

Haftarah & Brit Chadasha portions 1 – 26.

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Isaiah 42: 5 – 43: 10 & John 1: 1 – 18.

This Haftarah is read with Torah portion B'resheet (Genesis 1 to 6: 8), as well as with John 1: 1 – 18 in the Renewed Covenant (Brit Chadasha). We commence our reading in verses 5 - 8 of Isaiah 42, as follows: ***'Thus says Elohim YHVH, Who created the heavens and stretched them out, Who spread out the earth and its offspring, who gives breath to the people on it, and spirit to those who walk in it, (6) "I am YHVH, I have called you in righteousness, I will also hold you by the hand and watch over you, and I will appoint you as a covenant to the people, as a light to the nations, (7) To open blind eyes, to bring out prisoners from the dungeon, and those who dwell in darkness from the prison. (8) I am YHVH, that is My name; I will not give My glory to another, nor My praise to graven images."***

These few verses say a great deal; It tells us that YHVH Elohim is the Creator of everything that exists, including mankind, as we are told in Genesis chapter 1. We like animals are His creatures and other than plant life, were created; meaning that we are living souls. In addition, we know that according to Genesis 1: 26, we were made in the image of Elohim, because YHVH planned to have 'children' to both look like His image and eventually become like Him in character as spirit beings. Therefore, in addition to having souls that all created beings have, we also have spirits indwelling us, known as the spirit in man, as we read about in Zechariah 12: 1, like this: ***'The burden of the word of YHVH concerning Israel. Thus declares YHVH who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him.'*** According to Job 32: 8, ***"(But) it is a spirit in man, and the breath of the Almighty gives them understanding."*** Whereas the souls of animals (and mankind) give them their instinct to survive, by gathering food, building nests (or shelters), and procreating their respective species, mankind has the additional ability to think, plan and make decisions¹. We also see

¹ *Right from the very beginning each individual human being was created with three component parts, namely body, soul and spirit (see 1 Thessalonians 5: 23), despite some Bible commentators trying to deny this fact, and as a result confusing believers not to understand YHVH our Elohim. But, scriptures like Romans 1: 19, clearly states: 'Because that which is known about Elohim is evident within them (mankind); for Elohim made it evident to them.'* This is telling us that Elohim like

in the above verses that YHVH called us, or rather our forebears, the Israelites that stem from Abraham, Isaac and Jacob, to be a covenant to the people of the world; an example to show them how the people of YHVH is supposed to live. Elohim also tells us in verse 8 that His name is YHVH, and in essence saying that no other being is Elohim.

We see in the remainder of Isaiah 42, that Israel is blind (spiritually) but is still called 'My servant' by YHVH (in verses 18 – 20), in this way: **'Hear, you deaf! And look, you blind, that you may see. (19) Who is blind but My servant, Or so deaf as My messenger whom I send? Who is so blind as he that is at peace with Me, or so blind as the servant of YHVH? (20) You have seen many things, but you do not observe them; your ears are open, but none hears.'** In Matthew 5: 17 Yahshua said, **"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill."** By reading the remainder of Matthew 5, we understand that He came to magnify the Law, and this is exactly what we read in Isaiah 42: 21, as follows: **'YHVH was pleased for His righteousness' sake to make the law great and glorious.'** In the next few verses we read about Israel who was exiled, plundered and despoiled. YHVH says that He gave up the children of Israel to be plundered, because they have sinned against Him, and did not obey His Torah. So He poured out His anger upon them.

However, in Isaiah 43: 1 – 6, we see that eventually YHVH will bring us back to Him as follows: **'But now, thus says YHVH your creator, O Jacob, and He who formed you, O Israel, "Do not fear, for I have redeemed you; I have called you by name; you are Mine! (2) When you pass through the waters, I will be with you; and through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, nor will the flame burn you. (3) For I am YHVH your Elohim, the Holy One of Israel, your Savior, I have given Egypt as your ransom, Cush and Seba in your place. (4) Since you are precious in My sight,**

us, is composed of three component parts and, that He (like us as individual beings) is only One, and not three separate beings. However, Yahshua made it clear that the Oneness of Elohim is not easily understood and has to be revealed to us by Him, as per Luke 10: 21 – 24 and Matthew 11: 25 – 27. Nevertheless, even if we do not understand Elohim, we need to take Him at His word, when He says He is One (throughout the Scriptures), and stop to contradict Him!

since you are honored and I love you, I will give other men in your place and other peoples in exchange for your life. (5) Do not fear, for I am with you, I will bring your offspring from the east, and gather you from the west. (6) I will say to the north, 'Give them up!' And to the south, 'Do not hold them back.' Bring My sons from afar, and my daughters from the ends of the earth, (7) Everyone who is called by My name, and whom I have created for My glory, whom I have formed, even whom I have made." YHVH is busy calling us back, even though we were blinded to the truth that we are Israel, the people of Elohim, in the past. The next few verses talk about us who are blind, even though not physically so, and who are deaf, even though we can hear. It also tells those people who will gather against us asking, '*who amongst us can remember that we are the Israel of Elohim*', challenging us to say that it is indeed so. We conclude with Elohim's own words in verse 10 of Isaiah 43, saying: ***"You are My witnesses," declares YHVH, "And My servant whom I have chosen, in order that you may know and believe Me, and understand that I am He*** (this is a shortened form of the Sh'ma). ***Before Me there was no Elohim formed, and there is none after Me.***" YHVH himself is saying, that we the remnant of Israel returning to Him, are together with our Jewish brothers, witnesses that He is only One. In fact the very next verse confirms that Yahshua the visible image of the invisible Elohim is in fact YHVH, as follows (verse 11): ***"I, even I, am YHVH; and there is no savior besides Me.***" It is like we read in Genesis 22: 7 & 8 (RSV), ***'And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood; but where is the lamb for a burnt offering?" (8) Abraham said, "Elohim will provide himself the lamb for a burnt offering, my son." So they went both of them together.'***

The Renewed Covenant reading from John 1: 1 - 18, supports what we read in the Haftarah portion above, as well as in Torah portion B'resheet. We read in Proverbs 8: 22 (v 21 in the Hebrew Scriptures), 23, 27 - 31, like this: ***"YHVH possessed me*** (or brought me forth) ***at the beginning of His way, before His works of old. (23) From everlasting I was established, from the beginning, from the earliest times of the earth. (27) When He established the heavens, I was there, when He inscribed a circle on the face of the deep, (28) When He made firm the skies above, when the springs of the deep became fixed, (29) When He set for the sea***

its boundary, so that the water should not transgress His command, when He marked out the foundations of the earth, (30) Then I was beside Him, as a master workman; and I was daily His delight, rejoicing always before Him, (31) Rejoicing in the world, His earth, and having my delight in the sons of men.” From reading the verses preceding those quoted in Proverbs 8, we understand that this is talking about the wisdom of Elohim. According to our Jewish brothers YHVH created the universe through wisdom. We see according to the first part of Psalm 33: 6, that: ***‘By the word of YHVH the heavens were made.’*** The question is: Who or what is wisdom? We read the answer in 1 Corinthians 1: 24, as follows: ***‘But to those who are the called, both Jews and Greeks, Messiah the power of Elohim and the wisdom of Elohim.’*** Yes, Messiah is the wisdom of Elohim, but He is also the power of Elohim – His right hand, as we read in Jeremiah 32: 17, in this way: ***‘Ah YHVH Elohim! Behold, Thou hast made the heavens and the earth by thy great power and Thine outstretched arm! Nothing is too difficult for Thee.’*** This agrees with Isaiah 52: 10, where we see that: ***‘YHVH has bared His holy arm in the sight of all the nations, that all the ends of the earth may see The salvation of our Elohim.’*** Before we continue, think about it: is your personal power and wisdom separate from you? Now we are able to understand why John says in John 1: 1 – 3, ***‘In the beginning was the word, and the word was with Elohim, and the word was Elohim. (2) He was in the beginning with Elohim. (3) All things came into being by Him, and apart from Him nothing came into being that has come into being.’***

We continue in verse 4 of John 1, like this: ***‘In Him was life, and the life was the light of men.’*** In verse 8, we read that Yahshua, the word is the light of the world, and if we follow Him, we will not walk in darkness, but shall have the light of life. Continuing in verse 5 of John 1, we read: ***‘And the light shines in the darkness, and the darkness did not comprehend it.’*** Next we read about John the Immerser who came to witness of the light, that all might believe through Him. We see in the next few verses that the true light came into the world to enlighten the world. He was in the world and the world was made through Him, but the world did not know Him, nor did they receive Him. We read further in John 1: 12, ***‘But as many as received Him, to them He gave the right to become children of Elohim, even to those who believe in His name.’*** Since the fall

of man, it is only if we believe in the name of Yahshua our Messiah that we become children of Elohim. When we come to believe in the name of our Messiah, namely Yahshua, we fully realize that He is YHVH our savior. It also means that we believe in what He taught whilst He was on earth and as a result, we will be immersed in His saving name. When we are immersed in the Name of Yahshua, the only name given among men, by whom we must be saved, we get given a portion of the Set-apart Spirit, as a pledge of our inheritance to eventually become spiritual children of Elohim.

Verse 14 of John 1, tells us that the word spoken about in verses 1 – 3, became flesh and dwelt among us. Even though John the Immerser was born before Yahshua, John knowing who Yahshua was, said in verse 15, ***'This was He of whom I said, "He who comes after me has a higher rank than I, for He existed before me.'***" Verses 16 & 17 tells us that we received the Law through Moses, but that we received grace through Messiah Yahshua. Verse 18 confirms that no man has seen Elohim at any time, but that Yahshua who is in the bosom of the Father has explained Him. According to 1st Timothy 1: 17, YHVH is transliterated in Hebrew as Ayn Sof meaning without definition or borders, as follows: ***'Now to the King eternal, immortal, invisible, the only Elohim, be honor and glory forever and ever Amen.*** We also read in Genesis 1: 27 ***'And Elohim created man in His own image, in the image of Elohim He created him; male and female He created them.'*** This is saying that we look like the image of Elohim – if it was possible to see Him. How then do we know what He looks like? The answer is found in Colossians 1: 15, talking about Yahshua, as follows: ***'And He is the image of the invisible Elohim, the first-born*** (Greek; protokos meaning brought forth as we saw in Proverbs 8: 22) ***of all creation.*** This is also why Yahshua, when asked by Philip, one of His disciples to show them the Father, said in verse 9 of John 14: ***"Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father?'"*** With the preponderance of evidence in the Scriptures, we are witnesses that YHVH is our Elohim, and there is no one besides Him!

The name of this week's Torah portion is Shemoth, meaning 'going out.' We commence in Exodus (Transliterated in Hebrew as Shemoth) 1 verse 1 through 5; we are again given the names and

numbers of Jacob's sons who went to Egypt. We read in verse 6 that whilst they were living in Egypt, Joseph died and all his brothers and all their generation died. However, we read in verse 7, that the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

Several Pharaoh's ruled and died meanwhile. The next one mentioned in Scriptures after Joseph's time did not know Joseph at all. In fact we can deduce from what he said in verse 9 & 10, that he disliked the Israelites, as follows: ***'Behold, the people of the sons of Israel are more and mightier than we. (10) Come, let us deal wisely with them, lest they multiply and in the event of war, they also join themselves to those who hate us, and fight against us, and depart from the land.'*** During the enormous famine that spread throughout the entire world, Joseph was at the centre of it all. However, after the famine ended, Joseph's help was no longer required. And over time and after an entire generation passed away, the people in Egypt simply did not know Joseph. It is the same with us today: There are people who helped us enormously in the past. Whilst they assisted us, we might have been very grateful and even told them so. But as time went on, it was just not normal to continue to shower them with gratitude. However, we should not forget to 'now and then' inform them how much we appreciate their selfless way of life. Friends will appreciate such 'out of the blue' expressions of appreciation beyond words. Thirty four years ago, I was called into Elohim's work by the magazine of a man who since then taught me about 80% of what I know, and I will be ever thankful for what YHVH has done for me through that man.

As time elapsed the Israelites were lured from their farms and pastures to construction jobs. Soon they realized that they were tricked into forced labor. The Egyptians hoped that in these miserable circumstances their numbers would dwindle, but the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. The Egyptians compelled the sons of Israel to labor rigorously and they made their lives bitter with hard labor in mortar and bricks, and at all kinds of labor in the field. All the hard treatment failed to reduce the numbers of the Israelites. Therefore the cruel Pharaoh decreed that all Hebrew midwives would be expected to kill baby boys born of the Israelites. Failure to obey was punishable by death. However, the

midwives had no intention to commit murder. When Pharaoh heard about this he called them to come and explain. We read in verse 19 of Exodus 1, how the midwives answered Pharaoh, as follows: ***“Because the Hebrew women are not as the Egyptian woman; for they are vigorous, and they give birth before the mid wife’s can get to them.”*** Because the midwives feared Elohim, He established households for them. Then Pharaoh commanded all his people saying (as we read in verse 22 of Exodus 1): ***“Every son who is born you are to cast into the Nile and every daughter you are to keep alive.”***

Next we read about the birth of Moses in Exodus 2: 1 & 2, as follows: ***‘Now a man from the house of Levi went and married a daughter of Levi. (2) And the woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months.’*** Then because she knew the authorities were suspicious, she put the baby in a pitch-smearred basket and set him afloat in the nearby river, trusting that Elohim would send someone to find him who would keep him safe. But the baby’s sister stood nearby to see what will happen to her brother. Later Pharaoh’s daughter came to the river to bathe and found the basket with the little baby in it. We read in verse 6 of Exodus 2, ***‘When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, “This is one of the Hebrews’ children.”’*** In verse 7, the baby’s sister comes up to Pharaoh’s daughter, saying: ***“Shall I go and call a nurse for you from the Hebrew woman, that she may nurse the child for you.”*** Pharaoh’s daughter approved, whereupon the girl raced off to the nearby home of her parents and told her mother what happened. The baby’s mother immediately went out to Pharaoh’s daughter, who asked her to take care of the baby. So the woman took the child and nursed him.

The child grew and his mother brought him to Pharaoh’s daughter, and he became her son. And she named him Moses, saying that she drew him out of the water. Moses was educated by the best teachers in the nation; he grew up to attain fame and a high rank in Egypt. By the time he reached the age of forty Moses became more interested in the affairs of his fellow Israelite kinsmen. He became angered by the brutality with which the Egyptians treated his people. One day Moses saw an Egyptian guard beating an Israelite and in trying to save the life of the Israelite, he accidentally killed the guard. Later

Moses learned that two fellow Israelites witnessed the fight and that Pharaoh and his men were seeking to arrest him. We read in verse 15 of Exodus 2, ***'When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian; and he sat down by a well.'*** The Midianite Priest had seven daughters and they came to draw water for their father's sheep. Moses befriended them by helping them to draw water for their sheep. When they returned to their father, he asked them why they were back so soon. So they told him about the Egyptian who helped them to water their flock.

Reuel (also called Jethro) their father told them to bring Moses back to his camp, to have something to eat. Reuel soon found Moses to be an intelligent and educated man. He offered Moses work as a shepherd. Moses accepted. As time passed Moses became very fond of Zipporah, Reuel's daughter. They eventually married and had two sons. In the meantime, conditions in Egypt became much worse for the Israelites living there. We read in verse 23 - 25 of Exodus 2, ***'Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to Elohim. (24) So Elohim heard their groaning; And Elohim remembered His covenant with Abraham, Isaac, and Jacob. (25) And Elohim saw the sons of Israel, and Elohim took notice of them.'*** Herein lies another valuable lesson for us. YHVH the Elohim of the Israelites hears and answers our prayers. If we call on YHVH our Elohim, reminding Him of our current position in exile, He will answer our prayers and ensure that we get back to the land which He promised us, through our forefathers. It reminds me of an account that happened a few years ago. A young American girl, the daughter of a millionaire was kidnapped by a group of terrorist demanding millions to return her alive to her family. The account carried on for several weeks, even months, with the Terrorists demanding ever more money as the time went on. Even though in the beginning of the situation, was dire, the terrorists treated the girl harshly, but as time went on, she became used to her abductors and she started working with them against the authorities and family. This is almost the same with us Israelites, as we have been in captivity for so long, we are beginning to co-operate with Satan our abductor. Even if we are told in magazines and newspapers that Xmas and Easter are pagan festivals, we have

become so accustomed to serving Satan, that we have begun to co-operate with him fully. We participate in the pagan revelry almost believing that it is the truth, even knowing that it is harmful to us and our relationship with our heavenly Father. Instead of co-operating with Satan, we need to start doing what YHVH wants us to do. It is only by so doing that we will be saved from our current position of exile, when Yahshua returns to rule the world from Jerusalem. We need to do as Yahshua told us in Matthew 24: 14, saying: **“And this gospel (good news) of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come.”**

Moses had been in Midian for almost forty years when one day on a mountain, he saw a strange sight. There was a bush burning like a torch, but even though it continued to burn, no part of it was burnt up. When he got close to the sight, Moses said (in verse 3 of Exodus 3): **“I must turn aside now, and see this marvelous sight, why the bush is not burnt up.”** When YHVH saw that Moses turned to look at the occurrence. Elohim called Moses from the bush, and said (in verse 4): **“Moses, Moses!” And he said, “Here I am.”** In verse 5 & 6 of Exodus 3, Elohim said to Moses: **“Do not come near here: remove your sandals from your feet, for the place on which you are standing is holy ground.”** (6) **He said also, I am the Elohim of your father, the Elohim of Abraham, The Elohim of Isaac, and the Elohim of Jacob.”** Then Moses hid his face, for he was afraid to look at Elohim.’ YHVH tells Moses that He was going to deliver the suffering Israelites from their Egyptian task masters. YHVH also tells Moses that He wants him (Moses) to go and tell Pharaoh to let his people go from Egypt.

We read Moses’ response to Elohim in verse 11 of Exodus 3, as follows: **“Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?”** In the next few verses we see YHVH telling Moses His personal name and assuring that He will be with Him. We read the conversation recorded in verses 12 - 22 of Exodus 3, as follows: **‘And He said, “Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship Elohim at this mountain.”** (13) **Then Moses said to Elohim, “Behold, I am going to the sons of Israel, and I shall say to them, ‘The Elohim of your fathers has sent me to**

you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?” (14) And Elohim said to Moses, “I AM WHO I AM²”; and He said, “Thus you shall say to the sons of Israel, ‘I AM³ has sent me to you.’”(15) And Elohim, furthermore, said to Moses. “Thus you shall say to the sons of Israel, ‘YHVH, the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you.’ This is My name forever, and this is My memorial-name to all generations. (16) “Go and gather the elders of Israel together, and say to them, ‘YHVH, the Elohim of your fathers, the Elohim of Abraham, Isaac and Jacob, has appeared to me, saying, “I am indeed concerned about you and what has been done to you in Egypt. (17) “So I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land flowing with milk and honey.” (18) “And they will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt, and you will say to him, “YHVH, the Elohim of the Hebrews, has met with us. So now, please, let us go a three days’ journey into the wilderness, that we may sacrifice to YHVH our Elohim.’ (19) “But I know that the king of Egypt will not permit you to go, except under compulsion. (20) “So I will stretch out My hand, and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go. (21) “And I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed (Here YHVH is saying that He will cause the Egyptians to contribute liberally to the Israelites, when the Israelites leave Egypt). (22) “But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians.”

When Moses asked how he could prove that he had been sent to help his people to gain their freedom, Elohim displayed how He will allow Moses to perform some startling miracles before Pharaoh. However, Moses objected that he should not be the one to speak to

² The footnote against I AM in the New American Standard Bible states that I AM is related to the Name of Elohim, YHVH, rendered LORD, which is derived from the verb HAYAH, to be.

³ The literal translation of the Name YHVH in English is the Eternal.

Pharaoh, because he could not speak very well. Even when Elohim told Moses that He will give him the ability to speak well, Moses still thought that the task was too much for him. This is when Elohim told Moses that He would send Aaron, Moses' brother to do most of the speaking for him. Moses was glad, since his brother Aaron was much more articulate. As a final excuse Moses reminded YHVH that he was wanted in Egypt for murder. But YHVH told him that the authorities who had sought him had all died, Moses finally agreed to go. Moses went home to tell his father-in-law that he was leaving to free the Israelites. However, just prior to leaving, Elohim warned Moses that Pharaoh would at first refuse to let them go. He was told that if Pharaoh continued to refuse, Elohim would bring terrible things on the Egyptians, including eventually taking the life of the king's first-born son.

Moses and his family set out for Egypt. At the beginning of their journey YHVH met Moses and sought to put him to death, because he did not circumcise his son. Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, telling him that he is a bridegroom of blood. At the same time YHVH told Aaron to meet Moses in the wilderness. So he went and met him at the mountain of Elohim and he kissed him. Moses told Aaron what Elohim expected them to do. Together they went to Goshen, where most of the Israelite leaders lived. They explained to the Israelite leaders what YHVH planned to do through them. Then Moses and his brother went to Pharaoh and told him what YHVH the Elohim of Israel said, as follows: ***'Let My people go that they may celebrate a feast to Me in the wilderness.'*** However, as YHVH warned, Pharaoh did not want to listen. Instead he made the task of the Israelites working in the land much more difficult. Then Moses returned to YHVH saying in verses 22 & 23 of Exodus 5: ***"O YHVH, why hast Thou brought harm to this people? Why didst Thou ever send me? (23) Ever since I came to Pharaoh to speak in Thy name, he has done harm to this people; and Thou hast not delivered Thy people at all."*** We conclude the Torah portion, where YHVH said to Moses in Exodus 6: 1, saying: ***"Now you shall see what I will do to Pharaoh; for under compulsion he shall let them go, and under compulsion he shall drive them out of the land."***

Isaiah 54: 1 – 55: 5 & Matthew 24: 36 – 44.

This Haftarah is read with Torah portion Noach (Genesis 6: 9 to 11: 32), as well as with Matthew 24: 36 - 44 in the Renewed Covenant (Brit Chadasha). We commence reading in Isaiah 54: 1, like this: **“*Shout for joy, O barren one, you who have borne no child; break forth into joyful shouting and cry aloud, you who have travailed; for the sons of the desolate one will be more numerous than the sons of the married woman*” says YHVH.**⁴ This is talking about Sarah and Hagar and the law of inheritance.

The law of inheritance is discussed in the Renewed Covenant in Galatians 4. It talks about the called-out ones becoming children of Elohim through faith in Yahshua; we are like Isaac the children of promise, despite the fact that we were doomed to die as a result of our sins. We read accordingly in verses 4 to 8 of Galatians 4, **“*But when the fullness of the time came* (the set date for inheritance mentioned in verse 2), *Elohim sent forth His Son, born of a woman, born under law*⁴ (this is not talking about the Torah, but informs us that Yahshua was born during Roman captivity), *in order that He might redeem those who were under law* (of this world), *that we might receive the adoption as sons. And because you are sons, Elohim has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” Therefore you are no longer a slave, but a son: and if a son, then an heir through Elohim. However at that time, when you did not know Elohim, you were slaves to those which by nature are no gods.*”** When we did not know Elohim, we were slaves to the elemental things of this world (as may be seen in verse 3) – those which by nature are no gods.

In verse 9 – 11 of Galatians 4, Rav Shaul exhorts those of us who are now heirs of Elohim, not to go back to our old ways of life and worthless elemental things and be enslaved by them all over again. He summarizes the law of inheritance again from verses 21 to 27 of

⁴ Note that in most versions of the Scriptures, the word ‘the’ as used in this and the next instance are in italics, indicating that there was no ‘the’ in the original translation. This tells us that it cannot be talking about Torah in these instances. When reference is made to Torah, it is usually referred to as the law, as the case in point in verse 21 of Galatians 4, where in the first instance the word law is used on its own, but in the second instance it is preceded by the word ‘the’, not in italics in this instance.

Galatians 4, as follows: ***“Tell me, you who want to be under law (of the world), do you not listen to the law (Torah)? (22) For it is written that Abraham had two sons, one by the bondwoman (Hagar) and one by the free woman (Sarah). (23) But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise (This is why father Abraham was circumcised: so that he might know that Isaac was his child through promise, and not through his own strength). (24) This is an allegory speaking: for these women are two covenants, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. (25) Now this Hagar is Mount Sinai in Arabia, and corresponding to the present Jerusalem, for she is in slavery with her children. (26) But the Jerusalem above is free; she is our mother. (27) For it is written, “REJOICE, BARRÉN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND. And you brethren, like Isaac, are children of promise.”*** We who are called today are like Isaac, children of promise.

