fall away, and we become backslidden believers to a degree. For example, King Shaul was not a non-believer, but he was definitely backslidden. He did not listen to the guidance and counsel that Samuel tried to give him. Even after Samuel died, Shaul sought to

resurrect his dead spirit so that he may ask of his advice. And this is something that is strictly forbidden in the Torah. Shaul was desperate at this point in his life to find answers to his problems. However, he is not choosing to trust in Elohim the way that David is. He is choosing to handle things according to his own understanding and wisdom. And that is the root cause of Shaul's downfall, his pride.

David says in verse 7 in Second Samuel:

Shemuel Bet (2 Samuel) 22:7

7 "In my distress I called upon Yahweh, and cried out to my Elohim; He heard my voice from His temple, and my cry entered His ears."

Nobody calls out to Elohim in a state of proud rebellion. Only when we are humbled do we call out to Elohim in this manner. In verse 28 David says:

Shemuel Bet (2 Samuel) 22:28

28 You will save the humble people; But Your eyes are on the haughty, that You may bring them down.

Let us look at what Peter writes in his letter.

Kepha Aleph (1 Peter) 5:6

6 "Therefore humble yourselves under the mighty hand of Elohim, that He may exalt you in due time."

David understood this principle. In due time, if we are humble and patient, Yahweh will exalt us. We must not become proud to take vengeance upon our own hands because we do not know what our actions might lead to.

Right now, you might be suffering persecution in your workplace, in your home with your family, or wherever it

might be, and you might feel that you need to enact revenge. But what good is that and what is that going to bring you? When David spared Shaul's life, David demonstrated Yahweh's love for all of us.

When Yeshua was crucified, He did not seek to enact revenge. Rather, He demonstrated Elohim's love for us.

If every time we had an impure thought or committed whatever various type of sin, if Yahweh did not indeed love us and desire for all of us to seek repentance unto life, then He would just wipe us all out. Yet, He is patient, kind, and loving. He gives opportunity after opportunity to repent and turn back to Him.

And so I ask, why do we have such a hard time doing this within the body of Messiah? Why do we not love one another as Messiah has loved us?

In verses 20-25 we read:

Shemuel Bet (2 Samuel) 22:20-25

20 He also brought me out into a broad place; He delivered me because He delighted in me.

21 Yahweh rewarded me according to my righteousness; according to the cleanness of my hands He has recompensed me.

22 For I have kept the ways of Yahweh, and have not wickedly departed from my Elohim.

23 For all His judgments were before me; and as for His statutes, I did not depart from them.

24 I was also blameless before Him, and I kept myself from my iniquity.

25 Therefore Yahweh has recompensed me according to my righteousness, According to my cleanness in His eyes.

With this we can see that Yahweh delights in us when we are seeking to be perfect as He is perfect. Yahweh delights in us when we are seeking to obey all His written commands and when we are seeking to diligently obey His voice. This is something that Shaul did not do. This is something that our ancestors did not do as well. This is also something we do not do in general as the body of Messiah.

This is why we are where we are at in the world. This is why the body of Messiah is as fragmented as it is. Because if we are all being led by Yahweh's Spirit (in His truth according to His will), then why are there so many different denominations of the faith? Why do we not come together united under one faith, one doctrine in Messiah Yeshua?

In verse 38 through 42 we read:

Shemuel Bet (2 Samuel) 22:38-42

38 "I have pursued my enemies and destroyed them; neither did I turn back again till they were destroyed.

39 And I have destroyed them and wounded them, so that they could not rise; they have fallen under my feet.

40 For You have armed me with strength for the battle; you have subdued under me those who rose against me.

41 You have also given me the necks of my enemies, so that I destroyed those who hated me.

42 They looked, but there was none to save; Even to Yahweh, but He did not answer them.

What we can see here is that if we put our faith and trust in Yahweh, eventually Yahweh will give us the victory. Eventually every wrong will be made right. He will fix

every injustice. And what greater victory is there than that of the kingdom of heaven? We know people who hate their brothers but claim to love Elohim do not have the truth in them. The love of the Father is not in them. If you are being persecuted for your faith, for righteousness sake, for Yeshua's namesake, rest assured that those who hate you and are persecuting you, Yahweh will give you the victory over them one day. If you run the race faithfully to the end, you will inherit the kingdom of heaven. If your enemy dies unrepentant, then there is only one place they will be going after this life here.

That is the greatest victory we can hope to achieve. That is what it means to prevail in Yahweh. We let Yahweh fight our battles. We let Yahweh avenge us.

In Matthew Chapter 5 Yeshua tells us:

Mattityahu (Matthew) 5:12

12 "Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you."

When we are friends with Elohim, we are naturally going to be enemies to the world. The world will try to persecute us and tear us down, but we must continue to fight the good fight of faith. Press on no matter what and not lose heart.

As we move on to our Brit Chadashah portion in First Corinthians chapter 1, we see that there is some division in the body of Messiah. Even as early as the first century, Messiah's body was struggling with division. Let us read what it says in verse 10.

Qorintim Aleph (1 Corinthians) 1:10

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

How are we to be joined together in the same mind and in the same judgment if we are not all listening and walking according to the Spirit’s guidance?

In verse 12, Shaul writes:

Qorintim Aleph (1 Corinthians) 1:12

12 “Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Mashiach.”

This is the same problem we have today. Because nobody is seeking to be conformed by the Spirit. We are not seeking to submit to Yahweh's authority and let Him lead and guide us. We all argue amongst each other like a bunch of little children. This is why we are divided. We should all be united as one in Messiah Yeshua.

We should not be saying, “*Well, they belong to that nomination, and this is my denomination*”, “*They belong to that ministry, and this is our ministry*”.

This is not what Yeshua intended for us. The problems we face today are the same problems that Shaul (in the first century faith) faced back then. Let us look at what Shaul writes.

Qorintim Aleph (1 Corinthians) 1:22-25

22 "For Jews request a sign, and Greeks seek after wisdom;

23 but we preach Mashiach crucified, to the Jews a stumbling block and to the Greeks foolishness,

24 but to those who are called, both Jews and Greeks, Mashiach the power of Elohim and the wisdom of Elohim.

25 Because the foolishness of Elohim is wiser than men, and the weakness of Elohim is stronger than men."

So today, our Jewish brothers and sisters still want a sign proving that Yeshua is the prophesied Messiah. In their mind, the Messiah is someone who will physically make Israel into a great kingdom and rule the world in that way, which is not totally off base from what the Scriptures say about Yeshua. The problem for our Jewish brothers and sisters is that they cannot seem to connect in the Spirit to Yahweh.

Because of that, they are missing out on Yahweh's call to action and are trying to put into motion their own plan. They have no problem with the call to action, but they cannot seem to listen in the spirit due to their own pride.

This is why Shaul writes that it is a stumbling block for them to believe on a Messiah that was crucified for our sin.

For the Greeks (since much of Greco-Roman culture and philosophy has bled its way into the body of Messiah through Christianity), wisdom and knowledge are the stumbling blocks for us. Because we have no problem seeking to learn more about the mysteries of the Scriptures. Yet, we cannot seem to respond to the call to action. Because Yeshua dying on the cross is the call

to action. That is the sacrificial love. That is laying down your life in service to the great King of the universe.

For us today, that seems so foolish because we are comfortable reading the Scriptures from the warm seat of our home and thinking to ourselves, "*Well, Yeshua did it all for us. There is no need for us to give up our lives. That would be considered bondage and laying a heavy yoke upon our neck*".

Yet, this is not what Yeshua says, He says His yoke is light and not burdensome. It is only burdensome if we love the things of the world, then yeah it makes sense why keeping the Torah and organizing ourselves as a united nation in Messiah would seem like such a burden.

It is so much easier to obtain knowledge and wisdom according to the flesh than it is to believe in the simple things like listening and obeying Yahweh's voice.

If all we do is occasionally help the poor, read our Scriptures, and memorize a few verses, then we think we are great disciples and we shall inherit the kingdom of heaven. But is this the will of the Father for us? Let us look at what Yeshua says in Matthew chapter 7.

Mattityahu (Matthew) 7:21-23

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

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

23 And then I will declare to them, I never knew you; depart from Me, you who practice lawlessness [or *Toralessness*]!"

Those are some pretty scary words from Yeshua; words that I do not ever want to hear. Let us take a look at what the Greek word that is used for lawlessness.

“anomia” (ἀνομία, ας, ἡ) G458 lawlessness

Original Word: ἀνομία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: anomia

Phonetic Spelling: (an-om-ee'-ah)

Definition: lawlessness

Usage: lawlessness, iniquity, disobedience, sin
[Strong's Greek Concordance]

The Greek word used is *anomia* which means lawlessness, iniquity, disobedience, and sin. Sin is disobedience to the Torah. It is disobedience to Yahweh's commands. What we can understand from Yeshua's words are: we may love Yahweh, we may love Yeshua, and we may even be permitted to do signs, wonders, prophesy, and cast out demons in His name, but if we are not walking according to Yahweh's will, then He does not know us. Yeshua does not know us. So, we must not let ourselves be puffed up in the pride of knowledge or seeking signs because even if we keep Torah, but we are not walking according to the Father's will, He still does not know us.