From verse 2 of Isaiah 54 on, YHVH tells us that we the modern day descendants of Israel (including the genuine gentiles) called at this time, will again resettle the cities that will be desolated during the coming tribulation. In verses 5 – 8 we see YHVH saying: ***“For your husband is your Maker, Whose name is YHVH of hosts; and your redeemer is the Set-apart One of Israel, Who is called the Elohim of all the earth. (6) For YHVH has called you, like a wife forsaken and grieved in spirit, even like a wife of one’s youth when she is rejected,” Says your Elohim. (7) For a brief moment I forsook you, but with great compassion I will gather you. (8) In an outburst of anger I hid My face from you for a moment; but with everlasting lovingkindness I will have compassion on you,” Says YHVH your Redeemer.*** Next we get back to the theme of our Torah portion, namely Noah. In addition YHVH promises us His kingdom in verses 9 – 13, like this: ***“For this is like the days of Noah to Me; when I swore that the waters of Noah should not flood the earth again, so I have sworn that I will not be angry with you, nor will I rebuke you.*** (We need to realize that this is after the great tribulation, during which millions of people will lose their lives during war, famine, disease and

pestilence, but during which time, those who keep close to YHVH will be protected like Noah and his family were). (10) ***For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you, and My covenant of peace will not be shaken,” says YHVH who has compassion on you.***

If those of us called by YHVH at this time remain loyal to our Creator, to the end, we are literally promised heaven on earth, when YHVH restores the earth to what it was like before the fall of man. This is exactly what we are promised in the rest of Isaiah 54 as well as in Chapter 55: 1 – 5. We conclude the portion in verse 5 of Isaiah 55, where we see that by that time YHVH will have glorified us, meaning we will have become spirit beings by then, as follows: ***“Behold, you will call a nation you do not know, and a nation which knows you not will run to you, because of YHVH your Elohim, even the Set-apart One of Israel; for He has glorified you.”*** Even though we who are called have been justified by the blood of Yahshua our Messiah, we are not glorified yet. That will only happen after the first resurrection, when we will be changed from mortal human beings, to spiritual children of Elohim.

The Renewed Covenant portion comes from Matthew 24: 36 – 44. Commencing in verses 36 - 39, we read: ***“But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. (37) For the coming of the Son of Man will be just like the days of Noah. (38) For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, (39) and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be.”*** This is telling us that at the time of Noah, the world was in much the same condition as it is today. People carried on with their lives, without even thinking about YHVH. The point is that YHVH warned Noah about the coming flood – so he prepared by doing exactly what YHVH told Him to escape the coming flood. Similarly Yahshua is warning us of the coming great tribulation in Matthew 24. He tells us that the only way in which we will be ready for His coming, is if we remain loyal to YHVH and keep feeding our household of Nazarene Israelites with food at the proper time, as per Matthew 24: 45 & 46. The proper time spoken about here is the weekly and annual

Sabbaths of YHVH. He is talking to us, who when we came to believe in Yahshua and were immersed in His name, stopped being slaves to sin, and became slaves to YHVH. As slaves of YHVH, we are after a number of years in training, responsible to teach new believers about His ways and the coming kingdom of Elohim in due season. For example, when Passover approaches, we should teach believers the reason for keeping Passover and the Days of Unleavened Bread. We are similarly required to teach believers about the other Set-apart Days; what they mean and how they relate to Elohim's plan of salvation for all mankind. We might like Noah be mocked for doing the right thing, but should not let it deter us in any way.

We continue in verses 40 – 44 of Matthew 24, as follows: ***“Then there shall be two men in the field; one will be taken, and one will be left. (41) Two women will be grinding at the mill; one will be taken and one will be left. (42) Therefore be on the alert, for you do not know which day your Master is coming. (43) But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. (44) For this reason you be ready too; for the Son of Man is coming at an hour when you do not think He will.”*** Firstly let us consider, who the people were who were taken away by the flood. Herein is the truth about the so-called rapture. Yes, the evil doers and those mocking Noah were taken away, not the true believers.

Yahshua our Messiah warned about His coming in Matthew 25: 1 - 13 in this way, ***“Then the kingdom of heaven will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom. (2) And five of them were foolish and five were prudent. (3) For when the foolish took their lamps, they took no oil with them, (4) but the prudent took oil in flasks along with their lamps. (5) Now while the bridegroom was delaying, they all got drowsy and began to sleep. (6) But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet him.’ (7) Then all those virgins rose and trimmed their lamps. (8) And the foolish said to the prudent, ‘Give us some of your oil, for our lamps are going out.’ (9) But the prudent answered, saying, ‘No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.’ (10) “And while they***

were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. (11) And later the other virgins also came, saying, 'Master, master, open up for us.' (12) But he answered and said, 'Truly I say to you I do not know you.' (13) Be on the alert then, for you do not know the day and the hour."

From studying the Scriptures, we are aware that Yahshua will return one day on the Feast of Trumpets (Yom Teruah) (Be sure to read 1Thessalonians 4: 13 – 17). Only those observing this important Feast Day will be receiving the necessary oil (the Set-apart Spirit/Spiritual food) to render them ready to receive the Bridegroom. Do you think this statement is a bit extreme?

Think again, because this is exactly what Rav Shaul is telling us in 1 Thessalonians 5: 1 – 6, as follows: **'Now as to the times and the epochs, brethren, you have no need of anything to be written to you. (2) For you yourselves know full well that the day of the Master will come just like a thief in the night. (3) While they are saying, "Peace and safety!" then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. (4) But you, brethren, are not in darkness, that the day should overtake you like a thief; (5) for you are all sons of light and sons of day. We are not of night or darkness; (6) so then let us not sleep as others do, but let us be alert and sober.'** We need to busy ourselves with Elohim's work, preaching the gospel into the whole world, for a witness to all nations, and then the end shall come.

Let us therefore put in every effort to start doing the work of proclaiming the good news of Elohim into the entire world. In addition, let us continue teaching new believers the meaning of Elohim's Feast Days in due season.

Isaiah 40: 27 – 41: 16 & Romans 3: 19 – 5: 6.

This Haftarah portion is read with Torah portion Lech L'Cha (Genesis 12: 1 to 17: 27) and Renewed Covenant reading Romans 3: 19 to 5: 6. We start reading in Isaiah 40: 27 & 28, ***'Why do you say, O Jacob, and assert, O Israel, "My way is hidden from YHVH, and the justice due me escapes the notice of Elohim"?' (28) Do you not know? Have you not heard? The Everlasting Elohim, YHVH, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable.'*** Don't you sometimes think exactly what YHVH asks in verse 27? His answer in verse 28 is very comforting in that He reminds us that as the Almighty, He never gets tired and understands everything. The next few verses tell us that even though young people get tired, those who wait for YHVH will gain strength and will be able to continue doing His work. When I went on early retirement a little more than 3½ years ago, I started writing doctrinal sermons from the knowledge that I gained attending Sabbath services and the annual Feast Days of Elohim, at that time over the previous 30 years. I wrote my first book containing doctrinal sermons, within the first six months and wrote three more books, followed by commentary to the annual Torah portions, since the Feast of Tabernacles in 2008. I completed the commentary to the weekly Torah portions and placed it in five books. I have since then written 14 more sermons for the coming Set-apart Days and have commenced writing comments on the Haftarah and Renewed Covenant portions for next year. I am surprised at the extra energy and inspiration I had, to carry on week after week. But here we are given the answer in verse 31 of Isaiah 40. The important thing about teaching others what you have learnt is that by doing additional research, you also increase in knowledge. In addition you are doing what Yahshua commissioned us to do in Matthew 28: 19 & 20, saying: ***"Go therefore and make disciples of all the nations, immersing them in the name (one name) of the Father and the Son and the Set-apart Spirit, (20) teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."***

We see in the first verse of Isaiah 41, YHVH talking to us, the latter day Israelites living at the ends of the earth (or the coastland), as follows: ***"Coastland, listen to Me in silence, and let the peoples gain new strength; let them come forward, then let them speak;***

let us come together for judgment.” YHVH wants our faith to be strengthened for what is soon to come upon us. He does not want this evil world (or age) to last forever. Even though verse 2 is talking about Cyrus the king of Persia, who conquered Babylon in 539 BCE allowing the Jews to return to Jerusalem to rebuild the Temple, Isaiah 41: 1 – 16 is also an end time prophesy when YHVH will re-gather Israel from the ends of the earth, as He did from Egypt and Babylon. We read in verse 4, ***“Who has performed and accomplished it, calling forth the generations from the beginning? ‘I, YHVH, am the first and with the last. I am He.’”***

The Hebrew words for I am He, means that YHVH existed eternally. We also know that it is a Messianic title appropriated by Yahshua as a testimony to Him being YHVH in the flesh. We see that even though the entire world will be afraid when Yahshua returns to subdue the kingdoms of the world, those of Israel who serve YHVH, need not be afraid. We read in verses 11 to 13 that through Elohim’s intervention, the enemies of Israel will be weakened, whilst we will be strengthened

We read in verse 14 of Isaiah 41, ***“Do not fear, you worm Jacob, you men of Israel: I will help you,” declared YHVH, “and your Redeemer is the Holy One of Israel.”*** The title worm refers to the utter contempt with which the ungodly nations of the world view Israel – yes, this is talking about the present Jewish nation Israel, but also us, the called out remnant from the lost ten tribes (including a number of actual gentiles). The word Redeemer always refers to a near kinsman who is responsible to buy back what a relative has lost. We know that Yahshua is the one who paid the penalty that we incurred by breaking the commandments. YHVH became a ‘man’ in Yahshua – He is the Holy One of Israel, who died for our sins, as we are reminded in Acts 20: 28, in this way: ***“Be on guard for yourselves and for the flock, among which the Set-apart Spirit has made you overseers, to shepherd the ecclesia of Elohim which He purchased with His own blood.”*** YHVH purchased Israel from bondage in Egypt by the blood of the Passover Lamb. He did the same for us by purchasing us from the bondage of sin by the blood of The Lamb of Elohim, Yahshua, when He died for us on the cross, and when we individually turn to Him.

We conclude the Haftarah portion by reading verses 15 & 16 of Isaiah 41, as follows: ***“Behold, I have made you a new, sharp***

threshing sledge with double edges; you will thresh the mountains, and pulverize them, and will make the hills chaff. (16) You will winnow them, and the wind will carry them away, and the storm will scatter them; but you will rejoice in YHVH, you will glory in the Holy One of Israel.” As I told you recently, mountains and hills are figurative representations of the kingdoms and nations of the world, whom the united Israel will with the help of Yahshua grind into nothing when Yahshua returns, one day. This is in line with Daniel’s prophesy in Daniel 2: 44, in this way: ***“And in the days of those kings the Elohim of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.”***

The Renewed Covenant portion starts in Romans 3: 19. We commence verses 19 & 20, like this: ***‘Now we know that whatever the Law says, it speaks to those who are under Law, that every mouth may be closed, and all the world may become accountable to Elohim; (20) because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.’*** This is saying that we need the Law to tell us what sin is. But it is also saying that we all sinned and should not sit in judgment of fellow human beings. However, we should repent, as soon as we realize that we have sinned. Repentance means to stop sinning; to ask YHVH for forgiveness for breaking His commandments; and then return to Torah obedience once again. This is the only way in which we will be able to remain in an ongoing relationship with YHVH. If we do not sin we do not come under the punishment due for breaking the Law. It is like the traffic laws of the land; if you do not break the traffic laws, you will not be penalized. However, because all human beings sin daily, no flesh will be justified before YHVH our Elohim. Does this leave us hopeless? No not at all!

We read in verse 21 of Romans 3, ***‘But now apart from the Law the righteousness of Elohim has been manifested, being witnessed by the Law and the Prophets.’*** We know that when YHVH spoke to Moses in Exodus 3, He said to Moses that His name is ‘I AM WHO I AM’, which is transliterated in Hebrew as ‘EYEH ASHER EYEH’ meaning I am whatever you need Me to be. We know that one of the many names of Elohim is YHVH-Tsidkaynu

meaning YHVH our Righteousness. We are told here in verse 21, that the righteousness of Elohim, which was witnessed about in the Torah and the Prophets, was manifested. This is talking about Yahshua who was manifested in the flesh and agrees with what we read in Galatians 3: 13 & 14, as follows: **'Messiah** (who is the chief manifestation of YHVH) **redeemed us from the curse of the Law** (Torah), **having become a curse for us—for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"—** (14) **in order that in Messiah Yahshua the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.'** We were made righteous when Yahshua died for our past sins. In addition those who desire to serve YHVH our Elohim do not believe Torah to be a burden; to us it is a delight – since it is for our own good.

John K. McKee of TNN Online in an article entitled: *'What does Under the Law really mean'* (<http://www.tnnonline.net/two-housenews/torah/under-the-law/index.html>) puts it like this:

'Knowing that "under the Law" means being subject to the Torah's penalties allows this verse to make much more sense to us as Messianics. If you are truly led by God's Holy Spirit, then you are not subject to the Torah's penalties. If you are truly led by the Spirit, then you will not be led to disobey the Lord and be cursed. Rather, if you are truly led by the Spirit, you will naturally obey our Heavenly Father and obey the commandments of Torah and be blessed—just as the Torah tells us.'

We continue reading in verses 22 - 26 of Romans 3, **'even the righteousness of Elohim through faith in Yahshua Messiah for all those who believe; for there is no distinction; (23) for all have sinned and fall short of the glory of Elohim, (24) being justified as a gift by His grace through the redemption which is in Messiah Yahshua; (25) whom Elohim displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in forbearance of Elohim He passed over the sins previously committed; (26) for the demonstration, I say of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Yahshua.'** Elohim's great sacrifice was not in secret, but was displayed publicly for all to see. The words *'propitiation'* carries the idea of appeasement. In this case it shows that Messiah's violent death

satisfied the offended Set-apartness and wrath of Elohim. This is how YHVH will pass over our sin, if we come to Him in Messiah Yahshua. Through the sinless life of the Elohim incarnated Messiah, and eventual death on the cross, we have been justified. Elohim's plan allowed Him to punish Yahshua our Messiah in our stead, thereby justifying us who are guilty without compromising the justice of Torah. Faith in Yahshua means both that we believe in His name (which means the salvation of YHVH⁵); and believe in what He taught us whilst He was on earth. We see in the rest of Romans 3, that we who are called should not boast, since we as mankind are all justified by faith and not by our works. YHVH our Elohim, is not the Elohim of Jews only, but also of Gentiles, since like our Father Abraham, YHVH will justify the uncircumcised through faith, so will He justify those who were circumcised before they believed in Yahshua. Yes those of our Jewish brothers who will keep Rosh Hashanah will believe in Yahshua when He returns (see Zechariah 12: 10). Yahshua is the door, through which every believer will have to go to enter the kingdom of Elohim. We see according to verse 31 that we do not nullify Torah through faith, but are in fact establishing Torah through faith.

Continuing in Roman 4, we see that like Abraham those of us called at this time, are not justified by righteous works. We read in verse 3 of Romans 4, **'For what does the Scripture say? "AND ABRAHAM BELIEVED ELOHIM, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS."**' We see in Genesis 15: 6, that it was said about Abram, before his circumcision and name change to Abraham. Later in Genesis 17 YHVH enters into the covenant of circumcision with Abraham and all his male descendants, including

1 It is as we read in Acts 4:12, "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved." Yahshua is our savior's Hebrew name. A literal English translation of His name is Salvation. The Hebrew name of the successor of Moses was Yehoshua the son of Nun. In Nehemiah 8: 7, this name is written as Jeshua. However, the original, pre-exilic pronunciation of the name "Yehoshua" was "Yahushua." Under Aramaic influence, the shorter form of this name, "Yeshua," became the norm in Second Temple Period Judaism. Nevertheless, Yahshua said in the 1st part of John 5: 43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive". His Father's Name as we know is Yahweh or Yah in its short form. We accordingly use Yahshua the shortened form of Yahushua.

those who become his offspring (heirs according to promise), through faith in Yahshua Messiah (see Galatians 3; 26 – 29): Sin is the transgression of the Torah, and it is by faith in accordance with grace, that the promise is certain to all descendants; not only to the Jews, but also us who are by faith in Yahshua heirs of Abraham our father in the faith. Abraham believed that YHVH will raise up Isaac, if he killed him, and as a result he (Abraham) became a father of many nations, according to Elohim's promise. In addition we see that even though Abraham knew that both Sarah and him were too old to have children, he did not waver in unbelief, but grew strong in faith and believed that YHVH will give him a son. We consequently read in verses 22 – 25 of Romans 4, 'Therefore **also IT WAS RECKONED TO HIM AS RIGHTOUSNESS.** (23) **Now not for his sake only was it written, that it was reckoned to him,** (24) **but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Yahshua our Master from the dead,** (25) **He who was delivered up because of our transgressions, and was raised because of our justification.'**

We read further in Romans 5, that it is because we have been justified by faith, that we now have peace with Elohim through Yahshua Messiah our Master, through whom we have obtained our introduction by faith into grace and exult of the glory of Elohim, in hope. We also exult in our tribulations; knowing that tribulation brings about perseverance; and perseverance proven character; and proven character hope; and hope does not disappoint, because the love of Elohim has been poured out in our hearts through the Set-apart Spirit who was given to us. All this because while we were still spiritually dead, Messiah died at the right time as the Passover Lamb, which was Elohim's supreme act of love, when we were most undesirable.

This week's Torah portion is called Va'era, meaning '*and I appeared*'. We commence in Exodus 6: 2, also reading verse 3, as follows: '**Elohim spoke further to Moses, and said to him, "I am YHVH; (3) and I appeared to Abraham, Isaac, and Jacob, as Elohim Almighty, but by My name, YHVH I did not make Myself known to them."**' Most of us know that as quoted here, verse 3 of Genesis 6 presents a problem, for those of us, who insist upon both using and honoring the Set-apart name of YHVH our Elohim.

True worship of YHVH goes hand in hand with using His correct Name. But, the reverse is also true: We cannot use the true name of YHVH, if we are not worshipping Him in accordance with the instructions in His word. If we are keeping feast days such as Xmas and Easter, which are not ordained by YHVH, we dishonor His name. In addition, if we are keeping scripturally ordained Feast Days at the incorrect times, we are dishonoring His name, as may be read in Malachi 2: 1 – 8. We should therefore not insist upon using the Name of YHVH, if we are keeping different feast days to the ones ordained by Him in Leviticus 23. We read in Exodus 20: 7, **"You shall not take the name of YHVH your Elohim in vain, for YHVH will not leave him unpunished who takes His name in vain."** The Hebrew word for vain is 'shavah', meaning to bring to naught. As used in the third commandment it means that we shall not bring the name of YHVH to naught, by hiding, refusing to use or purposely misspelling His name.

There are Nazarene/Messianic Israelites/Jews and other like-minded believers, who even though they keep the Sabbath, the Set-apart Days given in Leviticus 23 and kosher laws given in Leviticus 11 (and elsewhere in Torah), they absolutely refuse to use the Set-apart Names of YHVH and Yahshua. Many interpret the third commandment to say that we should never use the name of YHVH, but use such titles as 'the LORD' and 'G-d' instead. However, by so doing they are in fact disobeying this very commandment. Others, who refuse to use the Set-apart Names, use Exodus 6: 3 as their excuse. In the New American Standard Bible, Exodus 6: 3 reads as follows: **"and I appeared to Abraham, Isaac, and Jacob, as G-d Almighty, but by My name, LORD⁶, I did not make Myself known to them."** The question is: Is this translation of the Scriptures correct? Having studied the Torah portions in Genesis and Exodus over the past 13 weeks, we know that it cannot be right. We recall having read a number of verses before Exodus 6: 3, which seem to contradict the way this version states it. For example, we read previously in the last part of Genesis 4: 26, **"Then men began to call upon the name of YHVH⁷."** We further read in Genesis 12: 8

⁶ The footnote against 'LORD' in The New American Standard BIBLE reads: Heb., YHVH, usually rendered LORD.

⁷ Even though The New American Standard BIBLE uses LORD here, we know from an explanation in its foreword and the footnote above, that they replaced the name of YHVH with the title LORD, to as they put it, 'avoid confusion'.

and Genesis 13: 4 that Abram called on the name of YHVH, even before he entered into the covenant with YHVH where his personal name was changed to Abraham. In addition we also read in the last part of Exodus 3 where YHVH told Moses His name, saying: ***“This (YHVH) is My name forever, and this is My memorial – name to all generations.”***

The reason for these seemingly contradictory scriptures is that Paleo (or ancient) Hebrew did not use any punctuation marks such as commas, full stops, question marks, etc. The only way, therefore to understand ancient texts (written in Paleo Hebrew), is to take into account the context of the events being discussed. Considering the scriptures that we have quoted here, Exodus 6: 3 is actually a rhetorical question? We read this in “The Scriptures” published by ‘INSTITUTE FOR SCRIPTURE RESEARCH (PTY) LTD’ of South Africa, as follows: ***“And I appeared to Abraham, to Yitshaq, and to Ya’aqob, as El Shaddai. And by My Name יהוה, was I not known to them?”*** As can be seen here, this version of The Scriptures uses the Hebrew translation of the Tetragrammaton YHVH (יהוה). With this correct understanding of Exodus 6: 3 we see that there is no contradiction in the scriptures mentioned. In fact it actually serves to affirm the other texts in Genesis showing that all Yahweh’s children before Moses knew, used, and called upon His name.

Continuing on in Exodus 6: 6 – 7, we read: ***“Say, therefore, to the sons of Israel, ‘I am YHVH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, I will also redeem you with an outstretched arm and with great judgments. (7) Then I will take you for My people, and I will be your Elohim; and you shall know that I am YHVH your Elohim, who brought you out from under the burdens of the Egyptians.”*** Encouraged by these words Moses and his brother Aaron went to inspire their people. But the sons of Israel were so miserable that they did not listen to them. Soon afterwards YHVH reminded Moses and Aaron that they had a responsibility that has to be done. In verses 29 & 30 of Exodus 6, YHVH spoke again to Moses, saying, ***“I am YHVH; Speak to Pharaoh king of Egypt all that I speak to you.”*** (30) ***But Moses said before YHVH, “Behold I am unskilled in speech; how then will Pharaoh listen to me?”*** In Exodus 7: 1 YHVH answers Moses, as follows: ***“See I made you***

as Elohim to Pharaoh, and your brother Aaron shall be your prophet.” YHVH also tells Moses that he will harden Pharaoh’s heart so that He may multiply His signs and wonders in the land of Egypt. In verses 4 & 5 of Exodus 7, YHVH tells Moses: **“When Pharaoh will not listen to you, then I will lay My hand on Egypt, and bring the sons of Israel, from the land of Egypt by great judgments. (5) And the Egyptians shall know that I am YHVH, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst.”**

Reading on we see that when Moses and Aaron came before Pharaoh, Aaron threw his staff down before Pharaoh and his servants and it became a serpent. Then Pharaoh called his sorcerers, and each of them also threw down his staff and they turned into serpents. However, we see that Aaron’s staff swallowed up their staffs. Yet Pharaoh’s heart was hardened and he did not listen to them. Then again YHVH spoke to Moses telling him to go and inform Pharaoh that because he did not want to let the Hebrews go, He is going to change all the water in Egypt into blood. The fish in the river will die and the river will become foul. Then YHVH said to Moses in verse 19 of Exodus 7, **“Say to Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and vessels of stone.’”** But we read that the magicians in Egypt did the same with their secret arts; and Pharaoh’s heart was hardened once again.

In Exodus 8 YHVH again tells Moses to tell Pharaoh to let His people go. YHVH also tells Moses that if Pharaoh refuses again, he will smite Egypt with an influx of frogs. However, after Aaron stretched his staff over the waters of Egypt and frogs came and covered the land, Pharaoh’s magicians did the same with their secret arts. But at this time Pharaoh called Moses and Aaron and said in verses 8, **“Entreat YHVH that He remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to YHVH.”** So, Pharaoh agreed that the Israelites may go and Moses cried out to YHVH to remove the frogs from Pharaoh and his people and that the frogs only be left in the Nile river. We see that YHVH did according to their prayer, the frogs died, The Egyptians piled the

dead frogs in heaps and the land became foul. But when Pharaoh saw that there was relief, he hardened his heart again and refused to let the Israelites go. Then YHVH again spoke to Moses, telling him to tell Aaron to strike the dust of the ground, that it becomes gnats on man and beast. So Aaron did as YHVH told Moses and all the dust of the earth became gnats through all the land of Egypt. This time Pharaoh's magicians could not bring forth gnats. So the magicians told Pharaoh, as we read in verse 19 of Exodus 8, ***"This is the finger of Elohim."*** But Pharaoh's heart was hardened, and he did not listen to them, as YHVH had said.

YHVH again summoned Moses and Aaron, saying to Moses in verses 20 – 23, that the next time He is going to send swarms of insects on Pharaoh and his people, but other than with the three previous plagues, YHVH will separate the Israelites from the Egyptians and the insects will only attack the Egyptians. Then YHVH allowed swarms of insects into the homes of Pharaoh and the Egyptians, and their homes were laid waste because of the swarms of insects. So Pharaoh called Moses and Aaron and told them to go and sacrifice to their Elohim, but within the borders of Egypt. In verses 26 & 27, we read Moses' answer to Pharaoh, as follows: ***"It is not right to do so, for we shall sacrifice to YHVH our Elohim what is an abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians before their eyes, will they not then stone us? (27) We must go a three days' journey into the wilderness and sacrifice to YHVH our Elohim as He commands us."*** Again Pharaoh agrees to the request and asks Moses to also pray for him. Immediately Moses makes supplication asking YHVH to remove the swarms of insects from Pharaoh and his people. But again as soon as the insects left, Pharaoh hardened his heart and did not let the Israelites go.