This is why I cannot stress it enough that we must learn to listen in the Spirit and obey Yahweh's voice. Because He will lead us correctly. He will not abandon us. In these end times, we need to be more sensitive to listening in the Spirit. Because the enemy wanders around like a lion seeking to devour us.

It is great that we want to learn all we can about Scripture. It is great that we want to sit, read, and expand our wisdom and knowledge. But what does any of that

do to grow the kingdom? Are we putting that wisdom and knowledge into action? Are we demonstrating our faith through our works?

If Yahweh's will is that we listen and obey His Son Yeshua (with whom He is well pleased), and His son has commanded us to lay down our lives in service to Him by going forth and making disciples in all nations, then what are we currently doing to work towards that goal?

So I ask, does the church system we have today look like the one from the Book of Acts? Are we united as one in Messiah Yeshua under a single doctrine and statement of faith? If Yeshua was called a Nazarene and Shaul was called a Nazarene, why do the majority of believers call themselves Christians? Is this the faith that Yeshua delivered to the Saints once and for all?

Brothers and sisters, we must open our eyes to the truth and, more importantly, we must open our ears to the truth and let Yahweh's voice lead and guide us.

Parasha Vezot Haberakhah

Deuteronomy 33:1-34:12, Matthew 5-7

Shalom and welcome to this week's Parasha Haberakhah. This week is all about being blessed. And who does not love a good blessing? Who does not love Yahweh's favor? Even the non-believer loves Yahweh's blessings (whether they realize it or not) because as Yeshua says in Matthew chapter 5 and verse 45 that Yahweh caused "*the sun to rise on the good and the evil and sends rain on the just and the unjust*".

Mattityahu (Matthew) 5:45

5 "That you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust."

All this basically means is that whether we realize it or not, we are very blessed to take another breath. When we stop to think about it for a moment, Yahweh originally created and designed mankind to live in peace with Him in the Garden and then we sinned against Him. He created us to serve Him and to love Him. Beyond that, we do not really have a bigger purpose. We are not divine beings. We have no authority in that sense. When our parents Adam and Ava (otherwise known as Eve) sinned against Yahweh, we have been on a steady decline ever since.

Looking at things in their proper perspective, Yahweh is the only Elohim. He is the King. Without Him, nothing would exist. This can be difficult for us to wrap our minds around because we are not Elohim. Our minds are not like His. We were not created to understand such complex and yet simple ideas like the very nature of His

existence and how everything came to life through Him. This means that He is completely and totally Sovereign. Nothing in this life happens apart from His will. To break it down in a simple way, if one of us today defied an order from a respective leader in our governments (either the president or a king); if we defied a direct order, you can very well expect severe punishments and I am sure in some cases even death.

If this is what is expected amongst men In their kingdoms, how much stricter is Yahweh when it comes to matters of His own kingdom since He is perfect?

Shaliach Shaul writes in Romans chapter 6 and verse 23, *“For the wages of sin is death, but the gift of Elohim is eternal life in Messiah Yeshua our Master”*.

Romin (Romans) 6:23

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

So the question is, what is sin? Sin is disobedience to Yahweh and His commands. He is the King of the universe. He is King of all of creation. So what is Yahweh's counsel to us?

Shaul writes in Romans:

Romim (Romans) 6:12

12 “Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.”

I say all of that to remind everyone that Yahweh is King. Disobedience to Him (in whatever shape or form) is considered sin and sin is the path that leads to death. If you are alive to listen to these words of mine, consider it

a blessing from Yahweh because we do not deserve life. No matter how difficult your life has been or may be, the very fact that we are breathing is a blessing.

Let us be grateful for Elohim's mercy, love, and grace. Let us not spit in the face of the King who gave us life and continues to support His blessings upon us (even after we sinned against Him). He loves us and blesses us even though we do not deserve it.

In our Torah portion this week, we are coming to the final days of Moshe where he blesses the children of Israel just before he dies. Let us take a look at some of these blessings and see how they have played out throughout history and today.

When we look at Judah's blessing, it reads:

Devarim (Deuteronomy) 33:7

7 “And this he said of Judah: Hear, Yahweh, the voice of Judah, And bring him to his people; Let his hands be sufficient for him, And may You be a help against his enemies.”

Many scholars agree that the blessing over the tribe of Judah is a king's blessing. When we stop to think about it, hear Yahweh, the voice of Judah, many prayers, Psalms, and stories were written about the men and women of the tribe of Judah such as King David, Daniel the Prophet, Solomon, and others just to name a few. Out of all of Israel's children, the tribe of Judah (arguably) has been the most influential. The Messiah came from this tribe. All of Judeo-Christian beliefs also came from the tribe of Judah in a certain sense.

Then we read, *“Bring him to his people and let his hands be sufficient for him and may You (meaning Yahweh) be a help against his enemies”*.

Judah was the tribe that was tasked with preserving the Torah throughout history despite the persecution they suffered. They may have done it imperfectly at times and have created and carried many man-made traditions throughout the ages, but nevertheless you cannot dispute their zealousness for Scripture. Yahweh has been the one to carry them throughout history.

The reason that brother Judah was able to go back home to the land was for a few reasons. They have always been zealous to keep Yahweh's commandments no matter how imperfect they might have been. Second, just like Yeshua stated in Matthew, *“Yahweh causes the sun to rise on the evil and the good”*.

Mattityahu (Matthew) 5:45

45 “That you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.”

Yahweh has preserved our brother Judah because of the grace He extends to them despite the rejection of Yeshua. When we think of Judah's zealousness and how that has paved the way for the Bible we have today, I think a practical example of this is when you look at King Josiah who heard the words of Yahweh for the first time and completely dedicated and turned his heart towards Yahweh (in full commitment) and tore down the idols made to false elohim.

By this point in history, our ancestors (the House of Israel) were carried off into captivity because of their

disobedience to Yahweh and the rejection of the covenant. For that reason, they suffered curses instead of blessings. They were exiled out of the land, and we are currently making our way out of that spiritual Exile today.

There is no doubt that the tribe of Judah (known as the Jewish people today) are a blessed people even though a good majority of them reject Yeshua. Because they have rejected Yeshua, they do still suffer a tremendous amount as well. When we look at the state of Israel today, they are constantly engaged in warfare with their surrounding enemies and that is a difficult place to be.

When we look at Levi's blessing, it is a long one and it is a good one, and for good reason. Of all the tribes of Israel, they were the only tribe (as a whole) to set themselves apart when the rest of the tribes engaged in spiritual adultery with the sin of the golden calf. This is why Moshe blesses them by asking Elohim to bless Levi with his *Thummim* and *Urim*.

The definition of these two words is not completely understood, but most scholars agree that *thummim* means *perfection* (or completeness) and *urim* means *light*.

Basically, what Moshe is blessing Levi with is that Elohim's perfection or His completeness and light be with His Set-Apart one (the tribe of Levi, the priestly tribe). Because they did reject their family by putting Yahweh first and not partaking of the sin of the golden calf. It is for this reason that they became the priestly tribe. It is for this reason that Yahweh's inheritance is their inheritance.

When we look at Benjamin's blessing, it is a special one for sure.

Devarim (Deuteronomy) 33:12

12 “Of Benjamin he said: The beloved of Yahweh shall dwell in safety by Him, Who shelters him all the day long; And he shall dwell between His shoulders.”

When we read this, the blessing is that Yahweh would eventually choose to settle and call home (here on earth) in Jerusalem, which is in the territory of the tribe of Benjamin. How cool is that?

As we move on, let us take a look at Joseph's blessing. His blessing is the longest one. It is one of material blessings and riches of divine favor. It lines up perfectly with the idea that Joseph is Israel's favorite son and even how the Christians (who are Joseph's descendants on a spiritual level) have enjoyed the blessings here given by Moshe as well.

When we look at the inheritance that Joseph's tribe received through his sons Ephraim and Manasseh in the land of Israel, they received a *double portion* because of his two sons. Their land was the very best land in Israel. They ended up becoming two very large tribes which ended up with their own kingdom with Ephraim leading the charge.

The very man who was asked to be king was Gideon from the tribe of Manasseh. He never did become king, but he was the first person who was asked to be king by his brothers. This lets us know that Joseph had a tremendous influence among his brothers and was always at the top.

The Christians have shared in much of these blessings in the sense that when we look at Christian nations (historically), they have been very blessed in the way they conquer other nations, take over their land, and take the choicest parts for themselves.

This also kind of transitions into Gad's blessing as well. Because the reason Christianity has been as blessed as it is, is because they preached the message of Salvation through Elohim's Son Yeshua. Even if they use incorrect names and do not keep Torah.