We read in Exodus 9 verses 1 – 5, ***'Then YHVH said to Moses, "Go to Pharaoh and speak to him, 'Thus says YHVH, the Elohim of the Hebrews, "Let My people go, that they may serve Me. (2) For if you refuse to let them go, and continue to hold them, (3) behold, the hand of YHVH will come with a severe pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks. (4) But YHVH will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing will die of all that belongs***

to the sons of Israel.” (5) And YHVH set a definite time, saying, “Tomorrow YHVH will do this thing in the land.” So YHVH did as He said He will do the next morning. The fifth plague struck before most Egyptians knew what was happening. Within hours the land was strewn with dead cattle, horses, camels, sheep, goats and donkeys. The sudden, fatal disease wiped out the Egyptian livestock, whilst the animals belonging to Israel were untouched. This was indeed a serious blow to the Egyptians, to whom many kinds of animals were seen as sacred. It was difficult for them to understand why their idols would allow their animals from which the animals were copied, to die.

Despite the tremendous loss to his people, Pharaoh remained stubborn and was even more intent on keeping the Israelites as a work force to build the Egyptian cities. Then YHVH said to Moses and Aaron that they should take for themselves handfuls of dust from a furnace and let Moses throw it into the air in Pharaoh’s sight. The fine dust will spread over the land of Egypt and become boils breaking out with sores on all the people and the animals in all the land of Egypt. So Moses and Aaron did as YHVH told them, and it happened as He said. The magicians of Egypt tried to replicate this plague, but could not do the same. And the boils were on all the Egyptians, including the magicians. But, YHVH hardened Pharaoh’s heart, and he did not listen to them. Again YHVH spoke to Moses in verses 13 – 19 of Exodus 9, saying: **“Rise up early in the morning and stand before Pharaoh and say to him, ‘Thus says YHVH, the Elohim of the Hebrews, “Let My people go, that they may serve Me. (14) For this time I will send all my plagues on you and your servants and your people, so that you may know that there is no one like Me in all the earth.”** (Wow, do we believe YHVH when He says that there is no one like Him on the earth: The other day like normally over the silly season, the South African blood bank asked for donors to please come forward, as their supply of blood for emergencies due to accidents, were running low. The announcer also added that no one is able to make blood; science is not able to help in such emergencies and their only source of blood is obtained from healthy human donors. As I listened to the radio, I recalled how YHVH turned all the water in Egypt into real blood.) (15) **“For if by now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. (16) But, indeed, for this cause I have allowed you to**

remain, in order to show you My power, and in order to proclaim My name through all the earth. (17) Still you exalt yourself against My people by not letting them go. (18) Behold, about this time tomorrow, I will send heavy hail, such as has not been seen in Egypt from the day it was founded until now.” (Let me tell you hail can be very scary. I am not talking about the type of hail that we sometimes see at the coast - the size of small pebbles: I am talking about hail that I have never seen before. Once during an eight year stay in Gauteng, there was a storm with hail stones the size of tennis balls and as hard as rocks; Every car in the vicinity were dented; most windows, including many windscreens of vehicles were destroyed. Damage ran into millions of Rand and to us who were not used to it, it looked like Armageddon.) (19) **“Now therefore send, bring your livestock and whatever you have in the field to safety. Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die.”**

Can you believe it, here YHVH warns those who will listen to him, to go indoors, or die. Do we listen to warnings of YHVH recorded for us in His Torah – do we observe the Sabbath; do we keep the ordained Set-apart days; do we eat only kosher food; things that are for our good. Similar to in this case: If the Egyptians remained indoors during this plague, they would have been alive; we could have eternal live, if we remain obedient to the word of Elohim.

We see that again only in the land of Goshen, where the Israelites lived there was no hail. Elsewhere wherever the hail struck in the field throughout the land of Egypt, man and beast as well as all plants of the field were shattered. Pharaoh again asked Moses and Aaron to ask YHVH to forgive him and his people. He also acknowledged that he and his people were the wicked ones and that YHVH is the righteous one. So again Moses ask YHVH to stop the lightning and the hail, but saying to Pharaoh, that he knows that he and his people do not fear YHVH the Elohim of Israel, yet. Before continuing, I would like you to notice in the time of the year during which the hailstorm occurred. We read in verses 31 & 32 of Exodus 9: **‘Now the flax and the barley were ruined, for the barley was in the ear and the flax was in the bud. (32) But the wheat and the spelt were not ruined for they ripen late.’** From these two verses we are able to see that the hailstorm happened very close to the month of Aviv, which is Springtime in the northern hemisphere.

We conclude this Torah portion in verse 35, where we read: ***‘And Pharaoh’s heart was hardened, and he did not let the sons of Israel go, just as YHVH had spoken through Moses.’*** Many will at this time think that this was sheer stupidity on the part of Pharaoh. However, even the hardening of Pharaoh’s heart was Elohim’s doing. It is like with our Jewish brothers: YHVH has for the time being blinded the righteous Jews to the identity of the Messiah, until all of the so-called Gentiles (the Israelites who think that they are gentiles) have come in, then all Israel shall be saved. We read this in Romans 11 and especially in verse 32, where it says about them: ***“For Elohim has shut up all in disobedience that He might show mercy to all.”*** Similarly YHVH has blinded Christianity at this time, not to understand His gospel truth, as He is only calling a remnant (a relatively small percentage of the population) to become kings and priests during His coming kingdom. These first-fruits will be resurrected at the return of Yahshua to come and rule us from Jerusalem (this is known as the first resurrection). The rest of the dead will only be resurrected after the millennium. They will be the second harvest of people into the kingdom of Elohim. At that time YHVH will open their minds to the Scriptures, as we are told in Isaiah 25: 7 – 9, as follows: ***‘And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. (8) He will swallow up death for all time (this will only happen after the Great White Throne Judgment, as we read in Revelation 20: 15), And YHVH Elohim will wipe away tears from all faces, And He will remove the reproach of His people from all the earth; for YHVH has spoken. (9) And it will be said in that day, “Behold, this is our Elohim for whom we have waited that He might save us. This is YHVH for whom we have waited; Let us rejoice and be glad in His salvation.”*** Yes, there will be those who have sinned with full knowledge, like those amongst us who were called by YHVH into His truth, but continued living in disobedience to His word. They, as well as some of those who will be shown the way of Elohim after the second resurrection, but refuse to repent and accept Yahshua as their Savior, will become ashes under the feet of the righteous as we are told in Malachi 4: 1 - 3⁸.

⁸ For more information regarding our destiny as human beings, you may request my e-book entitled: “What is our Destiny?” free of charge.

2 Kings 4: 1 to 37 & James 2: 14 – 24.

This Haftarah portion is read with Torah portion Vayera (Genesis 18 verse 1 – 22 verse 24) as well as with the Renewed Covenant portion from James 2: 14 – 24. Whereas, we touched on the faith of our father Abraham, in the previous portion, this portion will show how we show our faith by our works, as per Abraham's example. We commence reading in verse 1 of 2 Kings 4, in this way: ***'Now a certain woman of the wives of the sons of the prophets cried out to Elisha, "Your servant my husband is dead, and you know that your servant feared YHVH; and the creditor has come to take my two children to be his slaves."*** The woman and her children were left destitute when her husband a believer in YHVH died. This is clearly showing that faith in YHVH alone will not earn us a living. In addition it is telling us, that even though we are believers, in the current economic condition of the world; it could easily happen that, when a believer dies, his family might be left needy. However, we should not forget the promise we have through King David in Psalm 37: 25, saying: ***'I have been young, and now I am old; yet I have not seen the righteous forsaken, or his descendants begging bread.'***

We see that Elisha proceeds to help this widow, by getting her to help herself in verses 2 – 7 of 2 kings 4, like this: ***'And Elisha said to her, "What shall I do for you? Tell me what do you have in the house?" And she said, "Your maidservant has nothing in the house except a jar of oil."*** (3) ***Then he said, "Go, borrow vessels at large for your self from all your neighbors, even empty vessels; do not get a few.*** (4) ***And you shall go in and shut the door behind you and your sons, and pour out into all these vessels; and you shall set aside what is full."*** (5) ***So she went from him and shut the door behind her and her sons; they were bringing the vessels to her and she poured.*** (6) ***And it came about when the vessels were full, that she said to her son, "Bring me another vessel."*** ***And he said to her, "There is not one vessel more."*** ***And the oil stopped.*** (7) ***Then she came and told the man of Elohim. And he said, "Go, sell the oil and pay your debt, and you and your sons can live on the rest."*** It is an act of faith to do exactly as we are told by a servant of Elohim. It also takes courage for those who are normally shy to approach their neighbors for help. However, the lady did exactly as Elisha told her

and filled all the empty jars that she obtained from her neighbors from the single jar of oil that she had in her house. It was a miracle which YHVH performed through Elisha. However, by doing as she was told, this lady proved her faith in Elohim. In addition she had to take further action to prevent the creditor from taken her sons as slaves. She had to go and sell the oil that YHVH gave her so miraculously, to be able to pay her debt and to make a living. The lesson in this portion is that she had to prove her faith by taking action.

We continue in verse 8 of 2 Kings 4, like this: ***'Now there came a day when Elisha passed over to Shunem, where there was a prominent woman, and she persuaded him to eat food. And so it was, as often as he passed by, he turned in there to eat food.'***

In addition we see that this woman also convinced her husband that because this man of Elohim (as she referred to Elisha) passed by their house on a regular basis, to build a walled room for him, where he could overnight and study. On one occasion during which Elisha rested in the upper chamber, he asked his servant Gehazi to call this woman, and expressed his heartfelt thanks to her for doing all these things for him. He asked her if there was anything that she wanted in return, but she indicated that she was content with what she has, as she was living amongst her own people, and did not need anything. Elisha then inquired of his servants Gehazi what he thinks that they could do to help this lady. Gehazi observed that the woman had no son and that her husband was already old. Then Elisha asked his servant to call her and he told her that at the same time the next year she shall embrace a son. At first she did not believe Elisha, but a year later she bore a son, as he told her.

However, we see in verses 19 & 20, that when the boy was grown, he went out to his father to the reapers. He subsequently fell ill and told his dad that he has a headache; so his father got a servant to carry him back to his mother. The boy sat on his mother's lap, but died later in the afternoon. His mother took the lad, laid his body on Elisha's bed and closed the door behind her. She asked her husband to send for Elisha. But, like most men he inconsiderately reminded her that it was neither a Sabbath nor a new moon, asking why she wants to see Elisha. She saddled a donkey and told her servant to accompany her to the man of Elohim. They arrived at Mount Carmel on the way to Elisha. He saw her some distance away

and instructed Gehazi to go and meet her. We read what happened next in verse 27, as follows: ***‘When she came to the man of Elohim to the hill, she caught hold of his feet. And Gehazi came near to push her away; but the man of Elohim said, “Let her alone, for her soul is troubled within her; and YHVH has hidden it from me and has not told me.”*** We see here that Elohim was in fact dealing with Elisha and not so much with this lady. She told him the sad account of her son’s death and Elisha immediately send Gehazi before them and they rushed back to the woman’s house. Elisha entered his room where the woman laid her son’s body. Elisha was a quiet servant of YHVH and what he did next was most unusual for him, as he was not a people’s person. We read accordingly in verses 34 – 37 of 2 Kings 4, ***‘And he went up and lay on the child, and put his mouth on his mouth and his eyes on his eyes and his hands on his hands, and he stretched himself on him; and the flesh of the child became warm. (35) Then he returned and walked in the house once back and forth, and went up and stretched himself on him; and the lad sneezed seven times and the lad opened his eyes. (36) And he called Gehazi and said, “Call this Shunammite.” So he called her. And when she came in to him, he said, “Take up your son.” (37) Then she went in and fell at his feet and bowed herself to the ground, and she took up her son and went out.’*** YHVH was dealing with Elisha to strengthen his faith, by taking action and doing something which is unusual for his character. This is after all the lesson of our Torah portion as well as that of the Renewed Covenant portion.

The Renewed Covenant portion starts in James 2: 14, as follows: ***‘What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? When reading this, I immediately call to mind what a very well known Christian Leader here in South Africa said in a TV advertisement regarding South Africa a few years ago and indeed what most of Christianity accept as truth, i.e. ‘just believe and you will be saved.’*** O, yes we are saved by grace, but we prove our love to our Father, by keeping His commandments. We read accordingly in James 2: 26, ***‘For just as the body without the spirit is dead, so also faith without works is dead.’*** If you have not been immersed in the only name by which you may be saved, namely Yahshua, you do not have the Spirit of Elohim indwelling you, yet. once we are immersed in Yahshua’s

name, we are given a portion of the Set-apart Spirit and it is the Set-apart Spirit that gives us the assurance that we will be resurrected one day, if we manage to overcome our sinful natures. We read accordingly in Romans 8: 11, ***'But if the Spirit of Him who raised Yahshua from the dead dwells in you, He who raised Messiah Yahshua from the dead will also give life to your mortal bodies through His Spirit who indwells you.'*** YHVH has a set of rules which we will have to follow exactly and in total faith and obedience, if we want to be saved. You and I can believe as much as we like, without doing exactly what YHVH tells us in His word, we will not be part of the elect who will rule under Yahshua Messiah. This is perhaps why many Christians would like to tear the book of James (Yaakov) out of the Renewed Covenant.

We continue in James 2: 15 – 17, like this: ***'If a brother or sister (meaning a relative or a brother or sister in the faith) is without clothing and in need of daily food, (16) and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? (17) Even so faith, if it has no works, is dead, being by itself.'*** Whether we like it or not, the only way that we are able to prove that we love YHVH is by keeping His teachings and doing what He tells us to do. Most of us agree that it is also how parents know that their children love and respect them. We read accordingly in verse 18, ***'But someone may well say, "You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works.'*** Next we have a statement in verse 19 proving once more the Oneness of Elohim, like this: ***'You believe that Elohim is one. You do well; the demons also believe and shudder.'*** What does it mean to believe that YHVH is one? It means that He is our Creator and the only Spiritual force that matters. We read accordingly in Isaiah 44: 24, as follows: ***'Thus says YHVH, your Redeemer, and the one who formed you from the womb, "I, YHVH, am the maker of all things, stretching out the heavens by Myself, and spreading out the earth all alone.'"*** Knowing that should motivate any right minded believer to serve YHVH only! If He is our Creator, who also redeemed us from the penalty of death due to us, because of our sins, why do we not obey what He teaches in His Torah?

It is for this reason that we read the following two pertinent questions in James 2: 20 & 21, ***'But are you willing to recognize, you foolish fellow, that faith without works is useless? (21) Was not Abraham our father justified by works, when he offered up Isaac his son on the altar?'*** We know that even though Abraham, did not kill his son Isaac on the altar, he showed YHVH by his actions that day, that he was fully prepared to do so in obedience to YHVH our Elohim. It is for this reason that the prophet Malachi tells us in Malachi 4: 5 & 6 that we should restore our hearts to our fathers in the faith, as follows: ***"Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of YHVH. (6) And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse."*** Yes we are at this time doing the work of Elijah by teaching new believers that YHVH is our Elohim. Even though verse 6 is saying that we should also start teaching our children Torah, so that they/we may in obedience to Torah learn to start honoring/loving one another. But, it is also talking about us returning to the faith of our fathers in the faith namely: Abraham, Isaac and Jacob, and even though the heart is the seat of emotion, it is also the centre of our faith. We also recognize that Luke 1: 17, is talking about John the Immerser, as being in the spirit of Elijah before Yahshua's first advent, as follows: ***"And it is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Master."*** It is our duty to teach new believers (as well as our own children) in preparation of the soon coming kingdom of Elohim.

We continue by reading verses 22 & 23 of James 2, like this: ***'You see that faith was working with his (Abraham's) works, and as a result of the works, faith was perfected; (23) and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED ELOHIM, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of Elohim.*** Abraham was regarded much higher than simply a servant of Elohim – as He called him His friend; but since Yahshua died for our sins, He was in essence also calling us His friends in John 15: 13, saying: ***"Greater love has no one than this, that one lay down his life for his friends."*** We conclude by reading verse 24 of James 2, as follows: ***"You see that man is***

justified by works, and not by faith alone. There you have it - we proof our faith by our actions and If we believe that YHVH is the only Elohim, we should do as He tells us in the Scriptures.

1 Kings 1: 1 – 31; Matthew 8: 19 – 22 & Luke 9: 57 – 62.

This Haftarah portion is read with Torah portion Cha'yey Sarah (Genesis 23: 1 to 25: 18) and Renewed Covenant reading Matthew 8: 19 – 22 and Luke 9: 57 – 62. This haftarah portion is about King David and his promise to make his son Solomon king after his death. However, we see in the account recorded in 1 Kings that King David's son Adonijah was trying to deceive his father and the nation, by exalting himself, as we read in chapter 1: 5, as follows: ***'Now Adonijah the son of Haggith (one of David's wives) exalted himself saying, "I will be king." So he prepared for himself chariots and horsemen with fifty men to run before him.'*** We read that David never questioned Adonijah about his motives and that he was a very handsome man, who was born after his brother Absalom.

Why is Absalom mentioned here? We know from the account recorded in 2 Samuel 15 – 18 that Absalom also lead a rebellion against his father David. Absalom took over his father's throne and forced David to flee for his life. By so doing Absalom was dishonoring his father and breaking the fifth commandment. He gathered his army to fight against his father David, but Elohim was with David and Absalom's army was defeated. In turn he now had to flee before his father's army. We know from reading these Scriptures that Absalom was also a very handsome man. In addition we read that he had long flowing hair. He fled from his father's men on a mule racing through the woods. As he rode under an oak tree, his hair caught up in a branch of the tree and he hung helplessly in the air, unable to let himself down. We also know from this account in the Scriptures that even though Absalom was trying to kill his father David, David gave strict orders to spare his son's life. We read accordingly in 2 Samuel 18: 10 – 15, in this way: ***'When a certain man saw it, he told Joab (David's commander) and said, "Behold, I saw Absalom hanging in an oak."*** (11) ***Then Joab said to the man who had told him, "Now behold, you saw him! Why then did you not strike him there to the ground? And I would have given you ten pieces of silver and a belt."*** (12) ***And the man said to Joab, "Even if I should receive a thousand pieces of silver in my hand, I would not put out my hand against the king's son; for in our hearing the king charged you and Abishai and Ittai, saying, 'Protect for me the young man Absalom!'*** (13)

“Otherwise, if I had dealt treacherously against his life (and there is nothing hidden from the king), then you yourself would have stood aloof.” (essentially meaning, if I killed Absalom, you (Joab) would not have defended my action to the king.) (14) **Then Joab said, “I will not waste time here with you.” So he took three spears in his hand and thrust them through the heart of Absalom while he was yet alive in the midst of the oak.** (15) **And ten young men who carried Joab’s armor gathered around and struck Absalom and killed him.’** When King David later found out about Absalom’s death, he mourned bitterly for his son Absalom. David still loved Absalom even after his rebellion against him. This is one of the character traits of YHVH that He wants us to develop – outgoing concern for the welfare of others and a willingness to forgive.

We continue reading in the current Haftarah portion in 1 Kings 1: 7 – 10, like this: **‘And he had conferred with Joab the son of Zeruiah and with Abiathar the priest; and following Adonijah they helped him.** (8) **But Zadok the priest, Benaiah the son of Jehoiada, Nathatan the Prophet, Shimei, Rei and the mighty men who belonged to David were not with Adonijah.** (9) **And Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel; and he invited all his brothers, the king’s sons, and all the men of Judah, the king’s servants.** (10) **But he did not invite Nathan the prophet, Benaiah, the mighty men, and Solomon his brother.’** At this point in time, the question on our lips is: what has this to do with the current Torah portion? Like in the case with Absalom, Adonijah was planning to take over his father’s kingdom after his death. This may be compared to the many false messiahs and gods that the different religions of the world worship, in place of the one and only true Elohim called YHVH.

Adonijah was not his father’s chosen son to take over the Kingdom of Israel. However, YHVH told David that Solomon will be allowed to build Him a house, when he rules in David’s place after his death. So Solomon was the son chosen by David to be king over Israel, but Adonijah tried to get round David’s plan anyway. Similarly Sarah gave Abraham her maid Hagar to have his son Ishmael, because she thought that she was barren. However, we know that according to the promise YHVH made to Abraham and Sarah, she conceived

and had a son, called Isaac. We read accordingly in Galatians 4: 22 – 31, ***“For it is written that Abraham had two sons, one by the bondwoman (Hagar) and one by the free woman (Sarah). (23) But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise (Abraham was circumcised: so that he might know that Isaac was his child through promise and not through his own strength). (24) This is an allegory speaking: for these women are two covenants, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. (25) Now this Hagar is Mount Sinai in Arabia, and corresponding to the present Jerusalem, for she is in slavery with her children. (26) But the Jerusalem above is free; she is our mother. For it is written, “REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND.” (28) And you brethren, like Isaac, are children of promise. (29) But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. (30) But what does the scripture say? “CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.” (31) So then, brethren, we are not children of a bondwoman, but of the free woman.”*** This is also talking about us becoming heirs of Abraham, because we like Isaac are the children of promise.

In a similar way our Heavenly Father planned that Yahshua would come and rule us in King David's place one day. Satan planned to have Yahshua killed, but did not realize that it was part of the plan of YHVH that Yahshua would die to pay the penalty for the sin of His people. When Yahshua was resurrected for all to see, Satan knew that He was out maneuvered. We see that Adonijah planned to circumvent his father's plans, but in the end Solomon became the king of Israel. We know that YHVH planned to make Solomon king after David and that whatever He plans will come to fruition. YHVH promised David that one of his heirs would sit on his throne forever (meaning into the everlasting kingdom).

It is YHVH our Elohim's plan that Israel will eventually come together – not only Judah and Ephraim, but also those who are not physical

descendants of Abraham, all will become part of the Israel of Elohim, in His eternal kingdom. Like Adonijah, mankind deceived by Satan is planning to convert people to the religions of the world, such as Christianity, Hinduism, and Judaism. But this is not part of Elohim's plan of salvation for mankind. YHVH does not want us to convert to the religions of the world. He wants us to become part of the Israel of Elohim. YHVH is calling people out of the religions of the world, to become part of His called-out ones. It is similar to when he called the Israelites out of Egypt. YHVH changed Jacob's name to Israel, knowing that he will be the father of the people which He called out of Egypt to be His people.

However, we know that after Solomon's rule, the nation Israel was divided into two separate nations namely Judah and Israel. Both these separate nations were taken captive and whereas Judah returned to their homeland 70 years after their captivity, Israel was dispersed into the nations of the world, where they lost their identity, their language and their faith in the one true Elohim. The lost ten tribes also known as Ephraim is presently beginning to return from their exile. Together they will again become the Israel of Elohim, under the leadership of Yahshua, once they all come to believe in Him – the door into the Kingdom of Elohim/Israel of Elohim. If we follow Yahshua, the one who came to show us the Father, and be lead by the Set-apart Spirit until our Master returns one day, we will see Him rule as King of kings and Master of masters in the everlasting Kingdom of Elohim.

The Renewed Covenant portion starts in Matthew 8: 19 – 22, as follows: ***'And a certain scribe came and said to Him, "Teacher, I will follow You wherever You go."*** This is similar to us when we are immersed into Yahshua's name – we promise to follow Yahshua from that day forward. However, many have a variety of reasons not to start doing it immediately, or to follow Him on their own terms. But we see in verse 20: ***'And Yahshua said to him, "The foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay His head."*** Yahshua is saying here that He does not have a place or religion on the earth where He is presently welcome. Christianity preaches about another savior, who came to abolish His Father's laws; Ishmael preaches about another god and Judaism will only accept Him at His return. Yahshua never

established a ‘church’⁹, as a second group of called-out ones. The original ecclesia or congregation was established in the wilderness of Sinai, as we read in the first part of Acts 7: 38, like this: **“This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai.”** Yahshua primarily came to restore the people of Israel. We read His own words to this effect in Matthew 15: 24, like this: **“I was sent only to the lost sheep of the house of Israel.”** We read further in Acts 1, where Yahshua’s disciples question Him about the restoration of the kingdom of Israel (which in effect also means the kingdom of Elohim) after His resurrection in verses 6 – 8, as follows: **‘And so when they had come together, they were asking Him, saying, “Master, is it at this time You are restoring the kingdom of Israel?” (7) He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; (8) but you shall receive power when the Set-apart Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”** We continue in verse 21 and 22 of Matthew 8, as follows: **‘And another of the disciples said to Him, “Master, permit me first to go and bury my father.” (22) But Yahshua said to him, “Follow Me; and allow the dead to bury their own dead.”** The religions of the world, with their pagan gods and false messiah, are like their gods, dead. Talking about those who follow a false Messiah, as well as those who among us who base their faith on the doctrines of men rather than the Word of Elohim, Yahshua said in John 5: 43 & 44, **‘I have come in My Father’s name** (the salvation of YHVH or Yahshua), **and you do not receive Me; if another** (talking about J*e*s*u*s* or those who follow leaders who decide for themselves, when and how to serve Elohim) **shall come in his own**

⁹ As mentioned in an earlier Torah portion, the word church is according to C J Koster’s book: “Come out of her My people”, traced back to the Anglo-Saxon root, namely Circe. This same book tells us that Circe was the goddess-daughter of the mythological Sun-god, Helios. The word Circe is related to circle, as well as circus. The Old English word Circe was pronounced as Kirke. The word church is known in Scotland as Kirk, in German as Kirche, and in Dutch as Kerk meaning a building, where religious services are conducted. The Hebrew word qahal, means an assembly or congregation and the Greek word ekklesia means an assembly of called-out ones. The word ‘church’ is therefore a mistranslation in most Bibles. Neither the Hebrew word qahal nor the Greek word Ekklesia means a building or church..

name, you will receive him. (44) How can you believe, when you receive glory (honor and fame) from one another, and you do not seek the glory that is from the one and only Elohim?