When we look at Gad's blessing and how it ties into Joseph's blessing, it can be a bit confusing at first but please follow along with me and I will do my best to try and explain it.

Let us first read what Moshe says about the tribe of Gad.

Devarim (Deuteronomy) 33:20-21

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

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

I will not go into great detail regarding this blessing in Prophecy. We do have a study on our website that dives into greater detail if you would like to read that for yourself. It can be found in [Nazarene Scriptures Studies, Volume Three](#), called "[Blessed is He Who Enlarges Gad.](#)"

Basically, what this prophecy and blessing revolves around is the migration of the ten lost tribes and how

eventually they went on to mingle into the rest of the nations which then became European Christianity. Yahweh then used European Christianity to spread the good news about His son Yeshua with the same principle that applied to Avraham when Elohim told him that anyone who blessed him shall be blessed and anyone who cursed him shall be cursed.

It is basically the same thing with Gad. Whoever is proactive in contributing to the building of Yeshua's Kingdom will be blessed. As opposed to the one sitting on the sidelines waiting for others to do the work for them.

When we look at European Christianity and how it is being blessed in land, material blessings, and even divine favor, it lines up well with what Scripture is stating. "*Gad dwells as a lion and tears the arm in the crown of his head*" is a reference to European Christianity's war like nature where they went out seeking to conquer lands and spread the faith whether it was always done in the purest way possible or not.

"*The lawgiver's portion was reserved there for him.*" Meaning not only is Gad a warrior's tribe, it is also a kingly tribe in a certain sense. When Yeshua came, He took authority and power away from the tribe of Judah to set halachah or establish the correct doctrine and reserved it for the Gadites or the tribe Gad.

Keeping the Faith is more than just keeping Torah as our brothers in Judah do. And it is more than just professing faith on Yeshua (or Jesus) as our brothers do in Christianity. The faith given to the Saints once and for all involves both professing faith on Yeshua and keeping Elohim's Torah which is what we do here at Nazarene Israel.

An overall view of His blessing is, Yeshua came, removed authority from the tribe of Judah, and the Levitical priesthood, attached to the tribe of Judah, and established a new priesthood under the order of Melchizedek. This eventually went on to become Christianity- which is NOT the original faith.

That is a whole separate topic of discussion, but to keep the explanation simple and to the point, Christianity is a branch from the original faith once delivered to the Saints. Over the course of time, Christianity has walked in this authority traveling from continent to continent and conquering land by tearing off the arm and the head and reserving the best portion for himself. This has spread the faith of a Jewish Messiah named Yeshua, also known by many as Jesus.

Part of this prophecy is now for us here in Nazarene Israel, which is to re-establish the original faith that was given to the Saints once and for all spoken about in the letter of Jude.

Yehudah (Jude) 3

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

Nazarene Israel is a breakaway from Christianity, and it is Nazarene Israel who has the authority to set halachah (or establish the correct doctrine). This no longer applies to our brothers in Judah but to those of us in the House of Israel. This doctrine is all done through faith in Messiah Yeshua according to His Father's Torah.

As we move on to our Brit Hadasha portion, we have a lot of material we can cover here. So let us start off by taking a look at the Beatitudes. Like I said earlier, this week is all about blessings, and blessings are more than just material wealth and divine favor. Let us take a look at exactly what I am talking about.

Yeshua says:

Mattityahu (Matthew) 5:3,10

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

10 Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

We see that blessings can be things for the future as well as for the here and now. What Yeshua is referencing here is a reward that comes later. From one perspective, what Yeshua is saying is to think long term. Do not be short-sighted because that is typically how the flesh operates. When we are all wrapped up in our flesh, we cannot focus on the spiritual things and the things of heaven. We end up making poor choices because we do not have the bigger picture in mind.

Being blessed is not about doing good things to get into heaven or doing good things because there is a reward. That is the wrong mindset. We live righteously because it is the right thing to do, and it is 'leasing in Yahweh's eyes.

Therefore, Elohim wants us to be meek. And when I think of meek, I think of someone who is capable of displaying great strength but under control. They can demonstrate power without undue harshness. Think of a gentle warrior. Someone who is capable of extreme

violence but reserves that violence for self-defense and the defense of others. A protector of those who cannot protect themselves.

The English word *meek* does not adequately portray this. Because Biblical strength is not weak and submissive. Biblical strength is the toughest kind of strength there is. It is greater than any physical strength beyond the shadow of a doubt.

How many of us know people who are physically robust and strong, yet are slaves to their sinful passions? Mastering and having control of your own mind and submitting it over to Yeshua is a strength like no other. It is a discipline like no other.