Those who teach their own Feast Days as well as those who teach a false doctrine about a false Messiah are spiritually dead. We read about this in Zephaniah 3: 1 – 5, ***‘Woe to her who is rebellious and defiled, the tyrannical city! (2) She heeded no voice; She accepted no instruction. She did not trust in YHVH; She did not draw near to her Elohim. (3) Her princes within her are roaring lions, Her judges are wolves at evening; They leave nothing for the morning. (4) Her prophets are reckless, treacherous men; Her priests have profaned the sanctuary. They have done violence to the law. (5) YHVH is righteous within her; He will do no injustice. Every morning He brings His justice to light; He does not fail. But the unjust knows no shame.’*** We read in Proverbs 21: 16, that: ***‘A man who wanders from the way of understanding will rest in the assembly of the dead.’*** We also read Yahshua’s words about those who deceive us in Matthew 24. We read in verse 5, ***‘For many will come in my name saying, “I am the Messiah and will mislead many.”’*** We continue to read in Matthew 24: 23 – 28, Yahshua saying: ***“Then if anyone says to you, ‘Behold here is the Messiah,” or ‘There He is,’ do not believe him. (24) For false Messiah’s and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. (25) Behold, I have told you in advance. (26) If therefore they say to you, ‘Behold, He is in the wilderness,’ do not go forth, or ‘Behold, He is in the inner rooms,’ do not believe them. (27) For just as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be. (28) Wherever the corpse is, there the vultures will gather.”*** The corpse spoken about here symbolizes the spiritually dead deceived members of religions of the world and the vultures symbolize their spiritually dead teachers, who are fleecing them of their earthly possessions.

We further read in 2 Corinthians 4: 3 & 4, ***‘And even if our gospel is veiled, it is veiled to those who are perishing, (4) in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Messiah, who is the image of Elohim.’*** We need to

get out of the religions of the world, who believe in false gods and who are preaching falsehood to deceive believers in YHVH and Yahshua. We also read in Isaiah 30: 1, **“Woe to the rebellious children,” declares YHVH, “Who execute a plan, but not Mine, and make an alliance, but not of My Spirit, in order to add sin to sin.”** This is warning us about those who make an alliance with religious groups not ordained by YHVH - we need to come out of the confusion (Babylon) of these false religions. We read in 2 Corinthians 11: 13 – 15, as follows: **‘For such men are false apostles, deceitful workers, disguising themselves as apostles of Messiah. (14) And no wonder, for even Satan disguises himself as an angel of light. (15) Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.’**

The second Renewed Covenant reading comes from Luke 9: 57 – 62. Up to the first part of verse 60, this portion is exactly the same as that found in Matthew 8: 19 – 22. However, in the second part of Luke 9: 60 it adds: **‘but as for you, go and proclaim everywhere the kingdom of Elohim.’** This section is therefore saying that we should get out of the dead religious systems of the world, and start proclaiming the good news about the coming kingdom of Elohim. We conclude in Luke 9: 61 & 62, like this: **‘And another also said, “I will follow You, Master; but first permit me to say good-bye to those at home.” (62) But Yahshua said to him, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of Elohim.”** Once we have answered the call of YHVH and started doing the work of proclaiming the good news, we should not turn back! Else we will lose out!

Malachi 1: 1 – 2: 7 & Romans 9: 6 - 16.

This Haftarah portion is read with Torah portion Toldot (Genesis 25: 19 to 28: 9) and Renewed Covenant reading Romans 9: 6 – 16. Both the Haftarah and the Renewed Covenant portions have to do with Elohim's steadfastness and the irrevocability of His decisions. YHVH is our creator and according to the book of Malachi, He decides to whom He shows favor and to whom not. We read in Malachi 1: 2 – 4, ***“I have loved you,” says YHVH. But you say “How hast Thou loved us?” “Was not Esau Jacob’s brother?” declares YHVH. “Yet I have loved Jacob; (3) but I have hated Esau, and I have made his mountains a desolation, and appointed his inheritance for the jackals of the wilderness.” (4) Though Edom says, “We have been beaten down, but we will return and build up the ruins”; thus says YHVH of hosts, “They may build, but I will tear down; and men will call them the wicked territory, and the people toward whom YHVH is indignant forever.”*** We see in verse 5, that when it comes to our notice, we will say, ***“YHVH be magnified beyond the border of Israel!”*** Especially when we come to realize that we are part of the lost tribes of Israel – even if some of us are not bloodline children of Abraham¹⁰.

Yahshua being the all-knowing YHVH in the flesh, knew that some who listened to His teachings would call Him their Master, and even call their group by His name or title, i.e. ‘Nazarene’ or ‘Messianic’, but would not practice what He taught. It was for this very reason that He said in Matthew 7: 21, ***“Not everyone who says to Me, ‘Master, Master,’ will enter the kingdom of heaven; but he who does the will of My Father who is in heaven.”*** We read a similar statement in Malachi 1: 6, ***“A son honors his father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?” says YHVH of hosts to you, O priests who despise My name. But you say, “How***

¹⁰ We read in Galatians 3: 26 – 29, ***‘For you are all sons of Elohim through faith in Messiah Yahshua. For all of you who were immersed into Messiah have clothed yourselves with Messiah. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yahshua And if you belong to Messiah, then you are Abraham’s offspring, heirs according to promise.’*** It is because we are heirs of Abraham that ***‘every male among you shall be circumcised’***, according to the last part of Genesis 17: 10.

have we despised Thy name?” This is undeniably talking about those believers who refuse to use the Name of YHVH, but, it is really about honoring His Name, rather than using it. We honor the name of YHVH by obeying Him and keeping His commandments. In fact Yahshua told His disciples exactly that in Matthew 18: 3, as follows: ***“Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven.”*** We as believers become children of Elohim, when we are immersed in Yahshua’s name. We are given a portion of the Set-apart Spirit, when we are immersed (as per Acts 2: 38) and the elders lay hands upon us (as per Acts 8: 16 & 17), at which time we are begotten anew as children of Elohim, to be born again at our resurrection.

YHVH as the provider of everything that we have and are, ask that we give Him back ten percent of what He gives us in return. He requires that we serve Him with our whole heart, and might. He wants to be first in our lives and does not want to be an afterthought, after we have worked all day long, and watched TV for at least four hours before going to bed, then say a two minute prayer and read Psalm 121 for the umpteenth time. No! He wants us to spend time talking to Him, and in turn listen to Him talking to us through His Word – the Scriptures! We read accordingly in Malachi 1: 7 – 9, as follows: ***“You are presenting defiled food upon My altar. But you say, ‘How have we defiled Thee? In that you say, ‘The table of YHVH is to be despised.’ (8) But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly? Says YHVH of hosts. (9) But now will you not entreat Elohim’s favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly? Says YHVH of hosts.”***

When we are called and are immersed, we promise to come out of the world and start serving YHVH fully. At the beginning of our walk with Him we cannot get enough of studying His Word and papers from the library/internet about Him. Initially most of us gave YHVH more than what was required of us, but as time went on, we became tired and devoted less time to Him. This is what we are warned about in Malachi 1, and especially in verses 10 – 14, in this way: ***‘Oh that there were one among you who would shut the gates, that you might not uselessly kindle fire upon My altar! I am not***

pleased with you.” Says YHVH of hosts, “nor will I accept an offering from you. (11) For from the rising of the sun, even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations,” says YHVH of hosts. (12) “But you are profaning it in that you say, ‘The table of YHVH is defiled, and as for its fruit, its food is to be despised.’ (13) “You also say, ‘My, how tiresome it is!’ And you disdainfully sniff at it,” says YHVH of hosts, “and you bring what was taken by robbery, and what is lame or sick; so you bring the offering! Should I receive that from your hand? Says YHVH. (14) “But cursed be the swindler who has a male in his flock, and vows it, but sacrifices a blemished animal to YHVH, for I am a great King, “says YHVH of hosts, “and My name is feared among the nations.”

At the beginning of our calling, we want to learn all we can in as short a time as possible. At that time we were like children wanting to know everything. Most of us who are parents, remember when our children started talking. Remember how your children ask the question why? Why this why that – until you got very tired answering numerous questions about the simple things in life. It is the same with us when we are first called by YHVH. We study every day to get to know more about Him and His purpose for us. We were like young lovers, who could not get enough of one another’s company. However, we need to continue to be like that with our Father’s truth, since there is not a lot of time left to learn everything to know about Him, before Yahshua’s return. We are warned accordingly in Revelation 2: 1 – 5, like this: ***“To the angel of the ecclesia in Ephesus write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this: (2) I know your deeds and your toil and perseverance, and that you cannot endure evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; (3) and you have perseverance and have endured for My name’s sake, and have not grown weary. (4) But I have this against you, that you have left your first love. (this is not talking about us leaving the wives of our youth, no it is talking about the love we had for YHVH, when we were first called.) (5) Remember therefore from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you,***

and will remove your lampstand out of its place – unless you repent.”

Malachi 2, is primarily addressed to the teachers amongst us, We read accordingly in verses 1 & 2, like this: ***“And now, this commandment is for you, O priests. (2) If you do not listen, and if you do not take to heart to give honor to My name.” says YHVH of hosts, “Then I will send the curse upon you, and I will curse your blessings; and indeed I have cursed them already, because you are not taking it to heart.”*** We are again admonished to honor the name of YHVH. We are told specifically how to honor His Set-apart name in verses 3 – 7 of Malachi 2. Notice carefully, that it has to do with obedience to YHVH, rather than to using His name! We read in verse 3, ***“Behold, I am going to rebuke your offspring, and I will spread refuse on your faces, the refuse of your feasts; and you will be taken away with it.”*** YHVH gave us His annual Feast Days in Leviticus 23. He also tells us that Moses or those who sit in his seat are responsible to proclaim His Feast Days at the appointed times (or seasons) for us, the children of Israel. However, we notice that in verse 3, that YHVH is saying to the priests, ***“the refuse of your feasts.”*** He is not talking about His Set-apart Days here, as they are keeping it at a different time to what He telling them through Moses in Leviticus 23, as may be understood from reading verses 4 – 7 of Malachi 2, as follows: ***“Then you will know that I have sent this commandment to you, that My covenant may continue with Levi,” says YHVH of hosts. (5) My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and stood in awe of My name. (6) True instruction was in his mouth, and unrighteousness was not found on his lips; he walked with Me in peace and uprightness and he turned many back from iniquity.*** (The Levites, who are presently amongst Judah, are very meticulous in the way in which they serve YHVH, and even though some of us from Ephraim sometimes believe that they are going overboard, they put in every effort to serve Him fully.) (7) ***For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth, for he is the messenger of YHVH of hosts.”*** As I mentioned before there are those amongst us who believe that the oracles of Elohim, were taken from Judah, because of their unbelief. Romans 3: 1 – 4, confirms that this is a mistake, as follows: ***‘Then what advantage has the Jew? Or what***

is the benefit of circumcision? (2) Great in every respect. First of all, that they were entrusted with the oracles of Elohim. (3) What then? If some did not believe, their unbelief will not nullify the faithfulness of Elohim, will it? (4) May it never be! Rather, let Elohim be found true, though every man be found a liar, as it is written, "THAT THOU MIGHTEST BE JUSTIFIED IN THY WORDS, AND MIGHTEST PREVAIL WHEN THOU ART JUDGED." In addition we see in Nahum 1: 15 that YHVH is pleased with the timing of His Feast Days, as kept by Judah, in this way: ***'Behold, on the mountains the feet of him who brings good news, who announces peace! Celebrate your feasts, O Judah; Pay your vows. For never again will the wicked one pass through you; he is cut off completely.'*** The Feast Days of Elohim, are indeed good news, since by keeping them, we get to know His plan of salvation for all mankind.

We turn to the Renewed Covenant, where the reading from Romans 9: 6 – 16 has basically the same message. In fact Romans 9: 6 – 9 tells us what YHVH wanted father Abraham to understand by his circumcision, as follows: ***'But it is not as though the word of Elohim has failed. For they are not all Israel who are descended from Israel; (7) neither are they all children because they are Abraham's descendants, but; "THROUGH ISAAC YOUR DESCENDANTS will be named."*** (8) ***'That is, it is not the children of the flesh who are children of Elohim, but the children of promise are regarded as descendants. (9) For this is a word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."*** Whether we are Jews, Ephraimites or Gentiles, if we belong to Messiah, we become Abraham's heirs according to the promise (as quoted before in Galatians 3) Continuing on in Romans 9, we read in verses 10 to 13, what was explained in Malachi 1: 2 – 4. It confirms that YHVH is our maker and that He has the right to choose whomever He wants. We read fittingly in verses 18 - 21 of Romans 9, ***'So then He has mercy on whom He desires, and He hardens whom He desires. (19) You will say to me then, "Why does He still find fault? For who resists His will?" (20) On the contrary, who are you, O man, who answers back to Elohim? The thing molded will not say to the molder, "Why did you make me like this," Will it? (21) Or does the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?'*** YHVH has set out in His word

the way that He wants us to worship Him. We either do it His way or not at all. Think about it!

Hosea 12: 13 - 14: 10 & John 1: 43 - 51.

This Haftarah portion is read with Torah portion Vayetze (Genesis 28: 10 to 32: 3) and Renewed Covenant portion John 1: 43 - 51. We commence reading in Hosea 12: 13, like this: ***'But by a prophet YHVH brought Israel from Egypt, and by a prophet he was kept.'*** Who is this prophet that Isaiah is talking about? Is it perhaps talking about Moses? The footnote in the NASB against the word prophet refers us to Exodus 14: 19 – 22, where we read in verse 19: ***'And the angel of Elohim, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.'*** This same angel is spoken about as YHVH Himself in Exodus 13: 21. So let me ask again, who is this prophet?

We find one more clue in Deuteronomy 18: 18 & 19, where YHVH said to Moses: ***'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. (19) And it shall come about that whoever will not listen to My words which he shall speak in My name, I myself will require it of him.'*** So we now understand that the prophet spoken about here is Yahshua our Messiah. Continuing in verse 14 of Hosea 12, we read: ***'Ephraim has provoked to bitter anger; So his Master will leave his bloodguilt on him, and bring back his reproach to him.*** Ephraim is in great trouble at this time, but the problem is that we are too blind to know why. Despite the fact that the English speaking nations of the world, and more specifically the British Commonwealth and the USA have received a double portion, and were the most blessed peoples of the world over the past few centuries, they are also the promoters of fornication, divorce, drug use and abortion, by their lifestyle and the T V shows that they export into the world. If YHVH truly brings back our reproach on us, only a remnant will survive. The soon coming tribulation, otherwise known as Jacob's trouble, has already started and will escalate to reach its climax at Yahshua's return. It is as we are told in Romans 9: 27, like this: ***'And Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE AS THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED."***

This same theme is continued with in Hosea 13: 1 & 2, as follows: ***'When Ephraim spoke, there was trembling.*** (Yes, both Great Britain and the USA were once considered the policemen of the world – and whether the other Israelite nations want to admit it or not, most of us bowed down before our brother Joseph {Ephraim & Manasseh} in the past two centuries, as per Joseph's dream in Genesis 37.) ***He exalted himself in Israel, But through Baal*** (the Sun-god) ***he did wrong and died*** (spiritually). (2) ***And now they sin more and more, and make for themselves molten images, idols skillfully made from their silver, all of them the work of craftsmen. They say of them, "Let the men who sacrifice kiss the calves!"*** There is this scary warning about Ephraim's future in verse 3, like this: ***'Therefore, they will be like a morning cloud, and like dew which soon disappears, like chaff which is blown away from the threshing floor, and like smoke from a chimney.'*** Very few Israelites or other people will survive the war, famine and pestilence which will be unleashed upon the inhabitants of the earth in the near future, because we have forgotten who our Creator and Savior is, as we are reminded in verse 4 of Hosea13, in this way: ***'Yet I have been YHVH your Elohim since the land of Egypt; and you were not to know any god except Me, for there is no savior besides Me.'*** This should be clear to us – there is no such thing as a trinity¹¹ or a twinity (a belief in two {YHVH}'s, the one being a lesser being than the other), YHVH is our Elohim; He is also our Savior.

In the next few verses we are reminded that YHVH cared for our forebears in the wilderness, in the land of drought. YHVH satisfied them, but they became proud, and as a result, forgot Him. Most of the Israelites are not answering (YHVH)'s call for them to return and most of them will die during the soon coming tribulation. Only a remnant will be saved together with the ones who remain faithful in Judah, to become kings and priests under Yahshua Messiah, during his soon coming rule during the millennium. We read in verse 14 of Hosea 13, that the rest will only be resurrected after the millennium rule of Yahshua, as follows: ***'I will ransom them from the power of Sheol*** (the grave); ***I will redeem them from death. O Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight.'*** This is indeed one of the most profound

¹¹ For more information on this subject, be sure to request my latest booklet entitled: *'Trinity versus Oneness.'*

statements in the Scriptures. In fact it calls to mind two pertinent Scriptures in both the Tanach and the Renewed Covenant. The one in the Tanach comes from Psalm 49: 7 & 15, stating categorically that: ***'No man can by any means redeem his brother, or give Elohim a ransom for him- (15) But Elohim will redeem my soul from the power of Sheol (the grave); For He will receive me.'*** What does this mean? It is telling us that YHVH is our redeemer, only His life is worth more than all the lives of all mankind together. He came to earth in the form of a man to become our kinsman redeemer, but He was not a man. He was YHVH in the flesh, otherwise known as Yahshua or Immanuel. This is exactly the point – Yahshua died for the sins of the world – all mankind. Even though most people who ever lived, died without knowing Him and believing in Him, the second part of Hosea 14, tells us that He is eventually going to resurrect everyone who ever lived, and will show compassion for all. This is talking about the second resurrection and is confirmed in Isaiah 25: 7 & 8, like this: ***'And on this mountain He will swallow up the covering which is over all peoples, even the veil which is stretched over all nations. (8) He will swallow up death for all time, and YHVH Elohim will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; for YHVH has spoken.'*** Here we see that eventually the reproach brought back to Ephraim, will eventually be removed. Satan will be out of the way for ever, and (YHVH)'s plan to save all those people who wants to follow Him out of their own free will have come to fruition.

The Renewed Covenant that is in agreement with Hosea 13: 14, is from 1 Corinthians 15: 55 - 57, like this: ***"O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING? (56) The sting of death is sin, and the power of sin is the law; (57) but thanks be to Elohim, who gives us the victory through our Master Yahshua Messiah."*** The same rules apply to those of us called at this time, and those who died without knowing YHVH. If we repent and return to YHVH, once He has shown us the way, we will be saved. It is only the wicked and those of us called at this time, who sins with full knowledge that will be wiped out from memory. This is essentially talking about the second death, as is recorded in Isaiah 26: 14, as follows: ***'The dead will not live, the departed spirits will not rise; therefore Thou hast punished and destroyed them, and Thou hast wiped out all remembrance of***

them. That is why their names will also not appear in the book of life. As a result we are warned by Hosea in chapter 14, to repent and return to YHVH. We read in verse 1 of Hosea 14, ***'Return, O Israel, to YHVH your Elohim, for you have stumbled because of your iniquity.'*** The transliterated Hebrew word used for the English word repent, is *'teshuvah*. But, the Hebrew word teshuvah means much more than to simply ask for forgiveness of sin. Yes, it means that we say we are sorry, but it also means that we stop doing what we have done wrong and in addition, it means that we return to keeping the Torah command which we have transgressed in the past. It is like when you discover the command not to cook a kid in it's mother's milk – it means that you will ask YHVH forgiveness for contravening this command in the past, and then start implementing it in your life. Stop eating/cooking meat in milk products – even keeping the meat and milk products in different locations. Another example, could be that you mistakenly kindled a fire on the Sabbath, by lighting the Sabbath candles after the Sabbath already started, instead of about twenty minutes prior to the Sabbath. Repent immediately (ask for forgiveness) and do not light the candles after the allowed time ever again – as it is a major violation of Torah. We read accordingly in verse 2, ***'Take words with you and return to YHVH.*** (this means that we should study the words in Torah and obey YHVH once again). ***Say to Him, "Take away all iniquity (ask for forgiveness), and receive us graciously, that we may present the fruit of our lips."***

By reading the remainder of Hosea 14, we see that if we repent and return to full Torah observance once again, YHVH will forgive us, and heal our apostasy and He will not be angry with us any longer. However, we should heed the warning to us in verses 8 & 9, as follows: ***'O Ephraim, what more have I to do with idols? It is I who answer and look after you. I am like a luxuriant cypress; from Me comes your fruit. (9) Whoever is wise, let him understand these things; whoever is discerning, let him know them. For the ways of YHVH are right, and the righteous will walk in them, but transgressors will stumble in them.'*** If we truly know the identity of YHVH our Elohim, we will heed His every word. The misguided Christian phrase to *'know the LORD'* is in fact very true. You and I will only love Him if we know Him: and if we truly love Him, we will obey Him! But there is an additional meaning to the opening verse in Hosea 14, Yes, it means to make a 180 degree turn

and go the opposite way (if you sinned; sin no more), but it is also a call to Israel to return to our heritage. Get back to the way things were during the first week of creation. Get back to Mount Sinai, where YHVH entered into a marriage relationship with us!

The Sabbath before Yom Kippur, (Day of Atonement) is known as Shabbat Shuvah. Shuvah is the root word of Teshuvah, meaning to repent and return. Even though we need to repent and return to YHVH every time that we transgress His Torah teachings, we learnt from Rob Miller's paper entitled: 'Teshuvah – It's about time!' that there is a specific time for (National) repentance and to return to our heritage. Our coming near to YHVH in teshuvah is a function of time. The annual closeness to YHVH does not happen at any time, even though we need to do teshuvah every time we sin, the best time for repentance as a nation, is during the ten days of awe, between Yom Teruah and Yom Kippur. Our re-commitment to Torah which is according to Rav Shaul Spiritual (see Romans 7: 14) and thus eternal, allows us to come near to YHVH and embrace eternity.

As a side light: According to Einstein's theory of relativity, light exists outside the constraints of time. We know that the name YHVH is related to the verb 'HAYAH', which essentially means the Eternal. In addition we know that according to 1 John 1: 5, '*Elohim is light*' – He exists outside the dimensions of time and space, and sees the past, present and future as if it were all here and now. Nonetheless, to relate to us in our finite realm, He converted some of His light energy into matter, enabling Him to dwell among us as Yahshua, existing in the confines of time and space. This process is known in Hebrew as constriction, which is transliterated as '*tzimtzum*'. The light that burst forth from the Father after constriction (tzimtzum) is a ray of light, transliterated as '*kav*'. This ray of light is described as the word of YHVH, the Elohim of creation, who became flesh, as we read in John 1: 9 – 14, as follows; '***There was the true light which, coming into the world, enlightens every man. (10) He was in the world, and the world was made through Him. And the world did not know Him. (11) He came to His own, and those who were His own did not receive Him.*** (Yahshua came specifically to bring us, the lost tribes of Israel back to the Father. At this time YHVH has blinded the minds of most Jews to His identity of Messiah, but so are most other people, and unless YHVH calls them, and they begin to search for Him with all their heart, mind and soul, they do not know

Him.) (12) ***But as many as received Him, to them He gave the right to become children of Elohim, even to those who believe in His name*** (Yahshua the salvation of YHVH; Torah observant Jews will at His return, see His hands and receive Him, as may be seen In Zechariah 12: 10), (13) ***who were born not of blood, nor of the will of flesh, nor of the will of man, but of Elohim.*** (14) ***And the word became flesh and dwelt among us, and we beheld His glory, glory of the only begotten from the Father, full of grace and truth.*** This is then also how we are able to have access to YHVH in prayer, in and through the name of Yahshua our savior, as He taught us in the model prayer in Matthew 6.

We commence reading the Renewed Covenant portion in John 1: 43, in this way: ***The next day He purposed to go into Galilee, and He found Philip. And Yahshua said to him, "Follow Me."*** We read in verses 44 & 45, ***Now Philip was from Bethsaida, of the city of Andrew and Peter. (45) Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote, Yahshua of Nazareth, the son of Joseph."*** Philip was talking about the passage that we already mentioned about Yahshua in Deuteronomy 18. We read Nathanael strange question about Yahshua in verse 46, like this: ***And Nathanael said to him, "Can any good thing come out of Nazareth? Philip said to him, "Come and see."*** Because of this statement by Nathanael, we read how Yahshua respond to him when He saw him approaching in verse 47, saying: ***"Behold, an Israelite indeed, in whom is no guile!"*** This obviously made Nathanael wonder and he said to Yahshua in verse 48, ***"How do You know me? Yahshua answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."***

In verse 49 Nathanael answered Him, saying: ***"Rabbi, You are the Son of Elohim; You are the King of Israel."*** In verse 50 Yahshua answered and said to him, ***"Because I said to you that I saw you under the fig tree, do you believe? You shall see greater things than these."*** Yahshua also said to Nathanael in verse 51, ***"Truly, truly, I say to you, you shall see the heavens opened, and the angels of Elohim ascending and descending on the Son of Man."*** We know from the Torah portion, that this is exactly what happened to Jacob after Isaac blessed Him in place of Esau, and he departed from Beersheba and went toward Haran in Genesis 28. We

read accordingly in Genesis 28: 11 & 12, ***‘And he came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. (12) And he had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of Elohim were ascending and descending on it.’*** This is telling us that because Nathanael answered Yahshua’s call and believed in the salvation of YHVH, he will like Jacob, be in a position of authority in the coming kingdom of Elohim,

Hosea 11: 7 - 12: 12 & 1 Corinthians 5: 1 - 13.

This Haftarah portion is read with Torah portion Vayishlach (Genesis 32: 3 to 36: 43) and Renewed Covenant portion 1 Corinthians 5: 1 – 13. We start reading in verse 7 of Hosea 11, in this way: ***‘So My people are bent on turning from Me. Though they call them to the One on high, none at all exalts Him.’*** Israelites are known for being a stiff necked rebellious people and even though they say they are religious, few truly honor YHVH as Elohim. In fact this is what YHVH calls Israel in Exodus 32: 9 (KJV), as follows: ***‘And YHVH said to Moses, “I have seen this people, and, behold, it is a stiffnecked people.’*** The NASB translates it as rebellious people. The only way in which we honor YHVH, is by obeying His word; He tells exactly how we should serve and obey Him in His word, but, instead we like Adam and Eve, choose to go our own way.

Despite our rebellion, YHVH says in verse 8 of Hosea 11, ***‘How can I give you up, O Ephraim? How can I surrender you, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart is turned over within Me, all my compassions are kindled.’*** Admah and Zeboiim are two cities first mentioned together with Sodom, Gomorrah and Zoar. Zoar is the small city where the two angels allowed Lot and his family to escape to when Sodom and Gomorrah was destroyed. We may come to the conclusion from this verse that Admah and Zeboiim were destroyed with Sodom and Gomorrah by YHVH when he rained brimstone and fire upon them. Here and in verse 9 YHVH is saying that He does not want to destroy us in the same way that he did these ancient sinning cities. Instead He tells us that He will call us, and we will follow Him, as we read in verse 10 & 11, like this: ***‘They will walk after YHVH, He will roar like a lion; Indeed He will roar, and His sons will come trembling from the west.*** (showing that the sons of Israel are today primarily to be found in the western world) (11) ***They will come trembling like birds from Egypt, and like doves from the land of Assyria; And I will settle them in their houses, declares YHVH.’*** However, there will also be those who are scattered throughout the world. Even so, in the end YHVH will bring us all back to our homeland Israel.

In verse 12 YHVH reminds us that at this time we are disobedient, despite Him being faithful, in this way: ***“Ephraim surrounds Me***

with lies, and the house of Israel with deceit; Judah is also unruly against Elohim, even against the Holy One who is faithful. Continuing in Hosea 12: 1, we read about Ephraim, as follows; ***'Ephraim feeds on wind, and pursues the east wind continually; He multiplies lies and violence. Moreover, he makes a covenant with Assyria, and oil is carried to Egypt.'*** In his prophesy about Israel, Hosea is reminded about his harlot wife Gomer. In addition he considers Israel's past behavior, saying that she will be no different in the future. Hosea pictures Gomer's unfaithfulness to him, as the way in which Israel was unfaithful to YHVH. As much as Gomer was unfaithful to him, both houses of Israel were unfaithful to YHVH. Because of their unfaithfulness YHVH promised to judge them, but in the end, we see that He remains faithful to the promises that He made to His people, and because of His love for them he will restore His relationship with them in the last days, as we are told in Isaiah 10: 20 – 22, in this way: ***'Now it will come about in that day that the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on YHVH, the Holy One of Israel. (21) A remnant will return, the remnant of Jacob, to the Mighty Elohim. (22) For though your people, O Israel, may be like the sand of the sea, only a remnant within them will return; A destruction is determined overflowing with righteousness.'*** The relationship between the Torah and the Haftarah portion is made in Hosea 12: 3 - 5, as follows; ***'In the womb he (Jacob) took his brother by the heel, and in maturity he contended with Elohim. (4) Yes, he wrestled with the angel and prevailed; he wept and sought His favor. He found Him at Bethel, and there He spoke with us, (5) Even YHVH, the Elohim of hosts; YHVH is His name.***

For what reason is Hosea reminding Israel about the wrestling match with YHVH. Like today, at that time Israel deteriorated into a state of severe idolatry and wanted them to again put in every effort to strive to find the way of Elohim once again. Until Jacob's wrestling match, his life was full of lies and deceit, resulting in him living in fear of his life and having to struggle to make a living. We read about Jacob's life and indeed that of ancient Israel, which is a prophecy about us, the latter day descendants of Jacob in verses 10 – 12 of Hosea 12, in this way: ***'I have also spoken to the prophets, and I gave numerous visions; and though the prophets gave parables. (11)***

Is there iniquity in Gilead? Surely they (the prophesies) are worthless. In Gugal they sacrifice bulls, Yes, their altars are like the stone heaps beside the furrows of the field. (12) Now Jacob fled to the land of Aram, and Israel worked for a wife, and for a wife he kept sheep.’ It was his encounter with YHVH that resulted in Jacob’s change of heart. Hosea wanted the Israelites of his day to have similar experiences, i.e. to get to know YHVH and to start serving Him only. YHVH also wants those of us, who are studying these prophesies at this time, to get to know Him on a personal basis. As I said in a recent booklet entitled: “Trinity versus Oneness”: YHVH wants each one of us, the latter day descendants of Jacob to prove who He is, and once we have done that, we will stop running, and surrender our lives to Him. It is only at that point that our names will be changed to Israel. We need to realize that YHVH is our Elohim, since He called us out of Egypt (or in our case a life of sin).

In agreement with the Haftarah portion, the Renewed Covenant portion talks about the Israelites as being an arrogant (or stiffnecked) deceitful people. Even among those whom YHVH called there are some who remain arrogant and continue to sin, even under the cover of His ecclesia. We read of a case in point in 1 Corinthians 5: 1, as follows: ***‘It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife.’*** We must not forget that Rav Shaul was writing about a group of called-out members of the ecclesia in Corinth where a member lived in sin with his father’s wife. How is such a thing possible, might you ask? YHVH calls the weak of the world to become His ecclesia of called-out ones, as we are reminded about in 1 Corinthians 1: 26 – 29, in this way: ***‘For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; (27) but Elohim has chosen the foolish things of the world to shame the wise, and Elohim has chosen the weak things of the world to shame the things which are strong, (28) and the base things of the world and the despised, Elohim has chosen, the things that are not that He might nullify the things that are, (29) that no man should boast before Elohim.’*** YHVH calls the base things (people) in the world to become part of His ecclesia. However, He expects that each one of us whom He calls measure ourselves up against Yahshua our perfect example of the

way of Elohim. He is the embodiment of Torah and expects us to clean our lives up as we continue to study Torah. We need to temper our animal instincts with (YHVH)'s Torah instructions, overcoming our sins and shortcomings on an on-going basis. This is why overcoming is a lifelong process.

Continuing on in verse 2 of 1 Corinthians 5, we read: ***'And you have become arrogant, and have not mourned instead, in order that the one who had done this deed might be removed from your midst.'*** Arrogance here implies haughtiness meaning to be puffed-up or full of yourself. Instead of being ashamed of certain sins, people these days arrogantly display them openly, as we read in Isaiah 3: 9, like this: ***'The expression of their faces bears witness against them. And they display their sin like Sodom; They do not even conceal it. Woe to them! For they have brought evil on themselves.'*** This is talking about the things happening in the western world today, but even in the land of Israel, where the Mayor of Jerusalem allows gay-parades to take place in the holy city! However, we must not forget that 1 Corinthians 5, deals with the sin of a member of (YHVH)'s ecclesia, who are sinning with full knowledge of the other members of the congregation. It is for this reason that Rav Shaul wrote in verses 5 & 6 of 1 Corinthians 5, as follows: ***'I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Master Yahshua. (6) Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?'***

Since we who are called are fully aware that Yahshua, the image of Elohim, who wrestled with Jacob, before He came in the flesh, redeemed us by being sacrificed as our Passover, we should clean up our lives and start serving YHVH fully, as we are told by Rav Shaul in 1 Corinthians 5: 7 & 8, like this: ***'Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed. (8) Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.'*** Rav Shaul continues in verses 9 - 11, saying: ***'I wrote you in my letter not to associate with immoral people; (10) I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world. (11) But actually, I***

wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler – not even eat with such a one.’ We need to be careful and not associate with those whom YHVH has called, but habitually practice any of the sins listed here.

We close with Rav Shaul’s admonishing questions in verse 12 & 13, **‘For what have I to do with judging outsiders? Do you not judge those who are within the ecclesia? (13) But those who are outside, Elohim judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.’** This is in line with what Rav Shaul tells us in Roman 16: 17 – 19(KJV), as follows: **‘Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. (18) For they that are such serve not our Master Yahshua Messiah, but their own belly; and by good words and fair speeches deceive the hearts of the simple. (19) For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.’**

Amos 2: 6 to 3: 8 & Acts 7: 9 - 16.

This Haftarah portion is read with Torah portion Vayeshev (Genesis 37: 1 to 40: 23) and Renewed Covenant portion Acts 7: 9 - 16. The Joseph that we met at first in the Torah portion seemed to be a self-absorbed spoiled brat, yet the Scriptures describe him as a righteous and wise young man, as we read in Amos 2: 6, ***‘Thus says YHVH, “For three transgressions of Israel and for four I will not revoke its punishment, because they sell the righteous for money and the needy for a pair of sandals.”*** Even though Joseph’s brothers were not prepared to recognize their brother as righteous and wise, king Pharaoh did when Joseph interpreted his dream, in Genesis 41: 39, as follows: ***‘So Pharaoh said to Joseph, “Since Elohim has informed you of all this, there is no one so discerning and wise as you are.”***

Jealousy and greed was a major problem when Joseph lived with his brothers in his father’s house. The jealousy and greed described in verse 6 of Amos 2 was so consuming that Joseph’s brothers, like the latter day Israelites are prepared to sell their own kin into slavery. The prophecy in Amos likens what happened to Joseph, to what we the latter day descendants of Jacob, are like. We are prepared to sell our own people into slavery, for the smallest amount of debt. Continuing in the same manner we read in verse 7 of Amos 2, ***“These who pant after the very dust of the earth on the head of the helpless also turn aside the way of the humble; and a man and his father resort to the same girl in order to profane My Set-apart name.”*** The footnote against the word helpless takes us to Amos 8: 4, where we read: ***‘Hear this, you who trample the needy, to do away with the humble of the land.’*** Verse 7 has to do with how the helpless in the Israelite countries are oppressed by their own people. In addition it has to do with the morals of our people. TV shows are full of adultery, fornication and even incest – those who produce these programs, are only telling us what is continually on their filthy minds. As the called-out ecclesia of Elohim, we should be different, and we should constantly temper out animal instinct, with Torah.

We need to call to mind the Torah in every decision that we make. Because Israel is taught by their ministers of religion that Torah was

abolished, by their false savior¹², immoral and illegal behavior is on the increase in Israel, some of which is described in Amos 2: 8, as follows: ***“And on garments taken as pledges they stretch out beside every altar, and in the house of their G-d they drink the wine of those who have been fined.”*** True believers in the one and only true Elohim of Israel, will not be part of such behavior, as we should be fully aware of the Torah command regarding this very issue in Exodus 22: 26 & 27, as follows: ***“If you ever take your neighbor’s cloak as a pledge, you are to return it to him before the sun sets, (27) for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am gracious.”*** This is what is allowed in Israel today and instead of doing as Torah, tells them, they use such things taken from their neighbors, and use them to serve their pagan gods or idols.

Like with ancient Israel, we forget so easily that it was YHVH who called us out of the darkness of our sins into His marvelous light, and because of our obedience to His teachings, we are able to understand Him and His plan of salvation for mankind. It is for this very reason that YHVH reminds us here in verses 9 & 10 of Amos 2, as follows: ***“Yet it was I who destroyed the Amorite before them. Though his height was like the height of cedars and he was strong as the oaks; I even destroyed his fruit above and his root below. (10) And it was I who brought you up from the land of Egypt, and I led you in the wilderness forty years that you might take possession of the land of the Amorite.”*** According to the spies who spied out the Promised Land, the Amorite giants made them look like grasshoppers (Numbers 13: 32 & 33). But YHVH eventually defeated the Amorites for Israel according to Joshua 10: 12 -14, like this: ***‘Then Joshua spoke to YHVH in the day when***

¹² *We are warned not to follow a prophet who are able to perform miracles, but who does away with the teaching (or Torah) of YHVH, in Deuteronomy 13: 1 – 3, in this way: “If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ you shall not listen to the words of that prophet or that dreamer of dreams; for YHVH your Elohim is testing you to find out if you love YHVH your Elohim with all your heart and with all your soul.” Understanding this commandment, makes it abundantly clear why our Jewish brothers will never follow a savior who does away with Elohim’s Torah teachings.*

YHVH delivered up the Amorites before the sons of Israel, and he said in the sight of Israel, “O sun, stand still at Gibeon, and O moon in the valley of Aijalon.” (13) So the sun stood still, and the moon stopped, until the nation avenged themselves of their enemies. Is it not written in the book of Jashar? And the sun stopped in the middle of the sky, and did not hasten to go down for about a whole day. (14) And there was no day like that before it or after it, when YHVH listened to the voice of a man; for YHVH fought for Israel.”

We continue in verse 11 – 12 of Amos 2, as follows: ***“Then I raised up some of your sons to be prophets and some of your young men to be Nazirites. Is this not so, O sons of Israel?” declares YHVH. (12) But you made the Nazirites drink wine, and you command the prophets saying, ‘You shall not prophesy!’”*** A man who takes a Nazirite vow, according Numbers 6: 1 - 21, dedicates his life for a specified time to YHVH. All the days of his separation he shall abstain from wine and strong drink; he shall drink no vinegar, neither shall he drink grape juice or eat raisins. There are further prohibitions applicable to a Nazirite as may be read in the Numbers 6. The question is: What is YHVH hinting at here? Similar to taking a Nazirite vow, we who answered (YHVH)’s call at this time, and were immersed into Yahshua’s saving name have also dedicated our lives to serving Him. YHVH is warning those among us who mislead the brethren to break His commandments; or those who want us to compromise Scriptural principles to associate with their non-conformance of Torah; or would like to see us discontinue our teachings to the remnant of called-out believers. They are in for a bumpy ride. Neither Israel’s personal strength nor their military might was enough to prevent Elohim’s judgment on Israel, when the Assyrians took them captive between 721 and 718 BCE. Similarly will the armies of modern day Israel, mainly settled in the western world today, not be able to defend us from what is soon coming upon the sons of Israel, as we read in verse 14 – 16 of Amos 2, like this: ***“Flight will perish from the swift, and the stalwart will not strengthen his power, nor the mighty man save his life. (15) He who grasps the bow will not stand his ground, the swift of foot will not escape. Nor will he who rides the horse save his life. (16) Even the bravest among the warriors will flee naked in that day,” declares YHVH.’***

We are positive that this prophesy of Amos is specifically addressed to the lost house of Israel, as we continue to read in verses 1 & 2, of Hosea 3, like this: ***'Hear this word which YHVH has spoken against you, sons of Israel, against the entire family which He brought up from the land of Egypt, (2) "You only have I chosen among all the families of the earth; Therefore, I will punish you for all your iniquities."*** We who are the called-out ones, need to be very careful how we live, else we will not make it into the eternal kingdom of Elohim. One of the problems that we have in Israel at the present time, is the fact that there are many different calendars according to which the called-out ones are keeping the annual Feast Days of Elohim. This fact is highlighted for us here in Amos 3: 3, as follows: ***'Do two men walk together unless they have made an appointment?*** The word appointment comes from the Hebrew word transliterated as 'mo'ed', meaning Feast Day of Elohim. This is essentially saying that we cannot walk together with people who keep the appointed times or Feast Days of Elohim, at different times to us. In the next few verses YHVH asks a number of questions, indicating that certain things in nature occur for a reason. Nothing happens in Israel without His participation. Every cause has an effect and every action has a reaction as explained in verses 4 – 8, in this way: ***"Does a lion roar in the forest when he has no prey? Does a young lion growl from his den unless he has captured something? (5) Does a bird fall into a trap on the ground when there is no bait in it? Does a trap spring up from the earth when it captures nothing at all? (6) If a trumpet is blown in a city will not the people tremble? If a calamity occurs in a city has not YHVH done it? (7) Surely YHVH Elohim does nothing unless He reveals His secret counsel to His servants the prophets. (8) A lion has roared! Who will not fear? YHVH Elohim has spoken! Who can but prophesy?*** YHVH is warning us to take heed to what the prophets are saying in His word at this time. Bad things have already happened – we've been in an economic recession for more than a year – we better listen, or things will get much worse!

We commence reading the Renewed Covenant portion in verses 9 & 10 of Acts 7, as follows: ***"And the patriarchs (Our Israelite forebears) became jealous of Joseph and sold him into Egypt. And yet Elohim was with him, (10) and rescued him from all his afflictions, and granted him favor and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt***

and all his household.” By allowing Joseph’s brothers to sell him into slavery into Egypt, he protected the future nation of Israel, despite a famine that came over the known world at that time. The famine left Jacob and his other family without food. This is when Jacob heard that there was food in Egypt and he sent our fathers (his remaining sons) to Egypt to buy food. On their second visit to Egypt, Joseph to the surprise of his brothers, revealed himself to them. Having studied our Torah portion, we know that Joseph invited Jacob his then family of seventy people to come and live in Egypt. We also know that Jacob and his family moved to Egypt in order to survive the famine. Jacob later passed away in Egypt and so did his children. However, their progeny remained in Egypt, until they were later enslaved by the next Pharaoh, who did not know Joseph and his good deeds at all. This is when YHVH came to rescue His people through Moses.

We conclude by reading verse 16 of Acts 7, like this: **“And from there they were removed to Shechem, and laid in the tomb** (the bones of Joseph and his brothers – see Joshua 24: 32) **which Abraham had purchased** (many years before) **for a sum of money from the sons of Hamor in Shechem.”** Jacob was buried in Abraham’s tomb in Machpelah (as per Genesis 50: 13.) Even though the Tanach does not say where Joseph’s brothers were buried, Stephen the martyr reveals it to us here in Acts 7. The account of what happened to our forefathers was recorded so that we may study the same, and learn not to make the same mistakes, as we read in 1 Corinthians 10: 6 – 11, as follows: **‘Now these things happened as examples for us, that we should not crave evil things, as they also craved. (7) And do not be idolaters, as some of them were; as it is written, “THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY.” (8) Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. (9) Nor let us try YHVH, as some of them did, and were destroyed by the serpents. (10) Nor grumble, as some of them did, and were destroyed by the destroyer. (11) Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.’** May our Father help us to learn the lessons that He wants us to learn, and live up to the standard that He set for us. Amen!

1 Kings 3: 15 to 4: 1 & Acts 7: 9 - 16.

This Haftarah portion is read with Torah portion Mikeitz (Genesis 41: 1 – 44: 17) as well as with the Renewed Covenant portion from Acts 7: 9 – 16 (also read with the previous Haftarah portion). We commence reading in verse 15 of 1 Kings 3, in this way: ***‘Then Solomon awoke, and behold, it was a dream. And he came to Jerusalem and stood before the ark of the covenant of YHVH, and offered burnt offerings and made peace offerings, and made a feast for all his servants.’*** Even though this Haftarah portion is not about Solomon’s dream, we need to touch on it to understand the source of his wisdom. Solomon woke up from his sleep during which he dreamed that YHVH visited him and spoke to him, saying: ***“Ask what you wish me to give you.”***

We read Solomon’s response to YHVH in verses 6 – 9 of 1 Kings 3, like this: ***“Thou hast shown great lovingkindness to Thy servant David my father, according as he walked before Thee in truth and righteousness and uprightness of heart toward Thee; and Thou hast reserved for him this great lovingkindness, that Thou hast given him a son to sit on his throne as it is this day. (7) And now, O YHVH my Elohim, Thou hast made Thy servant king in place of my father David, yet I am but a little child; I do not know how to go out or to come in. (8) And Thy servant is in the midst of Thy people which Thou hast chosen, a great people who cannot be numbered or counted for multitude. (9) So give Thy servant an understanding heart to judge Thy people to discern between good and evil. For who is able to judge this great people of Thine?”*** YHVH was pleased that Solomon asked this from Him. We read in verses 11 & 12 that Solomon asked for ***‘discernment to understand justice’***, and that YHVH gave it to him, so that there has been no one like him before him, nor shall one like him arise after him. We see that in addition to the wisdom that YHVH blessed Solomon with, He also gave him riches and honor, so that there will not be any among the kings after him all his days. In addition, YHVH promised that if Solomon walks in the ways of YHVH, keeping His statutes and commandments, as David did, He will prolong Solomon’s life.

The haftarah portion gives us an exceptional example of the level of discernment YHVH blessed Solomon with to understand justice. It

was during the feast that Solomon made for his servants, that two harlots came before him. We pick up the account by reading verses 17 – 22 of 1 Kings 3, as follows: ***‘And the one woman said, “Oh, my lord, this woman and I live in the same house; and I gave birth to a child while she was in the house. (18) And it happened on the third day after I gave birth, that this woman also gave birth to a child, and we were together. There was no stranger with us in the house, only the two of us in the house. (19) And this woman’s son died in the night, because she lay on it. (20) So she arose in the middle of the night and took my son from beside me while your maidservant slept, and laid him in her bosom, and laid her dead son in my bosom. (21) And when I rose in the morning to nurse my son, behold he was dead; but when I looked at him carefully in the morning, behold, he was not my son, whom I had borne.” (22) Then the other woman said, “No! For the living one is my son, and the dead one is your son.” But the first woman said, “No! For the dead one is your son, and the living one is my son.” Thus they spoke before the king.’*** Let me interject for a moment. If you have children or grand children, have you noticed how new born babies change in the first few days of their lives? Unless the new born child has a very specific birth mark, only the child’s mother is able to identify such child during those first few days of their lives. It is almost scary to think about it, but how many stories have you heard about babies who were swapped for another child, soon after birth? Now this was quite a problem and as we say in modern parlance, required someone who thinks outside of the box; someone who thinks imaginatively. This is the type of quality that is required of judges, engineers, scientists, computer programmers and business analysts, who have to solve lives difficult problems.

How did Solomon, whom Elohim endowed with the ability to understand justice, approach this problem? We read his modus operandi in verse 23 – 27, in this way: ***‘Then the king said, “The one says, ‘This is my son who is living, and your son is the dead one’: and the other says, ‘No! For your son is the dead one, and my son is the living one.’” (24) And the king said, “Get me a sword.” So they brought a sword before the king. (25) And the king said, “Divide the living child in two, and give half to the one and half to the other.” (26) Then the woman whose child was the living one spoke to the king, for she was deeply stirred***

over her son and said, "Oh, my lord, give her the living child, and by no means kill him." But the other said, "He shall be neither mine nor yours; divide him!" (27) Then the king answered and said, "Give the first woman the living child, and by no means kill him. She is his mother." Wow, this was indeed discernment and understanding justice at work! Solomon's judgment was based on a mother's love for her child. Here we have two harlots, yet despite their ill repute, they like all human mothers have a mother's instinct to nurse and care for her baby, until such a child is able to take care of itself. However, any mother would rather see her son living with someone else, before she sees or agrees to have it killed.

We read in verse 28, **'When all Israel heard of the judgment which the king had handed down, they feared the king; for they saw that the wisdom of Elohim was in him to administer justice.'** If the nation had any doubts about their future king, this was an indication of how well he was going to rule. We read accordingly in 1 Kings 4: 1, **'Now King Solomon was king over all Israel.'** At this point in time, I am sure we'd all like to know what this section of the Scriptures has to do with Torah portion Mikeitz. Well for one, this portion is about a dream which Solomon had, during which YHVH spoke to him. During the dream Solomon, in reply to YHVH asking him what he wishes YHVH to give him, asked for discernment to understand justice. In the Torah portion, we learnt that YHVH gave Joseph wisdom to understand and interpret dreams and as a result of Joseph's interpreting Pharaoh's dream correctly, Pharaoh appointed Joseph, to be in charge over Egypt, only second to Pharaoh.

This is perhaps also the reason why we have repeated here the same Renewed Covenant portion as last week. We start by reading verses 9 & 10 of Acts 7, as follows: **"And the patriarchs (our Israelite forebears) became jealous of Joseph and sold him into Egypt. And yet Elohim was with him, (10) and rescued him from all his afflictions, and granted him favor and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and all his household."** As we found out last week, it was all (YHVH)'s doing; by allowing Joseph's brothers to sell him into slavery into Egypt, YHVH protected the future nation of Israel, from the devastating famine that came over the known world at that time.