This is why Shaul tells us that:

Qorintim Bet (2 Corinthians) 10:3-6

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

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

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

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

This is why we need to be warriors. We need to have a no quit attitude. We need to be in it to win it. We know that the enemy is fighting to win, but we also know that the victory belongs to Yahweh.

So why do we as the body of Messiah not step up and take the fight to the enemy? We are to love our neighbor

but still fight sin. We are to love our neighbor but surely rebuke them when they sin so we do not bear sin because of them. We are to love our neighbor and not to compromise in our faith. We must be strong and united. As iron sharpens iron, so does one man sharpen another and the only way you can do that is if everyone is on the same page.

Men need to step up and lead despite how difficult or uncooperative their families might be. Wives and children need to step up and support the men in their family to ensure we have strong united families in Messiah. Otherwise, the enemy will try to divide us up and conquer us.

As we move on we read:

Mattityahu (Matthew) 5:4,6,8-9

4 Blessed are those who mourn, for they shall be comforted.

6 Blessed are those who hunger and thirst for righteousness, for they shall be filled.

8 Blessed are the pure in heart, for they shall see Elohim.

9 Blessed are the peacemakers, for they shall be called sons of Elohim.

When we read about these blessings, the blessing is found in Yahweh, not in anything else. It is not about a material blessing so let that sink in for a moment. Apart from Yahweh we have nothing. Every step we take and every breath we breathe is a gift from Elohim so treat it as such. Do not waste your days living life in the world when the free gift of Elohim is right in front of us.

Yeshua is the free gift that Yahweh gives. Yeshua is the blessing. Let us not spit in the face of Elohim by dragging

our feet to commit to His Son. Rather, let us be like the man who finds the buried treasure in the field, knows its value, and sells everything he has in order to purchase the field.

Mattityahu (Matthew) 13:44

44 "Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field."

Our salvation is not something we should gamble with. This is why I urge every believer to commit themselves wholeheartedly to Yeshua and to do everything He says to do. Place your faith and trust in Him.

This is why Yahweh tells us to rejoice when we are persecuted for His sake. When we come under persecution for our faith, this means that we are doing something right. We are standing tall and demonstrating the strength that comes from Yahweh and the enemy hates that. The enemy seeks to steal, kill, and destroy.

When we are demonstrating Elohim's faith through us (by walking according to His will), we are walking righteously. When we come under persecution, we have a blessing that surpasses any material blessing that we can have on this earth. Our reward is in heaven and heaven is the place where Elohim resides. We can go to heaven because we have the free gift of salvation (through Yeshua's sacrifice), so it does not get much better than that.

As we move through the other chapters of Matthew, I find it interesting that Yeshua had to start His teachings by telling the crowd that "*He came not to destroy the Torah or the Prophets, but to fulfill it*".

Mattityahu (Matthew) 5:17

17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill it.”

As Yeshua goes through the topics of divorce, murder, lust, etc., He is going to say things that are not contrary to Yahweh's commandments (Yahweh's Torah). But He will say things that are contrary to man-made commandments. He will say things that are contrary to the religious leaders' version of the Torah.

We know that brother Judah is still guilty of this today, but what about our brothers in Christianity? I know many in Christian circles might not look at it this way, but Christians are guilty of the same sin, and many Messianic teachers are guilty of the same sin as well. What the sin really is, is pride. Many rabbis, Messianics, and Christians arrogantly think they can alter Scripture to fit their doctrine, and not alter to their doctrine to fit Scripture.

We must be careful not to fall prey to this kind of sin. Because there is no grace for the one who knows the truth but refuses to obey it in favor of living out their own version of the truth.

There is only one truth and that is Yahweh's truth. There is only one doctrine and that is Yahweh's doctrine. There is only one faith, and that is Yahweh's faith.

This is why Yeshua said:

Mattityahu (Matthew) 5:20

20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and

Pharisees, you will by no means enter the kingdom of heaven.

So please brothers and sisters, let us all humble ourselves to know the truth and not arrogantly think we have the truth and that somehow we will be saved by our own works.

Let us take a look at what Yeshua says about anger and murder in verse 21 and 22.

Mattityahu (Matthew) 5:21-22

21 “You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgment.’

22 But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.”

What Yeshua is trying to tell us here is that if we desire to murder our brother in our heart, then we are just as guilty. It is not about the emotion of anger that is the problem, it is the unforgiving attitude. If we let emotions like anger fester in our heart, they can quickly spiral out of control. Even though we may never murder someone, we may still want them dead in our heart. Where is the love and mercy in that? Where is the love of Elohim in that person?