This was how Jacob and his family of seventy descendants came to live in Egypt, after they found out that Joseph, whom they sold into slavery, became a ruler in Egypt. YHVH blessed Joseph with a special ability to help him to become a wise ruler in Egypt. Similarly, YHVH helped Solomon, to become the richest and most intellectual ruler that Israel ever had. However, similar to Israel going into slavery after the death of Joseph and the then ruling Pharaoh, so did Israel go into slavery after King Solomon's death. Both the accounts of Joseph and Solomon had sad endings.

However, eventually YHVH brought the nation of Israel out of Egypt and settled them into the Promised Land. As we know the Israel which King Solomon ruled, split into two separate nations after his death. Both the nations of Israel and Judah were taken captive after Solomon's death. But after seventy years the nation of Judah returned to their part of the Promised Land. The nation of Israel were taken captive during 721 to 718BCE, and has been scattered throughout the world ever since. However, YHVH our Elohim, has promised to gather us, the latter day descendants of the nation of Israel back from the four corners of the earth, as may be read in Isaiah 11: 11, as follows: ***'Then it will happen on that day that YHVH will again recover the second time with His hand the remnant of His people, who will remain, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea.'*** A second witness may be read in Isaiah 66: 20 & 21, like this: ***"Then they shall bring all your brethren from all the nations as a grain offering to YHVH, on horses, in chariots, in litters, on mules, and on camels, to My holy mountain Jerusalem," says YHVH, "Just as the sons of Israel bring their grain offering in a clean vessel to the house of YHVH (first fruits). I will also take some of them for priests and for Levites," says YHVH.*** This is very comforting to know that we the remnant of called-out ones, from the modern day descendants of Israel (including some genuine gentiles) will again be gathered by YHVH to become priests and Levites in the United Israel in the world to come,

In closing, I would like to assure you that we may even at this time ask YHVH for additional insight and wisdom, to understand Him and His way better, as we are told in Luke 11: 13, as follows: ***'If you then, being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Set-apart***

Spirit to those who ask Him?” We all know that it is the Set-apart Spirit that will eventually lead us into all truth, as we are promised in the first part of John 16: 13, like this: ***“But when He the Spirit of truth, comes, He will guide you into all truth.”***

Ezekiel 37: 15 – 28 & John 10: 11 - 19.

This Haftarah portion is read with Torah portion Vayigash (Genesis 44: 18 – 47: 27) and Renewed Covenant reading John 10: 11 – 19. The Torah portion has to do with Judah drawing near to Joseph, before knowing that he is Joseph's brother. This is also what will happen just prior to Yahshua's return; In fact there are presently Jews in Israel, who know that we are part of the lost ten tribes of Israel and who are working zealously with the Israeli government in an effort to eventually allow some of us, who know that we are Israel, to return to the land. The foreword of the second edition of 'The Tribes' by Yair Davidy written by Rabbi Avraham Feld, says the following: *'We are blessed with another edition of The Tribes by Yair Davidy, where directions are given helping people find their way back home.'*

Our brother Judah in Israel is keen for us to return to full Torah observance so that we may join them and return to our homeland, but so is our Father YHVH. Ezekiel 37: 15- 28 is the most significant Scriptural passage about the re-unification of the Two Houses of Israel under the Greater David, who is Messiah Yahshua, as follows: ***"The word of YHVH came again to me saying, (16) 'And you, son of man, take for yourself one stick and write on it, "For Judah and for the sons of Israel, his companions"; then take another stick and write on it, "For Joseph, the stick of Ephraim and all the house of Israel, his companions." (17) Then join them for yourself one to another into one stick, that they may become one in your hand. (18) And when the sons of your people speak to you saying, "Will you not declare to us what you mean by these?" (19) say to them, "Thus says YHVH ELOHIM, 'Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.'" (20) And the sticks on which you write will be in your hand before their eyes. (21) 'And say to them, "Thus says YHVH ELOHIM, 'Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; (22) and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations, and they will no longer be divided into***

two kingdoms. (23) And they will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their Elohim. (24) And My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances, and keep My statutes, and observe them. (25) And they shall live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons, and their sons' sons, forever; and David My servant shall be their prince forever. (26) And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. (27) My dwelling place also will be with them; and I will be their Elohim, and they will be My people. (28) And the nations will know that I am YHVH who sanctifies Israel, when My sanctuary is in their midst forever.”

If you read these verses carefully, then you must come to the conclusion that this prophecy has yet to occur and the Two Houses of Israel have yet to be reunited. At the time of this prophesy neither the house of Judah nor the house of Israel; have returned to the Land of Israel. The Greater David, or Messiah Yahshua, is not reigning over United Israel, consisting of both houses from His throne in Jerusalem, yet. He has not yet returned to earth, and Judah and Ephraim do not dwell securely in the land. All of Israel is not observing the statutes and decrees of YHVH and obeying Him to their fullest extent. The unification spoken about in Ezekiel will only occur later. However, I believe that a remnant of the two houses will also come together, to perform the role of the two witnesses prior to Messiah's return.

As I said in a sermon on the topic before, there has been lots of speculation about the identity of the two witnesses. Some believe that they are Moses and Elijah, whilst others believe it could be Enoch and Elijah, or even John (one of Yahshua's disciples, who is allegedly still walking the earth) and Elijah. However, let's see what the Scriptures have to say about this topic. Commencing in Revelation 11: 3 – 12, we read: **“And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and**

sixty days (3½ years), clothed in sackcloth. (4) These are the two olive trees and the two lampstands that stand before YHVH of the earth. (5) And if anyone desires to harm them, fire proceeds out of their mouth and devours their enemies; and if anyone would desire to harm them, in this manner he must be killed (similar to the fire sent down by Elijah on the two arrogant captains of fifty sent by king Ahab to summon him to come and tell the king, whether he will survive his illness or not in 2 Kings 1). (6) **These have the power to shut up the sky in order that rain may not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire** (like the plagues unleashed by YHVH through Moses). (7) **And when they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them. (8) And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Master was crucified. (9) And those from the people and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb. (10) And those who dwell on the earth will rejoice over them and make merry; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. (11) And after the three and a half days the breath of life from Elohim came into them, and they stood on their feet; and great fear fell upon those who were beholding them. (12) And they heard a loud voice from heaven saying to them, "Come up here." And they went up into heaven in the cloud, and their enemies beheld them."**

We are told here that there are two witnesses, but we are not told whether they are two people, or two groups? Even so, I am of the opinion that these are two groups who will be Torah observant (or at least striving to be fully Torah observant). In addition, the second group has also recently started using the Set-apart Names of YHVH and Yahshua. The first group represents Moses, who are observing and teaching the Torah of Elohim, and the second group represents Elijah, who teaches that YHVH is our Elohim and are moving towards full Torah observance. Both groups teach obedience to YHVH and His Torah and will for that reason be hated by the people of the world. We are admonished in Malachi 4: 4 - 6 to return to the

faith of our fathers in the faith, as follows: ***“Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. (5) Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of YHVH. (6) And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse.”*** From the underlined section, we see that the fulfillment of this prophesy will occur just prior to and as Yahshua our Messiah returns.

Both Moses and Elijah are related to Abraham through faith: The two witnesses will be called out ones from both the ‘so-called’ gentiles (the Israelites who lost their identity, due to idolatry) and Jews. We read in Romans 9: 23 – 27: ***‘And He did so in order that He might make known the riches of His glory upon vessels of mercy, which he prepared beforehand for glory, (24) even us, whom He also called, not from among Jews only, but also from among Gentiles. (25) As He says also in Hosea, “I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO WAS NOT BELOVED, ‘BELOVED.’”(26) “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY SHALL BE CALLED SONS OF THE LIVING ELOHIM.” (27) And Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE AS THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED.”’***

Even so many modern day descendants of Israel believe that because our Jewish brothers rejected Yahshua, they are lost forever. However, we should not forget that Yahshua himself said in Matthew 15: 24, ***“I was sent only to the lost sheep of the house of Israel.”*** This means that Yahshua came specifically to save the lost ten tribes of Israel, and not for the Jews. We like the prodigal son have left our heavenly Father, whilst they remained loyal to Him. Their role is primarily to preserve the oracles of Elohim, as well as the Hebrew language. The reason that YHVH has blinded them to the fact that Yahshua is the Messiah for the past 2000 years, is described in Romans 11: 1 – 12, as follows: ***‘I say then, Elohim has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. (2) Elohim has not rejected His people whom He foreknew. Or do***

you not know what the Scripture says in the passage about Elijah, how he pleads with Elohim against Israel? (3) “YHVH, THEY HAVE KILLED THY PROPHETS, THEY HAVE TORN DOWN THINE ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.” (4) But what is the divine response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.” (5) In the same way then, there has also come to be at the present time a remnant according to Elohim’s gracious choice. (6) But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. (7) What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened; (8) just as it is written, “ELOHIM GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.” (9) And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. (10) LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOR EVER.” (11) I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. (12) Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be!” YHVH wants both houses to repent and return to Torah so that we may once again be known as the United kingdom of Israel.

We read further in Romans 11: 15 – 21, like this ‘For if their rejection be the reconciliation of the world, what will their acceptance be but life from the dead? (16) And if the first piece of dough be Set-apart, the lump is also; and if the root be Set-apart, the branches are too. (17) But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, (18) do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. (19) You will say then, “Branches were broken off so that I might be grafted in.” (20) Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; (21) for if Elohim did not spare the natural branches, neither will He spare

you.' The purpose of us being called at this time is to make our Jewish brothers jealous. The last thing that we can afford to do is to be arrogant. By blinding the Jews to Yahshua at this time, YHVH is calling the remnant from the lost ten tribes, so that we may provoke our Jewish brothers to jealousy, by keeping the same Sabbath, Set-apart Days, kosher and other Torah laws that they do.

We have seen an example of what will happen to our Jewish brothers, when Yahshua returns in John 20, after His resurrection in verses 25 to 29, as follows: ***'The other disciples therefore were saying to him, "We have seen the Master!" But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."*** (26) ***And after eight days again His disciples were inside, and Thomas with them. Yahshua came, the doors having been shut, and stood in their midst, and said, "Peace be with you."*** (27) ***Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing."*** (28) ***Thomas answered and said to Him, "My Master and my Elohim!"*** (29) ***Yahshua said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."*** Yahshua did not rebuke Thomas for calling Him Elohim, instead He said that we who have not seen Him and believe that He is our Elohim, are indeed blessed.

We know that this is exactly what will happen to our Jewish brothers at Messiah's return to come and rule us from Jerusalem. We read accordingly in Zechariah 12: 9 – 14, ***"And it will come about in that day that I will set about to destroy all the nations that come against Jerusalem. (10) And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born. (11) In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. (12) And the land will mourn, every family by itself; the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; (13) the family of the***

house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; (14) all the families that remain, every family by itself, and their wives by themselves.’ This will happen on Yom Teruah (also known as Rosh Hashanah), when Yahshua returns, finding our Jewish brothers observing this important Feast Day in their synagogues, with the men separate from their wives, as per their custom.

The two witnesses; one a Torah observant group and the other, a group honoring the Set-apart Names of Elohim, testify to the Oneness of Elohim, as may be read in Isaiah 43: 10 – 11, as follows: **“You are My witnesses,” declares YHVH, “And My servant whom I have chosen, In order that you may know and believe Me, And understand that I am He. Before Me there was no Elohim formed, And there will be none after Me. (11) “I, even I, am YHVH; And there is no savior besides Me.”** We as the remnant of Israel, together with the Torah observant Jews will witness that YHVH is our Elohim, that He is our savior and that there is no other god, besides Him. The two witnesses are the called out Israelites and Jews that will be preaching that YHVH is one; that His Torah is binding forever; and that YHVH is our Savior.

At this time we are commanded by Yahshua to preach the gospel of the kingdom of Elohim to the entire world as a witness to all nations, and then the end shall come, as per Matthew 24: 14. But, we need to understand, that by doing so, we will be persecuted, as explained in Matthew 24: 9 as follows: **“Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name.”** Are we prepared to die for our faith in Yahshua? We are going to be persecuted for using the name of Yahshua and for keeping the Torah of YHVH, as we read in Revelation 12: 17, **‘And the dragon (Satan) was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of Elohim and hold to the testimony of Yahshua.’** We are reminded that Moses recorded the Torah for us and Elijah showed Israel that YHVH is our Elohim.

According to Romans 11 we are known as an olive tree. As called out ones, it is our duty to keep the Torah teachings of YHVH to the best of our ability. We should be thankful that YHVH has at this time

blinded our Jewish brothers, allowing those whom He has called from the lost ten tribes, as well as from some genuine gentile groups, to share our place in the olive tree. We are also warned in Romans 11 not to be conceited, but to fear, lest YHVH break us off as well. If we perform the function that we were called for well, then all Israel shall be saved as we read in Romans 11: 25 - 27, ***'For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation*** (those who believe that they have been given the authority of the Sanhedrin, to determine the Set-apart Days of YHVH, because our Jewish brothers were unfaithful), ***that a partial hardening has happened to Israel*** (talking about the Jews) ***until the fullness of the Gentiles*** (those of the lost ten tribes who have forgotten that they are Israel) ***has come in; (26) and thus all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."*** (This is talking about Yahshua being a Jew, who removed the indebtedness, for breaking the Torah of YHVH, from both houses of Israel.) (27) ***"AND THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."***

We read in Matthew 7: 16 – 19 that as part of the olive tree, we need to bear fruit, as follows: ***"You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? (17) Even so, every good tree bears good fruit; but the bad tree bears bad fruit. (18) A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. (19) Every tree that does not bear good fruit is cut down and thrown into the fire."*** We need to be serious about our calling, since we are being judged at this time, as per 1 Peter 4: 17. Revelation 11: 4 also mentions the two lampstands that stand before YHVH on the earth. Lampstands are supposed to give light. We read in Matthew 5: 14 – 16, Yahshua saying: ***"You are the light of the world. A city set on a hill cannot be hidden. (15) Nor do men light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. (16) Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."*** Many in our faith have because of their past experience with false religions, become so inward turned, that they prefer to practice their faith in the privacy of their own homes. The problem is by doing so, they are disobedient

to Yahshua, as they are hiding the light, which is supposed to shine before men.

According to Revelation 11: 6, the two witnesses will have the same powers that both Elijah and Moses had. Like Elijah, the two witnesses will withhold rain during the days that they will prophesy, and like Moses they will smite the earth with every plague, as often as is required. These two witnesses will not be Moses and Elijah, but will be in the spirit of Moses and Elijah, and will eventually pay with their lives. This will all occur prior to the terrible day of YHVH. The two witnesses will be killed by the beast that comes out of the abyss. They will lie in the street of the city called Egypt and Sodom. I do not think that this is talking about Jerusalem. At Passover we came out of Egypt, which is a symbol of sin. Sodom is also a symbol of sin. The cities in which most Israelites dwell today are evil, and no better than Sodom was at the time of Abraham. It is for that reason that I believe the dead bodies of the two groups or two witnesses will lie in Israelite cities throughout the world. They will be killed but will be resurrected and taken up into heaven after 3½ days. They will be with the ones who had come off victorious from the beast and from his image, standing on the sea of glass, holding harps of Elohim, mentioned in Revelation 15.

When Yahshua returns, the dead in Messiah will be resurrected as we read in Matthew 24: 29 & 30, as follows: ***“But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken, (30) and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.*** We also read in Zechariah 14, that when Elohim comes to the earth He will bring back the Set-apart ones with Him. These are the two witnesses who went to heaven, as well as those resurrected and changed at Messiah’s return. Continuing on in Matthew 24: 31, we read: ***“And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER HIS elect from the four winds, from one end of the sky to the other.”***

The two witnesses are two groups representing Moses and Elijah, and to become part of the two witnesses we will eventually have to join our brother Judah. However, to be able to join them, we will first have to become fully Torah observant. It will be then when our Father YHVH will inform them about our return, as we read in Isaiah 66: 20 & 21, as follows: ***“Then they shall bring all your brethren from all the nations as a grain offering to YHVH, on horses, in chariots, in litters, on mules, and on camels, to My holy mountain Jerusalem,” says YHVH, “Just as the sons of Israel bring their grain offering in a clean vessel to the house of YHVH. (21) “I will also take some of them for priests and for Levites,” says YHVH.*** During the millennium both houses of Israel, of those who will survive the great tribulation will come together and live together as the United Israel of Elohim. After the millennium those of the two houses of Israel who never knew Yahshua and kept Torah, will be resurrected and be shown the way of YHVH. Those who out of their own free will accept Yahshua as their savior and are willing to follow the way of YHVH, will be changed into Spiritual children of YHVH. That is when the New Jerusalem will come down from heaven, and the twelve tribes of Israel will dwell in it. As may be seen in Revelation 21, there will be 12 gates in the New Jerusalem, a gate for each of the twelve tribes of Israel. There will not be a gate for Christians or any other religious group in the New Jerusalem. That will truly be the restored Israel of Elohim, otherwise known as the kingdom of Elohim.

In the Renewed Covenant portion from John 10: 11 - 19, Yahshua tells our Jewish brothers that He is the good shepherd, who lays down His life for His sheep. Other than with the average Christian, they immediately knew what He meant and became uneasy, since they knew according to Psalm 23 that only YHVH is our shepherd. As we read in verses 33 of John 10, they eventually said to Him: ***“For a good work we do not stone You, but for blasphemy; and because You, being a man, make yourself out to be Elohim.”*** However, He continues to tell them that His sheep knows Him and He knows His sheep. He tells them that He also has other sheep; essentially meaning that He has other sheep that are not from the house of Judah and that He will also bring the other sheep in so that one day both houses will become one flock, namely the United Israel of Elohim. He tells them that no one will take His life away, but that He will lay down His life for His sheep, and will also take it up again.

By saying so He again implied that He is Elohim, as only Elohim is able to resurrect the dead. Even though He addressed mainly the Jews here, this should also be a witness to those in Christianity who believe that the Jews killed Yahshua, since it is simply not true. In fact we are all responsible for His death; He died for the sins of the world and had to die in accordance with Elohim's plan of salvation for all mankind. We see at the end of the renewed Covenant portion, that what Yahshua said to the Jews made them uncomfortable, and there arose a division among them.

In conclusion I would like to add that there might be areas in the scenario that I sketched in this haftarah that does not quite add up. The reason being as we read in 1 Corinthians 13: 9: ***'For we know in part, and we prophesy in part.'*** Talking about the world to come, 1 Corinthians 13: 12 confirms: ***'For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know fully just as I also have been fully known.'*** At this time only YHVH Himself knows exactly how things will finally come together. However, whether the scenario plays out as I sketched or not, we have the assurance that if we overcome and make it into the Kingdom of Elohim, we will become kings and priests ruling under Yahshua on the earth. We read accordingly in Revelation 2: 26 as follows: ***'And he who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations.'*** Also see Revelation 5: 10.

1 Kings 2: 1 to 12; Hebrews 11: 21 & 22 & 1 Peter 2: 11 - 17.

This Haftarah portion is read with Torah portion Vay'Chi (Genesis 47: 28 – 50: 26) and Renewed Covenant readings Hebrews 11: 21 – 22 and 1 Peter 2: 11 – 17. This Haftarah portion and the reading from Hebrews 11, have to do with the deaths of David, Jacob and Joseph. We commence reading in verses 1 - 4 of 1 Kings 2, in this way: ***'As David's time to die drew near, he charged Solomon his son, saying, (2) "I am going the way of all the earth. Be strong, therefore, and show yourself a man. (3) And keep the charge of YHVH your Elohim, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the law of Moses, that you may succeed in all that you do and wherever you turn, (the message is simple and applies to all mankind; if we want to succeed in what we do, we need to obey the Torah of Elohim) (4) so that YHVH may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'"*** Many believers do not believe all the statements that YHVH makes in His word. One such statement is where YHVH says emphatically that He is only One and that there is no Elohim or savior besides Him. The underlined above is a second statement (made to King David), which many doubt for reasons given below.

For example the last king recorded in the Scriptures and secular history as having sat on David's throne was king Zedekiah of Judah. We read about him in 2 Kings 24: 18, like this: ***'Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal the daughter of Jeremiah of Libnah.'*** Very few people are aware of the important functions that Jeremiah the prophet played in the lives of the leaders in Judah. He warned the kings, religious leaders and people of Judah, but they refused to listen to his warnings and imprisoned him. It is because they did not heed Jeremiah's many warnings, that YHVH caused them to go into captivity. We read accordingly in Jeremiah 39: 1, ***'Now it came about when Jerusalem was captured in the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came to Jerusalem and laid siege to it.'*** We read

further in verse 6 – 8 of Jeremiah, how Nebuchadnezzar dealt with Zedekiah and his offspring, as follows: ***'Then the king of Babylon slew the sons of Zedekiah before his eyes at Riblah; the king of Babylon also slew all the nobles of Judah. (7) He blinded Zedekiah's eyes and bound him in fetters of bronze to bring him to Babylon. (8) The Chaldeans also burned with fire the king's palace and the houses of the people, and they broke down the walls of Jerusalem.'*** We see in Jeremiah 52: 11, that king Zedekiah remained in prison until his death.

Let's consider these facts again: To begin with, we see that Nebuchadnezzar slew all Zedekiah's sons, who were essentially the heirs to king David's throne. In addition we see that Zedekiah died in prison. It is therefore clear why the whole world believe that the throne of king David ceased with no possible heirs. It is also true that the throne of David never again existed in Judah. But, at the same time a former king of Judah, namely king Jeconiah (also know as Jehoiachim) was also held captive in the Babylonian dungeon. One of Jeconiah's sons named Salathiel, who was the father of Zorobabel also known as Zerubbabel, was the royal seed through whom Yahshua Messiah traced His royal ancestry back to David, as may be seen in Matthew 1: 12. We see that, 70 years after the captivity of Judah, YHVH caused king Cyrus of Persia, to make a decree with Zerubbabel to rebuild the Temple in Jerusalem. However, neither Jeconiah nor his descendants reigned as kings over Judah. The reason is that YHVH determined to remove the crown from the line of Pharez and give it to the son of Zarah. Even so, the royal line from David remained, so that Messiah could be born of David's seed. In addition YHVH had to keep His promise to David that he would never lack a descendant to sit on his throne. There are those who deny that Yahshua was the Messiah, because they allege that Elohim himself told Jeremiah that Jeconiah will be childless. Nevertheless, Jeconiah had children, and Elohim Himself caused this fact to be recorded in 1 Chronicles 3: 17, as well as in Matthew 1: 12. But as far as the throne of David was concerned He Jeconiah was childless, since none of his children ever occupied David's throne. However, before we continue, we need to consider what happened to the breach that occurred in the days of Judah, one of Jacob's sons. Judah had twin sons named Pharez and Zarah, as is recorded in Genesis 38: 28 – 30, as follows: ***'Moreover, it took place while she (Tamar) was giving birth, one put out his hand,***

and the midwife took and tied a scarlet thread on his hand saying, "This one came out first." (29) But it came about as he drew back his hand, that behold, his brother came out. Then she said, "What a breach you have made for yourself!" So he was named Perez (meaning breach). (30) And afterward his brother came out who had the scarlet thread on his hand; and he was named Zerah.' Why were these facts recorded in the Scriptures? The breach between these two brothers, were never healed in their lifetime. The breach had to do with the transfer of the scepter from Pharez to Zerah. Zerah's descendants did not get to heal the breach to sit on David's throne in their lifetime. The transfer did not occur before or after Zedekiah king of Judah, was deposed when Nebuchadnezzar took Judah captive. King David, Zedekiah and Messiah were all descendants of Pharez. In addition the throne was promised to David's descendants for ever.

Now we get to the second part of Jeremiah's mission. Jeremiah was taken captive to Babylon with Judah. But we see that he was later freed by the captain of the guard, as per Jeremiah 40: 5, in this way: **'As Jeremiah was still not going back, he said, "Go on back then to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed over the cities of Judah, and stay with him among the people; or else go anywhere it seems right for you to go." So the captain of the bodyguard gave him a ration and a gift and let him go.'** We read in verse 6 of Jeremiah 40, **'Then Jeremiah went to Mizpah to Gedaliah the son of Ahikam and stayed with him among the people who were left in the land (of Judah).'** Gedaliah was the governor over the remnant of the Jews, and because Jerusalem was destroyed his headquarters were in Mizpah. However we see later that the king of Ammon plotted with one of the Jews in Mizpah to assassinate Gedaliah. Gedaliah, together with part of Judah under his governorship were killed. However Jeremiah survived. We read the important passage in Jeremiah 41: 10, as follows: **'Then Ishmael took captive all the remnant of the people who were in Mizpah, the king's daughters and all the people who were left in Mizpah, whom Nebuzaradan the captain of the bodyguard had put under the charge of Gedaliah the son of Ahikam; thus Ishmael the son of Nethaniah took them captive and proceeded to cross over to the sons of Ammon.'** Very few people realize that here among the remnant of Judah were king Zedekiah's daughters! Even though king Zedekiah

died in prison and all his sons were killed, here we are told that his daughters survived. This was also the reason why Jeremiah went to Mizpah. He escaped and later fled with the remaining Jews to Egypt. Again YHVH warned these Jews through Jeremiah that they will die in Egypt by the sword and by famine, but a number shall again escape, as is recorded in Jeremiah 44: 28, like this: ***'And those who escape the sword will return out of the land of Egypt to the land of Judah few in number. Then all the remnant of Judah who have gone to the land of Egypt to reside there will know whose word will stand, Mine, or theirs.'***

We see that Baruch, Jeremiah's secretary who had written down the words of the book of Jeremiah was like Jeremiah protected throughout their journey. Also with Jeremiah were the daughters of Zedekiah and they escaped out of Egypt to return to Judah. But what happened to Jeremiah, Baruch and some of the daughters of Zedekiah from this point on? The truth about the planting and rebuilding of the throne of David is revealed as a riddle and a parable in Ezekiel 17. J.H. Allen in his book first published in 1902, entitled: **'JUDAH'S SCEPTRE AND JOSEPH'S BIRTHRIGHT'**, explains it in Chapter VII of part 2 as follows: **"The first part of the riddle is given, as follows: "Thus saith the Lord God: A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar; he cropped off the top of his young twigs, and carried it to a land of traffick; he set it in a city of merchants."**

A few moments' reflection will convince us that, whatever else it may mean, the great eagle is intended to represent a means of transportation; for the declaration is that **"it came"** to a certain place, **"and took"** something which was in that place to which it came, and **"carried it into"** some other **"land."**

We are also told that this means of transportation came to Lebanon. Since Lebanon is a mountain range in Palestine, then the place to which it came, and from which it departed is, most certainly, Palestine.