People will undoubtedly sin against us. Whether it is a justifiable cause to be angry with a brother or not, there is no reason to remain angry with that brother. We should all be seeking reconciliation despite the fact that they may or may not ask for forgiveness.

Even though David had a perfect reason to be angry with Shaul who persecuted him (even though David did nothing to deserve it), David still sought to love his brother. David still sought reconciliation with Shaul. This is Yeshua's message to all of us. Do not hate your brother, but instead seek reconciliation. Seek to resolve things peacefully. Be a peacemaker and you will be a son of Elohim.

It is the same thing with Yeshua's teaching about adultery. It is not that physical attraction is a bad thing. It is when we let that physical attraction sprout (in our mind) into unclean thoughts is where we begin to lust after the opposite sex. It is then where we are guilty of adultery and sexual sin in our heart.

This is why Yeshua is very adamant about avoiding the root cause of the sin. He is not advocating for self-mutilation. But He uses that metaphor as a means to drive the point home; about how serious sin is. And how if we let evil and sinful thoughts fester in our mind how quickly they lead to sinful action, which then leads to death. Elohim is not an Elohim of the dead, but of the living.

Yeshua tells us:

Mattityahu (Matthew) 5:44

44 But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.

This is all part of turning the other cheek. When Yeshua says to turn the other cheek, He is not saying that we have to be passive, weak, and let others walk all over us. We are to be patient and not vengeful in the same

way that Yeshua offered the other cheek when He was persecuted. Do not be scared to defend yourself, but again do not be seeking trouble where there is no trouble. Do not be seeking to right wrongs when you should be letting Yahweh fight our battles. Just be loving and patient. Do not be vengeful, but if you are in a situation where you need to physically defend yourself, then please do so.

When Yeshua tells us not to be like the men and women who do good to be seen by others, it is pretty self-explanatory. We do good and we live righteously; not to please men but to please Elohim. We do good not to get into heaven, but because it is the right thing to do. It all really boils down to our motives. What is our reasoning for doing good? Do we seek to gratify our own flesh and elevate ourselves? Or do we have an attitude like John the Immerser who said, "*I must decrease so that He may increase*"?

Yochanan (John) 3:30

30 "He must increase, but I must decrease."

This is why Yeshua says when we fast, do not look all somber and disfigured. Rather, when we fast present yourself as if you are not fasting. When we fast, we are fasting to seek answers from Yahweh and not approval from men. If we seek approval from men, then we are selling ourselves out to the devil. If we care more about what man thinks rather than what Elohim thinks, then we are not connected with Yahweh.

Kepha made this mistake a few times in life. Twice that it is mentioned. Once is when he denied Yeshua three times. And the second time is recorded when he withdrew from socializing and eating at the tables with Gentiles and Shaul opposed him to his face.

The same with Judas. He sought to please man in his flesh over pleasing Elohim. Because of this, Satan was able to enter him and lead him to betray Yeshua. This goes all the way back to what Elohim said to Cain just before he killed his brother.

B'reisheet (Genesis) 4:6-7

6 So Yahweh said to Cain, "Why are you angry? And why has your countenance fallen?"

7 If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."

All of Yeshua's teachings can be centered around this principle. If we do well by seeking to please Elohim with all our heart (by humbling ourselves and actually obeying Scripture) will we not be accepted? Will we not be blessed? But if we do not do well by placing Elohim as the number one thing in our life and we do not do well to humble ourselves and do everything Scripture says to do, then we will leave ourselves open for a spiritual attack. Sin lies at the door just like Satan prowls around like a hungry lion, seeking to devour whoever he can.

We have the power to overcome sin and the devil. We must place our faith in Elohim and not in our own ability. We must stay focused on Elohim and not the wind and the waves. No one can serve two masters. Either he will love one and not the other. Yeshua is our Master. He is the one who we must love beyond the shadow of a doubt.

This segues perfectly into Matthew chapter 7 verses 21-23 which says:

Mattityahu (Matthew) 7:21-23

21 “Not everyone who says to Me, ‘Master, Master,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

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

23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”

I know I have covered this verse before, but it is so important. Our salvation is not a game. We are not promised tomorrow. We are not even promised the end of the day, so I urge everyone not to play games with their salvation. I urge everyone to quit being double-minded and serving more than one master. The only Master that we should love is Yeshua. He does indeed love us, but at the end of the day, He is still our Master. He bought us with a price. He gave up His life for ours so we need to start living it for Him.