That which was taken away is declared to be **"young twigs,"** which were taken from **"the highest branch of the cedar"** of Lebanon. Since the personal pronoun **"his"** is used, having **"the cedar"** for its antecedent, it must represent a person. This person is of the masculine gender, and father of the **"young twigs";** hence, these young scions are also persons.

Furthermore, it is a well-authenticated fact that the cedar of Lebanon is a symbol of royalty. Since the riddle contains within itself such abundant evidence of this fact, which will be made clear as we proceed, we will not need to go elsewhere for proof.

Again, inasmuch as it is true of twigs that they must be set, grafted, or planted, in order that they may grow and bear fruit, Or increase, so also it is declared of these young royal scions that they were "*set*." The place also where they were set was certainly well adapted for increase of population, or subjects; that is, "*a city of merchants, in a land of traffick*."

The second part of this riddle reads as follows: "He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and shot forth sprigs."

"*The seed of the land*" is most certainly the people of the land. The land from which "*he took*" this seed, or people, is Palestine; and the people of Palestine are distinctly Israelites. And numerically, hence preeminently, they are always the ten-tribed kingdom of Israel.

So these people who had been taken out of their own land were "*planted*" in another, and that other has become to them "*a fruitful field*," which is located "*by great waters*." Not by the Mediterranean Sea, or the Great Sea, as it is called in Scripture. But the new home of this removed people is "*by great waters*." In their new home Israel "*grew and became a spreading vine*." And since this riddle is dealing with the breach --as we shall see -- in which the "*high*" and the "*low*" princes of the royal house are to exchange places, we are not surprised that this spreading or out-reaching vine is said to be of "*low*" stature, nor that its branches and sprigs turned toward him, or that its roots, or growing power, was under him. If under him, then he was over them, i.e., their ruler.

This riddle further says: "There was also another great eagle with great wings and many feathers; and behold this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine." Here we have the record of the arrival of another passenger, who also came to that land of "*good soil*," which is by "*great waters*," and who was brought there by the same means of transportation, i.e., a "*great eagle with great wings*," as that which brought the royal sons. This was not the same eagle, but

"another" eagle, or ship, for we believe this means of transportation to have been the ships of Dan; since it is declared that "Dan abode in ships," and that "they have taken Cedars from Lebanon to make masts" for their ships. We also know that the seaport of Tyre, in Palestine, was the port into which they must come for the cedars of Lebanon. *Yes, for the cedars of Lebanon!!!* be they used as masts for their ships, or as types of their royal princes.

The tribe of Dan also used the eagle as their standard, and they are said to have used great carved eagles with outstretched wings as the figureheads on the bows of their vessels. Also it is a common thing to symbolize ships which are under full sail as flying birds; and in this riddle the "*long wings*" represent the long sails, which, like wings carry the "*great*" ship -- the large bird, or eagle ship -- and her passengers to the land of traffic.

We are forced to the conclusion that the object which the writer has in view in mentioning the coming of this second ship is, that we may guess that another important personage had arrived; for, after mentioning the ship's arrival, his next expression is: "Behold, this vine did bend *her* roots toward him."

Thus we learn that the person who came in the second ship was a woman, and that her inclination and desire was toward the prince who had preceded her into the same land.

Then, still under the similitude of a vine, and that which is essential to its life and growth, viz., land and water, there follows that which clearly indicates a unity of life, claims and purpose. In fact, there was a marriage between the "*her*" and the "*him*" of this riddle, the result of which was that she, too, was "*set*" or "*planted*" in that land of a "*goodly vine*," albeit that goodly vine is of "Low Stature"; and bore "*fruit*." That is, offspring.

Since it is true that a prince can wed only with a princess, it will be well for us, at this juncture, to remember that we left Jeremiah and his little royal remnant of king's daughters on their way to a land which was strange, or unknown, to them; yet to a place where this preserved seed of David's line was to be "planted," again "take root," and "bear fruit."

Now, it is a fact that the man and the woman of this riddle were united. Also it is a fact that the woman was "planted" in that land of good soil, into which she did "take root," and these things were accomplished in order that she "might bear fruit." In other words, that which hitherto has been the subject of prophecy concerning Jeremiah's commission, and concerning his royal charge, is now recorded as a

matter of history. The analogy is complete.

Still the explanation of this riddle makes all these things so plain that we are not left to conjecture. For at the eleventh verse the prophet says: "Moreover, the word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? Tell them, Behold the king of Babylon is come to Jerusalem, and hath taken the king thereof and the princes thereof, and led them to Babylon."

The king of Babylon was Nebuchadnezzar, as we know. The king of Jerusalem, and the princes thereof, were, as we also know, Zedekiah and his sons.

Then follows a brief account of Zedekiah's treachery with the king of Babylon, how he rebelled against him, and sent to the king of Egypt for help.

Then comes a prophecy concerning the fact that King Zedekiah shall die in Babylon.

After this comes the prophetic account of that band of fugitives going to Egypt, and the declaration that they should fall by the sword, etc., all of which we have given in detail.

But the outcome of it all, and that which pertains to our immediate subject, begins again with the twenty-second verse. The prophet, still using the symbols of the riddle, explains as follows:

"Thus saith the Lord God, I will take of the highest branch of the high cedar, and will set it." This is the royal prince who came in Ship Number 1. He then proceeds to say: "I will crop off from the top of his young twigs a tender one, and will PLANT it upon a high mountain and eminent." This is the second importation of royal branches, but this time it is the "top" or one whose right it is to rule, a "tender one." That is, it is a tender young girl, the topmost one of the young twigs that came in Ship Number 2.

Where was she planted? "In the mountain of the height of Israel," is the Divine reply. "What, ISRAEL?" Yes, Israel, national Israel. Israel as a nation; but not Jewish-Israel, for that kingdom is overthrown; the people are gone into the Babylonish captivity; the king, with his eyes put out, is doomed to die in chains in a Babylonish prison; the princes are dead; the king's daughters have escaped out of Jerusalem; and the topmost one of these tender twigs is planted here in the *height* of the mountains of Israel, i. e., the THRONE.

"And it [that which was planted] shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." The purport of this is so glaringly plain that the most obtuse mind can

see that it refers to the mixed population which Israel, of necessity, must have gathered while being sifted through other countries.

The prophet further declares: "And all the trees of the field, i.e., all the people of that kingdom of Israel, "shall know that I, the Lord, have brought down the HIGH tree, have exalted the LOW tree, have dried up the green tree, and have made the dry tree to flourish. I the Lord have spoken and DONE it," (Ezek. 17:24).

"Done what?" Brought down the HIGH from the throne, and exalted the LOW to the throne.

"What else?" Made the long-foretold breach, remembered his covenant with David, and kept faith with Jeremiah.

For, since these trees are the royal cedars, and the male heirs of the former reigning line have been dethroned in favor of him that was low, who also is the "spreading vine of LOW stature" of the riddle, and who is now exalted by being enthroned, and since a royal princess found her way to the land of the "*vine of low stature*" and united her interests with his, "that *he* might water the furrows of *her* plantation," we are safe in saying that God has taken the crown from off the head of Zedekiah, the high, who was of the Pharez line, and has placed it on the head of a prince of Zarah, the low, to whom Zedekiah's daughter, the heir to crown and sceptre, made her way, in company with Jeremiah, who had charge of the royal paraphernalia, and who was divinely commissioned to plant and build anew the plucked-up and overthrown kingdom of David.

Christ came through the family line of Judah, David, Josiah, and Jeconiah, not through the breach; the breach ran through Judah, David, Josiah and Zedekiah. So, the two branches of the Judo-Pharez-David line diverge at Josiah. One of these lines eventually gave birth to the Messiah; and, as we shall prove, the other line, after having been united to the brother line of the Scarlet Thread, are still holding that preserved throne and sceptre, and raising up seed unto their fathers, Judah and David; so that there shall never be a lack of some one of David's children to sit upon that throne as rulers over the seed of Abraham, Isaac and Jacob, and that the sceptre may not depart from Judah till SHILOH COME.

Thus it is that one of these lines holds that sceptre, and wears that crown as a fact, but the Judo-David house has a greater son to whom they belong by "RIGHT." When he comes, as Shiloh, God will give it to him, for unto him shall the gathering of the people be. At that time the breaches will be healed, and he shall be called "The Restorer of the BREACH."

The question now is to find where that sceptre and throne are today, for we are not only confronted with the question of "Lost Israel," or the "*Lost Birthright*," which involves the whole house of Joseph and the many nations into which they were to develop; but we are also confronted with the question of THE LOST SCEPTRE which involves the Zedekiah branch of the house of David and all its Heraldic Blazonry."

In the commentary of the Torah portions, when Jacob blessed his sons in Genesis 48 and 49, Britain was identified as being Ephraim and the USA as being Manasseh. We know that the crown spoken about in Genesis 49: 26 and Deuteronomy 33: 16 refers to the United Kingdom, with Queen Elizabeth II presently occupying the throne. We read in Irish History that before 700 BCE a strong colony of the tribe of Dan arrived in Ireland by ship. Later in the days of king David, a colony of the line of Zerah arrived in Ireland from the East. In the years 569 BCE, an elderly patriarch referred to as a 'saint' came to Ireland. It is believed that this was none other than Jeremiah. With him came the princess daughter of an eastern king, with a Hebrew name Tea-Tephi as well as a scribe named Shimon Baruch. This royal party included the king of Ireland who was in Jerusalem at the time of the siege. He got to know Tea-Tephi and married her shortly after the fall of Jerusalem in 585 BCE. Jeremiah brought an ark, a harp and a stone called 'Lia-fail' or the 'stone of destiny', with him to Ireland. A strange coincidence is that many kings in the history of Ireland, Scotland and England have been coronated sitting over this stone, including Queen Elizabeth II. YHVH will one day give the throne to Shiloh or Yahshua when He returns. In this way the throne of Israel was always occupied, in preparation for Yahshua at His return. Even though the crown resides with Joseph (Ephraim) at present, the priestly role or Oracles remained with Judah, as may be deduced from both Genesis 49: 10¹³ and more specifically from Psalm 108: 8, as follows: "***Gilead is Mine, Manasseh is Mine; Ephraim also is the helmet of My head; Judah is My lawgiver.***" Nevertheless, when Yahshua returns, He

¹³ *'The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to Him shall be the obedience of the people.'* A Scepter is a symbol of sovereignty, similar to a crown, whereas the ruler's staff has to do with setting the standard or giving judicial decisions regarding Scriptural Law. The fact about Judah being Elohim's lawgiver is also confirmed in Malachi 2: 1-8; Zechariah 8: 23; Mathew 23: 2& 3; Romans 3: 1-4; and Romans 9:4.

will control both the functions of King and High Priest over the United Israel, as we read in Zechariah 6: 12 & 13, as follows: ***‘Then say to him ‘Thus says YHVH of hosts, “Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of YHVH. (13) “Yes, it is He who will build the temple of YHVH, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.”’***

In Acts 2: 29 – 35, Rav Kepha (Peter) taught as follows: ***“Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. (30) And so, because he was a prophet, and knew that Elohim had sworn to him with an oath to seat one of his descendants upon His throne, (31) he looked ahead and spoke of the resurrection of the Messiah, that He was neither abandoned to Hades, nor did His flesh suffered decay. (32) This Yahshua Messiah raised up again, to which we are all witnesses. (33) Therefore having been exalted to the right hand of Elohim, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. (34) For it was not David who ascended into heaven, but he himself says: ‘The Master said to my Master, “SIT AT MY RIGHT HAND, (35) UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET.”’*** King David’s hope, and ours, is to live again through the sacrificial death of Yahshua Messiah and the resurrection available through Him.

We read in the remainder of 1 Kings 2, that before David died, he requested that Solomon settle the scores which he had with a few of his adversaries on his behalf. We read in verses 10 – 12 of 1 Kings 2, ***‘Then David slept with his fathers and was buried in the city of David. (11) And the days that David reigned over Israel were forty years: seven years he reigned in Hebron, and thirty three years he reigned in Jerusalem. (12) And Solomon sat on the throne of David his father, and his kingdom was firmly established.’***

The Renewed Covenant portion from Hebrews 11: 21 and 22, states: ***‘By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. (22) By***

faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.’ It is clear from these portions that all our fathers in the faith are still in their graves. We read in Hebrews 11: 39 & 40, ***‘And all these, having gained approval through their faith, did not receive what was promised, (40) because Elohim had provided something better for us, so that apart from us they should not be made perfect.*** Our fathers in the faith will only be resurrected at Yahshua’s return, to rule the world from Jerusalem. Can you imagine the joy if we make it into the kingdom of Elohim, when we all meet together at Yahshua’s return one day.

The final reading from 1 Peter 2: 11 – 17, is simply where Rav Kepha admonish us, to temper our fleshly natures with Torah, as we are also warned in Hebrews 12: 1, in this way: ***‘Therefore, since we have so great a cloud of witnesses surrounding us*** (meaning in Hebrews 11 – the faith chapter about our fathers in the faith), ***let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us.***’

Isaiah 27: 6 to 28: 13 & John 17: 1 - 26.

This Haftarah portion is read with Torah portion Shemoth (Exodus 1: 1 to 6: 1) and Renewed Covenant portion John 17: 1 – 26. We start reading Isaiah 27: 6, as follows: ***'In the days to come Jacob will take root, Israel will blossom and sprout; and they will fill the whole world with fruit.'*** At the time of the Exodus from Egypt the children of Israel numbered about 600 000 men over twenty years of age, plus women and children, totaling almost 3 million people. However, we read Moses' prophetic words about the latter day descendants of Israel in Deuteronomy 1: 11, like this: ***'May YHVH, the Elohim of your fathers, increase you a thousand-fold more than you are, and bless you, just as He has promised you!'***

We know that both the prophecies in Deuteronomy 1 and Isaiah 27: 6 came true: the Israelites throughout the world number at least 3 billion people (3 million times 1, 000) today. So out of the world's population of 6, 5 billion people today, almost half of them are Israelites. Even though the descendants of Israel are mostly to be found in the western nations of the world, they are scattered throughout the world. Even so, nothing changed: The Israelites who left Egypt were a stiff-necked and rebellious people; but so are the modern day descendants of Israel. We read in verses 7 - 13 of Isaiah, 27, that even though YHVH did punish our forefathers and many of us will fall during the coming tribulation, Yahshua was slain on our behalf, as follows: ***'Like the striking of Him who has struck them, has He struck them? Or like the slaughter of His slain, have they been slain? (8) Thou didst contend with them by banishing them, by driving them away. With His fierce wind He has expelled them on the day of the east wind. (9) Therefore through this Jacob's iniquity will be forgiven; and this will be the full price of the pardoning of his sin: when he makes all the altar stones like pulverized chalk stones; when Asherim (church steeples) and incense altars will not stand. (10) For the fortified city is isolated, a homestead forlorn and forsaken like the desert; there the calf will graze, and there it will lie down and feed on its branches. (11) When its limbs are dry, they are broken off; women come and make a fire with them. For they are not a people of discernment, therefore their Maker will not have compassion on them. And their Creator will not be gracious to them. (12) And it will come about in that day, that***

YHVH will start His threshing from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered up one by one, O sons of Israel. (13) It will come about also in that day that a great trumpet will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship YHVH in the Set-apart mountain at Jerusalem. YHVH will personally call us back, one by one, to worship Him in Jerusalem.

Isaiah 28 tells us that the ten lost tribes of Israel are drunkards. The people of France, England, Ireland, Scotland, Australia, the USA and South Africa are known for their excessive drinking habits. Even the priests and prophets, those who should teach the people moderation are confused by wine and strong drink. The message of Isaiah 28 changes in verse 9, where we are told that we need teachers to teach us the way of YHVH our Elohim. It is during these last days that we are told that YHVH will again provide us with properly trained teachers, as we read in Jeremiah 3: 14 & 15, in this way: ***'Return, O faithless sons,' declares YHVH; 'For I am a master to you, and I will take you one from a city and two from a family, and I will bring you to Zion.'*** (15) ***"Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding."*** The identity of the lost ten tribes has become known during the last century. In addition YHVH started calling a remnant of the lost ten tribes, as well as a number of gentiles, to return to His Torah way of life. Even though most of us come from Christianity, who believes that their savior has done away with (YHVH)'s commandments, we came to realize that we are even now required to keep the commandments of Elohim and have faith in Yahshua.

Ever since the lost ten tribes became known, YHVH has provided us with teachers who are feeding us with knowledge and understanding about Him and His Torah way of life. These teachers of truth have been trained by others in the faith before them. As a result, we will not easily be lead astray by people who did not go through the same training themselves. Self study is essential, but it is certain that even if we read the Scriptures through many times, without guidance we will not understand much, on our own, as may be read in Isaiah 28: 9 – 13, ***"To whom would He teach knowledge? And to whom would He interpret the message? Those just weaned from milk? Those just taken from the breast? (10) "For He says, 'Order on***

order, order on order, Line on line, line on line, A little here, a little there.' (11) **Indeed, He will speak to this people Through stammering lips and a foreign tongue,** (12) **He who said to them, "Here is rest, give rest to the weary," And, "Here is repose," but they would not listen.** (13) **So the word of YHVH to them will be, "Order on order, order on order, Line on line, line on line, A little here, a little there," That they may go and stumble backward, be broken, snared, and taken captive."** Without teachers we will go back into captivity where we came from. We need teachers to teach us salvation truth. We need teachers to teach us about the deception of Satan and the many false doctrines that he taught us through his many agents. In addition we need teachers to teach us to find YHVH in His word, the Scriptures. I for one am ever thankful for the man who was responsible to bring my wife and I back to Torah observance. Even though he never taught us about the true names of YHVH and His salvation, Yahshua, he taught us that Yahshua came to show us the way to eternal life. Since the last century YHVH has provided us with suitable teachers to lead us out of the slavery of false doctrines, back to serving Him.

The Renewed Covenant portion comes from John 17, which other than the sample prayer given us in Matthew 6 verses 9 – 13, is the real Master's prayer, as may be read in verses 1 & 2, as follows: **'These things Yahshua spoke; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee, (2) even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life."**' As in the Torah portion where YHVH provided Israel with Moses the leader who led them out of Egypt into the promised land, so did He send Yahshua to lead us to eternal life. We read therefore suitably in verse 3 of John 17, as follows: **"And this is eternal life, that they know Thee, the only true Elohim, and Yahshua Messiah whom thou hast sent "**As I said in a previous Haftarah portion, it is all about knowing YHVH and His salvation.

We continue in verse 4 & 5 of John 17, as follows: **"I glorify Thee on the earth, having accomplished the work which Thou hast given Me to do. (5) And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was."** We know that Yahshua, the wisdom of YHVH was according to Proverbs 8: 23 with YHVH from eternity, in this way:

“From everlasting I was established, from the beginning, from the earliest times of the earth.” As the wisdom of YHVH, Yahshua had glory with the Father before the creation of the worlds. We know that those of us whom YHVH called at this time are predestined to become like Yahshua who was the first-born from the dead, as per Romans 8: 28 – 30, like this: ***‘And we know that Elohim causes all things to work together for those who love Elohim, to those who are called according to His purpose. (29) For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; (30) and who He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.’*** Those of us who were called by YHVH and were immersed in Yahshua’s name have already been justified. If we continue to follow the way of Elohim, we will also be glorified, when we are resurrected (or changed) at Yahshua’s return.

In verse 6 of John 17, Yahshua said: ***“I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word.”*** This is positive confirmation from Yahshua’s own mouth, that He made the name of YHVH known to His disciples. The words ***‘Thine they were’*** confirms Yahshua’s words in John 6: 44, like this: ***“No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.”*** The ones that YHVH called at this time are the ones that were chosen before the foundation of the world, as we read in Ephesians 1: 3 & 4, as follows: ***‘Blessed be the Elohim and Father of our Master Yahshua Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah, (4) just as He chose us in Him before the foundation of the world, that we should be Set-apart and blameless before Him in love.’*** Even though we were chosen before the foundation of the world, we need to be careful how we live, and be led by the Spirit of Elohim to become children of Elohim, as we read in Hebrews 6: 4 – 6, like this: ***‘For in the case those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Set-apart Spirit, (5) and have tasted the good word of Elohim and the powers of the age to come, (6) and then have fallen away, it is impossible to renew them again to repentance, since they again***

crucify to themselves the Son of Elohim, and put Him to open shame.'

Yahshua continues to pray in verses 7 & 8 of John 17, saying: ***“Now they have come to know that everything Thou have given Me is from Thee; (8) for the words which Thou gavest Me I have given to them, and they received them, and truly understood that I came forth from Thee, and they believed that Thou didst send Me.”*** Yahshua confirms that His disciples believed that He is the salvation send from YHVH and continues praying in verses 9 – 11, as follows: ***'I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me, for they are Thine; (10) and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them. (11) And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are.'*** Yahshua knew that His death was certain and near, and he spoke about it here, as if it already occurred. He prayed for His disciples' protection, as they would have to continue to face the temptations in the world, without Him being nearby to protect them.

In the second part of verse 11 as in verse 12 of John 17, Yahshua requests that the ecclesia of called out believers be kept in His Father's name, the name also given to Him. It was this statement by Yahshua which lead a group to identify theirs as the only true 'church' of G-d. However, we know that G-d is only a title and definitely not the name used to identify YHVH the only true Elohim. In addition, we are reminded of the testimony in the 11th edition of the Encyclopedia Britannica regarding the pagan origin of the term 'G-d', as follows: ***'GOD — the common Teutonic word for a personal object of religious worship...applied to all those superhuman beings of the heathen (pagan) mythologies. The word “god” on the conversion of the Teutonic races to Christianity was adopted as the name of the Supreme Being.'*** It is therefore not rational to believe that YHVH will identify His true ecclesia by a pagan name. We are also warned against such practices in Exodus 23: 13, as follows: ***“Now concerning everything which I have said to you, be on your guard; and do not mention the name of other gods, nor let them be heard from your mouth.”*** Further more we are aware that the word church may

be traced back to the Anglo-Saxon root, Circe: The Old English word Circe was pronounced as Kirke. The word church is known in Scotland as Kirk, in German as Kirche, and in Dutch as Kerk meaning a building, where religious services are to be held. The Hebrew word 'qahal' means an assembly or congregation and the Greek word 'ekklesia' means an assembly of called-out ones. The word 'church' is therefore a mistranslation in most Bibles. Neither the Hebrew word qahal nor the Greek word Ekklesia means a building or church. The point is that all the believers that YHVH called out of the world, who were immersed into His saving name and who follow Him and His teachings are the ecclesia of YHVH our Elohim.

Yahshua continued His prayer, by asking that none of His disciples perish; meaning to miss the mark and as a result have to die the second death one day, except the one who perished, so that the Scripture might be fulfilled. He reminds YHVH that He gave His disciples His word, but that the world hated them, because they were not of the world. Similarly, will those of us called out of the world, at this time, be hated by the world. It is for this reason that Yahshua asked that they, as well as us, be protected from the evil one. He asks that YHVH will sanctify (Set-apart) His disciples by truth; saying that the word of YHVH – the Scriptures is truth. Next we see that Yahshua did not only pray for His 12 disciples, but also for us His latter day disciples (those who studies His word), as is recorded in verses 20 & 21 Of John 17, as follows: ***“I do not ask in behalf of these alone, but for those also who believe in Me through their word; (21) that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.”*** If we the called out sons and daughters of Elohim, overcome and make it into the kingdom of Elohim, we will become part of the Israel of Elohim.