“Be diligent in your seeking, asking, and knocking. For everyone who asks receives and he who seeks finds. To him who knocks it will be open.”

Mattityahu (Matthew) 7:7-8

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

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

So when we ask, we must ask if it is our life’s mission to find the truth. When we seek, we must seek like our life

depends on it. When we knock, we must knock as if there is no other door for us to knock on.

Now let us take a look at the model prayer and see how we should be praying. Yeshua starts off by acknowledging Yahweh in heaven. How awesome and wonderful He is. Yeshua's model prayer starts off with us humbling ourselves and giving reverence to the creator.

Mattityahu (Matthew) 6:9

9 In this manner, therefore, pray: Our Father in heaven, Set-apart be Your name.

The next part is, we are supposed to be seeking that Yahweh's will be done and not our own. We are supposed to be seeking that we are advancing Yahweh's kingdom and not our own. After we have put Yahweh first, then we ask what we need, not necessarily what we want. If what we want is in line with what Yahweh wants, then we can ask for what we want because then we are asking for what we need.

Mattityahu (Matthew) 6:10

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

Again, as John the Immerser said, "We must decrease so that He may increase".

Yochanan (John) 3:30

30 "He must increase, but I must decrease."

Next, we ask for our sin to be forgiven as we forgive others who have sinned against us and that Yahweh would lead us not into temptation but give us strength to be delivered from the evil one.

Mattityahu (Matthew) 6:11-13a

11 Give us this day our daily bread.

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

13a And do not lead us into temptation,

In our own flesh, we cannot resist the devil, but when we are humble and connected in the vine, we can resist temptation and the devil.

We end it all by acknowledging that Yahweh Elohim reigns supreme and that He is totally and completely sovereign. We have no reason to fear, doubt, or worry because the kingdom, the power, and the glory are all His forever. Amen.

Mattityahu (Matthew) 13b

13b But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

If we want to partake in Yahweh's blessings, then let us take a moment to humble ourselves and acknowledge where we are. We are alive today. That means Yahweh has extended His hand of grace and mercy to us one more day.

How are we honoring Yahweh with that day that He has blessed us with? Do we use the blessings He gives us to turn around and bless others?

We do not have to have great material wealth to be a blessing to others. All we need to do is love others as He has loved us.

So what does that look like in your life? Who in your life needs to see the love of Yeshua and what are you going to do to show them that love?

Supporting the Work

Nazarene Israel is reestablishing the original apostolic faith in the modern day. Yahweh tells His people to give, and He is faithful to bless those who cheerfully give to His Son's work (e.g., Exodus 25:2, Malachi 3:10, etc.).

Yeshua also tells us not to store up treasures for ourselves on earth, but to lay up treasures in heaven by being rich toward His work. He says that where we put our treasure, our heart will also be there (Matthew 6).

Shaul (Paul) also tells us that those who are taught should share with those who teach.

Galatim (Galatians) 6:6-9

6 Let him who is taught the word share in all good things with him who teaches.

7 Do not be deceived, Elohim is not mocked; for whatever a man sows, that he will also reap.

8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

If you believe these things, you can find ways to partner with us on the Nazarene Israel website:

nazareneisrael.org

You can also donate through PayPal, to:

servants@nazareneisrael.org

All monies will be carefully and prayerfully used to fulfill the Great Commission, and to restore the original first

century faith to the land of Israel, and all around the world.

May Yahweh greatly bless you for being wise, and for helping us to establish His Son's kingdom.

PARSHIOT

Devarim 2022

If you are reading this, then you probably enjoy reading the Scriptures, right? And you probably know that the Old Testament (the Torah and the books of the prophets) is still an important part of Scripture, right?

But have you ever read the Tanakh (the Old Testament) and wondered, "What does this mean for me today?" "How do any of the things written in the Tanakh apply to us now?" "Did not the Torah become obsolete after the resurrection of Yeshua HaMashiach?"

Many Christians and Messianic today believe that the Torah is obsolete since Yeshua's resurrection. And that the Renewed Testament cancels out the Old Testament. But what does the New Testament (the Brit Chadasha) say about this? And what did Yeshua's own disciples teach after His resurrection?

Is it possible that Yahweh is never changing? And that the Tanakh, the Haftarah, and the Brit Chadasha are all united as one? And that Yahweh's will for man has not changed since the beginning of time?

Well, those are all good questions! Please read this Parasha series if you would like the answers!

For more information visit nazareneisrael.org

NAZARENE ISRAEL

"The Faith Once Delivered to the Saints"