Yahshua concludes His prayer by again stating that He made the Father's name known to His disciples. At this point some might interject, asking where Yahshua used the Father's name in the books known as the Gospel or Good News. Let me explain why the name of YHVH does not appear in most English as well as other modern translations. In the preface of a number of modern translations of the Bible, as is the case with the New American Standard Bible, the Editorial Board THE LOCKMAN FOUNDATION, openly tells the reader that the word G-d is translated from the

Hebrew word Elohim and the word LORD is translated from the word YHVH. The word Lord (lower case letters) is translated from the word Adonai. Consequently, every time where Yahshua quoted a portion from the Tanach, He used the true names of YHVH our Elohim, as is shown in the two portions of the Scriptures, quoted from the NASB below:

- Matthew 4: 7, ***‘Yahshua said to him (Satan), “On the other hand, it is written, ‘YOU SHALL NOT PUT YHVH YOUR ELOHIM TO THE TEST.’”***
- Mark 12: 28 – 30, ***‘And one of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, “What commandment is the foremost of all?” (29) Yahshua answered, “The foremost is, ‘HEAR, O ISRAEL! YHVH OUR ELOHIM IS ONE YHVH; (30) AND YOU SHALL LOVE YHVH YOUR ELOHIM WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.’”***

Ezekiel 28: 25 - 29: 21; Romans 9: 14 - 17 & 2 Corinthians 6: 14 - 7: 1

This Haftarah portion is read with Torah portion Va'era (Exodus 6: 2 to 9: 35) and Renewed Covenant portions Romans 9: 14 – 17 and 2 Corinthians 6: 14 to 7: 1. We start reading verses 25 & 26 of Ezekiel 28, as follows: ***‘Thus says YHVH Elohim, “When I gather the house of Israel from the peoples among whom they are scattered, and shall manifest My holiness in them in the sight of the nations, then they will live in their land which I gave to My servant Jacob. (26) And they will live in it securely; and they will build houses, plant vineyards, and live securely, when I execute judgments upon all who scorn them around about them. Then they will know that I am YHVH their Elohim.”*** What YHVH promises is a given: We are therefore assured that this is about to happen, because of His promise in Malachi 3: 6, in this way: ***“For I, YHVH, do not change; therefore you, O sons of Jacob, are not consumed.”*** There are those who reject and even ridicule the two house teaching, but, they are warned here about Elohim’s judgment to be unleashed upon them.

However, Elohim’s judgment is positive explanation and correction, not damnation as some teach, as may be deduced from the prophesy regarding the millennium rule of Messiah in Isaiah 30: 20 - 22, like this: ***‘Although YHVH has given you bread of privation and water of oppression, He, your Teacher will no longer hide Himself, but your eyes will behold your Teacher. (21) And your ears will hear a word behind you, “This is the way, walk in it,” whenever you turn to the right or the left. (22) And you will defile your graven images overlaid with silver, and your molten images plated with gold*** (meaning our idols and false doctrines). ***You will scatter them as an impure thing; and say to them, “Be gone!”*** Only those who do not obey after such positive correction and explanation, will be destroyed, as may be read in Malachi 4: 1, in this way: ***“For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says YHVH of hosts, “so that it will leave them neither root nor branch.”*** This will happen during the millennium, as well as after the second resurrection. Those of us, who are called at this time, will as the first-fruits have a double portion in the world to come, if we make it. In

addition, we are promised rulership as kings and priests under Messiah. However, we are being judged at this time as, may be read in 1 Peter 4: 17, as follows: ***‘For it is time for judgment to begin with the household of Elohim; and if it begins with us first, what will be the outcome for those who do not obey the gospel of Elohim?’***

Ezekiel 29 is about Pharaoh, the mightiest human ruler of that time. YHVH tells Ezekiel to tell Pharaoh the king of Egypt that He is against him and that He will destroy him and Egypt. We read in verse 9 of Ezekiel 29, ***‘And the land of Egypt will become a desolation and waste. Then they will know that I am YHVH.’*** We read further that the reason why YHVH punished Egypt was so that Israel will know that YHVH is the only Elohim, as in verses 12 – 16 of Ezekiel 29, ***“So I shall make the land of Egypt a desolation in the midst of desolated lands. And her cities, in the midst of cities that are laid waste, will be desolate forty years; and I shall scatter the Egyptians among the nations and disperse them among the lands.”*** (13) ***For thus says YHVH Elohim, “At the end of forty years I shall gather the Egyptians from the peoples among whom they were scattered.*** (14) ***And I shall turn the fortunes of Egypt and shall make them return to the land of Pathros to the land of their origin; and there they will be a lowly kingdom.*** (15) ***It will be the lowest of the kingdoms; and it will never again lift itself up above the nations. And I shall make them so small that they will not rule over the nations.*** (16) ***And it will never again be the confidence of the house of Israel, bringing to mind the iniquity of their having turned to Egypt. Then they will know that I am YHVH Elohim.”***”

In verses 17 - 20 YHVH also tells Ezekiel about Nebuchadnezzar the king of Babylon who took the nation of Judah into captivity. YHVH tells Ezekiel that because Nebuchadnezzar labored hard against Tyre; that He shall give the land of Egypt to Nebuchadnezzar, to carry off her wealth, capture her spoil, and seize her plunder to be wages to his soldiers. We read YHVH saying in verses 20 & 21 of Ezekiel 29, ***“I have given him the land of Egypt for his labor which he performed, because they acted for Me,” declares YHVH Elohim.*** (21) ***“On that day I shall make a horn sprout for the house of Israel, and I shall open your mouth in their midst, Then they will know that I am YHVH.”***

The Renewed Covenant portion in Romans 9: 14 – 16 assures us that YHVH is a merciful Elohim, as follows: ***‘What shall we say then? There is no injustice with Elohim, is there? May it never be! (15) For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.” (16) So then it does not depend on the man who wills or the man who runs, but on Elohim who has mercy.’*** This is how YHVH wants us to think of Him: if we think of Him as a hard Master, who reaps where He did not sow, and gather where He scattered no seed, like in the parable of the talents, where the slothful servants said exactly that, then we can expect to be judged like he was, as is recorded in Matthew 25: 24 – 30, in this way: ***“And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed. (25) And I was afraid, and went away and hid your talent in the ground; see, you have what is yours.’ (26) But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no seed. (27) Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. (28) Therefore take away the talent from him, and give it to the one who has ten talents. (29) For to everyone who has shall more be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away. (30) And cast out the worthless slave into the outer darkness; in that place there shall be weeping and gnashing of teeth.”*** This is obviously also talking about us whom YHVH has called at this time. When He calls us out of the world, He wants us to familiarize ourselves with His way of life. We will be rewarded according to the zeal with which we undertake this YHVH given task – some will be given the responsibility to rule ten cities, others five cities, and others two cities. In addition YHVH wants us to overcome the world, Satan and the self, but He also wants us to do our part in proclaiming the good news of the coming kingdom of Elohim into the entire world as a witness to all the nations, and then the end shall come. To summarize, we need to do the work of Elohim. But, what may you ask is the work of Elohim? We read Yahshua’s definition in John 6: 29, like this: ***‘Yahshua answered and said to them, “This is the work of Elohim, that you believe in Him whom He has***

sent.” Belief in Yahshua means: Firstly, that we believe in His name, meaning the salvation of YHVH; and secondly, that we believe in what He taught; both as the word of Elohim, and whilst He was on the earth. In addition it means that we apply what we learnt and in so doing show our faith by our works.

However, we see that there is more to this section, when we read verse 17 of Romans 9, as follows: ***‘For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.”***”

The exodus of our forefathers from Egypt under Pharaoh’s rule is known throughout the world, and YHVH specifically raised Pharaoh up for this purpose. Similarly, some are born (predestined before the foundation of the world) to be blameless and set-apart. Some are born to teach truth, whilst others are born to contradict truth, so as to mislead those who are double-minded and weak in the faith. Some are raised up with major disabilities, so that we may learn to take care of those less fortunate amongst us. Some are destined to become first-fruits among their brethren, whilst others might live very good lives, but without understanding the truth in this lifetime. They will be given their opportunity after the second resurrection, when YHVH will lift the veil which is presently over all people, as may be read in Isaiah 25: 7 - 9, ***‘And on this mountain He will swallow up the covering which is over all peoples, even the veil which is stretched over all nations. (8) He will swallow up death for all time (we know that this will only happen after the second resurrection described in Revelation 20), and YHVH Elohim will wipe tears away from all faces, and he will remove the reproach of His people from all the earth; For YHVH has spoken. (9) And it will be said in that day, “Behold, this is our Elohim for whom we have waited that He might save us. This is YHVH for whom we have waited; Let us rejoice and be glad in His salvation (Namely Yahshua).”*** Those who are born to contradict and mislead Elohim’s ecclesia are sometimes led to repentance, when they are put-out from the ecclesia for a time, whilst others might not seek to return. The reason for dispelling wayward members is as described by Rav Shaul in 1 Corinthians 5: 1 – 5, as follows: ***‘It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife. (2) And you have become***

arrogant, and have not mourned instead, in order that the one who had done this deed might be removed from your midst. (3) For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. (4) In the name of our Master Yahshua, when you are assembled, and I with you in spirit, with the power of our Master Yahshua, (5) I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Master Yahshua.'

This tells us that a person whom YHVH has called out, but who afterwards commits sins such as adultery, should be put out of the ecclesia, because it will be better for such a person to come up in the second resurrection, where he/she will have the opportunity to repent, but even so will not be awarded the position of a priest in the kingdom of Elohim. Sins, such as adultery after we are called, will result in us losing our priestly position, as may be understood from Rav Shaul's explanation in 1 Corinthians 6: 15 – 20, in this way: **'Do you not know that your bodies are members of Messiah? Shall I then take away the members of Messiah and make them members of a harlot? May it never be! (16) Or do you not know that the one who joins himself to a harlot is one body with her? For he says, "THE TWO WILL BECOME ONE FLESH." (17) But the one who joins himself to YHVH is one spirit with Him. (18) Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. (19) Or do you not know that your body is a temple of the Set-apart Spirit who is in you, whom you have from Elohim, and that you are not your own? (20) For you have been bought with a price: therefore glorify Elohim in your body.'** It takes wisdom to deal with trials and temptations that come our way: spiritual wisdom is simply a Torah perspective to deal with such trials and temptation; that is why we are required to study Torah, to learn to temper our animal instinct with the teachings of Elohim. In addition to studying Torah, we should ask Elohim for more wisdom to assist us to inculcate His teachings in our lives. We read accordingly in James 1: 5 – 8, as follows: **'But if any of you lacks wisdom, let him ask of Elohim, who gives to all men generously and without reproach, and it will be given to him. (6) But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. (7) For let not that man expect**

that he will receive anything form YHVH, (8) Being a double-minded man unstable in all his ways.'

The afore-going is in line with the second Renewed Covenant portion in 2 Corinthians 6: 14 – 18, as follows: ***'Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? (15) Or what harmony has messiah with Belial, or what has a believer in common with an unbeliever? (16) Or what agreement has the temple of Elohim with idols? For we are the temple of the living Elohim; just as Elohim said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR ELOHIM AND THEY SHALL BE MY PEOPLE. (17) Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE," says YHVH. "AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you. (18) And I will be a father to you, and you shall be sons and daughters to Me," Says YHVH Almighty.'*** We conclude with the very sobering statement in 2 Corinthians 7: 1, like this: ***'Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in fear of Elohim.'***

Jeremiah 46: 13 – 28 & Revelation 19: 1 – 16..

This haftarah portion is read together with Torah portion Bo (Exodus 10: 1 – 13: 16) and Renewed Covenant portion Revelations 19: 1 – 16. Both the haftarah and Torah portions have to do with the punishment of Egypt and the protection/salvation of Israel the children of Jacob. The nation of Egypt was devastated by the ten plagues which YHVH unleashed upon them through Moses. In addition most of their army were destroyed when YHVH drowned them in the sea, when they followed the Israelites, who walked on the sea bed when the sea split in two. Years later the Egyptians were taken captive by king Nebuchadnezzar of Babylon. When they returned 40 years later, they were a much smaller nation with very little power.

At the time of the Exodus, nations heard about the miracles that Elohim performed and feared, as may be read in Exodus 15: 14 & 15, as follows: ***“The peoples have heard, they tremble; Anguish has gripped the inhabitant of Philistia. (15) Then the chiefs of Edom were dismayed; the leaders of Moab, trembling grips them; all inhabitants of Canaan have melted away.”*** We commence reading the haftarah portion in verse 13 of Jeremiah 46, like this: ***‘This is the message which YHVH spoke to Jeremiah the prophet about the coming of Nebuchadnezzar king of Babylon to smite the land of Egypt.’*** Jeremiah is prophesying about Egypt, but also speaks to Israel. We see in verse 14 that YHVH wants Jeremiah to: ***‘Declare in Egypt and proclaim in Migdol, proclaim also in Memphis and Tahpanhes; say, ‘Take your stand and get yourself ready, for the sword has devoured those around you.’*** Once again YHVH wanted everyone around Egypt to know about the coming calamity about to hit them. Continuing in verses 15 – 17 of Jeremiah 46, we read: ***‘Why have your mighty ones become prostrate? They do not stand because YHVH has thrust them down. (16) They have repeatedly stumbled; indeed they have fallen one against another. Then they said. ‘Get up! And let us go back to our own people and our native land away from the sword of the oppressor (worldly governments).’ (17) They cried there, ‘Pharaoh king of Egypt is but a big noise; he has let the appointed time pass by!’*** Pharaoh is past his prime – he is no longer a man whose time has come and is no longer considered a threat.

We read further in verses 18 – 28, ***“As I live,” declares the King Whose name is YHVH of hosts, “Surely one shall come who looms up like Tabor among the mountains, Or like Carmel by the sea. (19) “Make your baggage ready for exile, O daughter dwelling in Egypt, For Memphis will become a desolation; It will even be burned down and bereft of inhabitants. (20) Egypt is a pretty heifer, But a horsefly is coming from the north – it is coming! (21) Also her mercenaries in her midst are like fattened calves, for even they too have turned back and have fled away together; they did not stand their ground. For the day of their calamity has come upon them, the time of their punishment. (22) Its sound moves along like a serpent; For they move on like an army and come to her as woodcutters with axes. (23) They have cut down her forest, declares YHVH; “Surely it will no more be found, even though they are now more numerous than locusts and are without number. (24) The daughter of Egypt has been put to shame, given over to the power of the people of the north (Babylon).” (25) YHVH of Hosts, the Elohim of Israel, says, “Behold, I am going to punish Amon of Thebes (an Egyptian god whose name means disruption), and Pharaoh, and Egypt along with her gods and her kings, even Pharaoh and those who trust in him.” (26) “And I shall give them over to the power of those who are seeking their lives, even into the hand of Nebuchadnezzar king of Babylon and into the hand of his officers. Afterwards, however, it will be inhabited as in the days of old, declares YHVH”.*** Here YHVH brings the army of Nebuchadnezzar against Egypt. (27) ***“But as for you, O Jacob My servant, do not fear, nor be dismayed, O Israel! For, see, I am going to save you from afar, and your descendants from the land of their captivity; and Jacob shall return and be undisturbed and secure, with no one making him tremble.”*** The reference to My servant Jacob is not a blanket endorsement of Jacob’s physical descendants, but only those who serve YHVH. (28) ***“O Jacob My servant, do not fear,” declares YHVH, “For I am with you. For I shall make a full end of all the nations where I have driven you, yet I shall not make a full end of you; but I shall correct you properly and by no means leave you unpunished.”*** The words ‘make a full end’ mean to annihilate – there will be no place or power structure left (for Jacob) to turn to, but YHVH.

The Renewed Covenant portion in Revelation 19 has to do with the second coming of the Messiah, as the Lamb of Elohim. However, this time not to be killed for the sins of the world, as the Passover Lamb, but to marry His bride. Afterwards He will come to wage war and bring the kingdoms of the world under subjection to Him. At that time He will establish His kingdom in Jerusalem, from where He will rule the world for a thousand years. Then He will again be known as the Word of Elohim, a name which He had in the beginning with Elohim. Whereas Egypt is likened to sin, from which Yahshua the Lamb of Elohim saved us, Babylon has in the main to do with the false religious systems of the world. In the previous chapters of Revelation, Babylon the mother of the seven main (false) religions of the world; the author of the confusion that ruled the religious systems of the world, was destroyed.

We read accordingly in Revelation 19: 1 - 3, ***'After these things I heard, as it were, a loud voice of a great multitude in heaven saying, "Hallelujah! Salvation and glory and power belong to our Elohim; (2) BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality (false ways to attain 'salvation'), and HE HAS EVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER."*** (3) ***And a second time they said, "Hallelujah! HER SMOKE RISES UP FOREVER AND EVER."*** We cannot imagine what the world will be like when one day at Yahshua's return, all religious confusion will be put to an end. Satan will be bound for a thousand years and will not be allowed to deceive the people who survived the great tribulation and live on into the millennium rule of Yahshua.

We read about the happiness that will result after the false religious systems have been destroyed, in verses 4 – 8 of Revelation 19, as follows: ***'And the twenty-four elders and the four living creatures fell down and worshipped Elohim who sits on the throne saying, "Amen. Hallelujah!" (5) And a voice came from the throne, saying, "Give praise to our Elohim, all you His bond-servants, you who fear Him, the small and the great."*** (6) ***And I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of mighty peals of thunder, saying, "Hallelujah! For YHVH our Elohim, the Almighty, reigns. (7) Let***

us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” (8) And it was given to her to clothe in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.” We see here that the bride of the Lamb made herself ready. How does she do it? The answer is found in Revelation 22: 14. In the New American Standard Bible this verse reads as follows: **‘Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.’** But this same verse is translated in the KJV, in this way: **‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’** From this it is clear that the bride cleans herself up in terms of the Torah teachings of Elohim; i.e. she uses the Torah as a mirror to see where she falls short, and starts obeying those commandments which she neglected in the past.

After the fall of man in the garden of Eden, YHVH took away the light (אור) with which Adam and Eve were clothed, and covered them in skin (עור), which also means blindness. Surprisingly enough, both these Hebrew words are pronounced as ‘ohr’. We were created in the image of Elohim (Genesis 1: 26 & 27) and looked like the Image of Elohim, namely Yahshua (see Colossians 1: 15). We read in Psalm 104 verse 1 and the 1st part of verse 2, that YHVH is clothed in light, as follows: **‘Bless YHVH, O my soul! O YHVH my Elohim, Thou art very great; Thou art clothed with splendor and majesty, Covering Thyself with light as with a cloak.’** We read further, concerning Yahshua in John 1: 1 – 4, **‘In the beginning was the word and the word was with Elohim, and the word was Elohim. (2) He was in the beginning with Elohim. (3) All things came into being by Him, and apart from Him nothing came into being that has come into being. (4) In Him was life (meaning eternal life), and the life was the light of men.’** If we believe that Yahshua, the light of men, was impaled to pay for our transgressions, we may have eternal life as we read in John 3: 14 & 15, like this: **“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; (15) that whoever believes may in Him have eternal life.’**

However, we know that only YHVH whose name means the Eternal has eternal life. He is the ancient of days as described in Daniel 7: 9,

“I (Daniel) kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow, and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were burning fire.” But this is much the same as the description of Yahshua in Revelation 1: 12 – 15, as follows: ***‘And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; (13) and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle. (14) And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire; (15) and His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters.’*** Nevertheless, Yahshua the image of Elohim has also been present from eternity, as is confirmed in Micah 5: 2, like this: ***“But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be a ruler in Israel. His goings forth are from long ago, from the days of eternity.”*** As Elohim in the flesh, He is the salvation of YHVH, through whom we are able to get eternal life - the light which was removed from mankind after sinning in the garden of Eden. Even though Adam called his wife Eve in verse 20 of Genesis 3, meaning life or living, the skin given mankind in verse 21, deprived us from eternal life. The removal of our light cover also resulted in spiritual blindness which led to the misunderstanding of the Scriptures, making it easier for Satan to deceive us.

In short: Man was a spirit-breathing, air-breathing creature at creation. They breathed in the Spirit of Elohim and received spiritual life, and breathed in air which gave them physical life. The human bodies was subject to the human soul; the human soul was subject to the human spirit (as per Zechariah 12: 1) and the human spirit was subject to the Spirit of Elohim. However, when man sinned they lost the Spirit (or light) of Elohim. It was only whilst they had access to the Spirit of Elohim that man had access to Eternal life. Our only way to escape the confusion of the seven main religions of the world today, is when YHVH calls us out of the world, and we become immersed in the Set-apart Name of Yahshua (as per Acts 2: 38). At that point we are given a portion of the Set-apart Spirit as a deposit of one day inheriting eternal life again (Ephesians 1: 13 & 14).

If we use the Set-apart Spirit to help us study the Teachings of Elohim, we are again enlightened, and will be lead into all truth. When Yahshua returns, He will put an end to the false religious systems of the world, otherwise known as Babylon. Those of us called at this time, will if we make it, be changed into Spirit beings (as per 1 Corinthians 15: 52), because we believed and came out of the false religious systems of the world to follow the way of Elohim. When our Master Yahshua returns one day, we will again be clothed with our dwelling from heaven, as we read in 2 Corinthians 5: 1 – 4, like this: ***'For we know that if the earthly tent (our skin) which is our house is torn down, we have a building from Elohim, a house not made with hands, eternal in the heavens. (2) For indeed in this house we groan, longing to be clothed with our dwelling from heaven; (3) inasmuch as we, having put it on, shall not be found naked. (4) For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life.'***

YHVH the Eternal is the first and the last, the Alpha and the Omega (tav in Hebrew) (as per Revelation 1: 8) or the Word. We are not able to see or understand the Word, since He is invisible, according to first Timothy 1: 17, as follows: ***'Now to the King eternal, immortal, invisible, the only Elohim, be honor and glory forever and ever. Amen.*** However, we know that part of the word became flesh and dwelled among us as Yahshua Messiah (John 1: 14). This is why He (Yahshua) says in Revelation 22: 12 -13 and 16, ***"Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. (13) I am the Alpha and the Omega (the letters of the alphabet making up the Word of Elohim), the first and the last the beginning and the end. (16) I, Yahshua, have sent My angel to testify to you these things for the ecclesia. I am the root and the offspring of David, the bright morning star."*** Are you prepared to acknowledge that YHVH came in the flesh as Yahshua the Messiah, to redeem us? This is in line with Psalm 49: 7, where we read: ***'No man can by any means redeem his brother, or give to Elohim a ransom for him,'*** and in verse 15, like this: ***'But Elohim will redeem my soul (life) from the power of Sheol (the grave or death), For He will receive me.'*** We read further in Titus 3: 5 & 6, ***"He saved us, not on the basis of deeds which we have done in righteousness, but according to***

His mercy, by the washing of regeneration and renewing by the Set-apart Spirit, (6) whom He poured out upon us richly through Yahshua our Savior.”

We continue to read about the actual Feast of Trumpets; the feast that some of us have been rehearsing year after year, about to take place, when Yahshua returns in verses 9 – 16 of Revelation 19, like way: ***‘And he (the angel) said to me, “Write, ‘Blessed are those who are invited to the marriage super of the Lamb.’” And he said to me, “These are true words of Elohim.” (10) And I fell at his feet to worship him. And he said to me, “Do not do that: I am a fellow servant of yours and your brethren who hold the testimony of Yahshua; worship Elohim. For the testimony of Yahshua is the spirit of prophecy.” (11) And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. (12) And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself. (13) And He is clothed with a robe dipped in blood; and His name is called The Word of Elohim. (14) And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. (15) And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of Elohim, the Almighty. (16) And on His robe and on His thigh He has a name written, “KING OF KINGS, AND MASTER OF MASTERS.”***

We need to understand that even though Babylon (the religious systems of the world) had a slight limiting effect on sin (Egypt), it resulted in the major religious confusion that we witness today. However, we are assured that it will come to a sudden end when Yahshua, the light of men, returns one day. YHVH allowed mankind to experiment with different forms of government, culture, education and religion, thus, allowing us to learn that by living life free of His leadership, only leads to failure. The question is: Are those of us called-out at this time, beginning to see the light? If so, let's make the effort to inform the rest of mankind about it! **Baruch HaShem YHVH!** (Praise the Name of YHVH).

Judges 4:4 to 5: 31 & Revelation 15: 1 - 8.

This haftarah portion is read with Torah portion Beshalach (Exodus 13: 17 to 17: 16) and Renewed Covenant portion Revelation 15: 1 – 8. The commonality between the three portions is that all contain victory songs. The Torah portion contains the victory song of Moses after the Egyptian army drowned in the sea, which the Israelites crossed by walking on the sea-bed. The Haftarah portion contains the victory song of Deborah and Barak after Elohim subdued Jabin the king of Canaan before the sons of Israel. The victory song in Revelation 15 is for those who will come off victorious from the end time beast and the image of the beast – here they sang both the songs of Moses and the Lamb.

Our Haftarah portion starts in Judges 4. From the first three verses we see that at that time the children of Israel already suffered for twenty unhappy years under the domination of king Jabin of Canaan. As usual when trouble comes, Israel called out to Elohim for help. As a way of rescuing Israel, Elohim provided a woman by the name of Debora to sit as judge over the people, as we read at the beginning of the Haftarah portion in Judges 4: 4, ***‘Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.’*** Even though Debora was not a judge in that she was a ruler with authority, though Elohim chose her to help Israel in a number of ways.

Deborah had knowledge as to what could happen in Israel’s favor, but she required the skills of a military leader to carry out her plan. Fortunately Deborah knew Barak the son of Abinoam and she summoned him to come to her assistance and as is recorded in verses 6 & 7 of Judges 4, she said to him: ***“Behold, YHVH the Elohim of Israel, has commanded, ‘Go and march to Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun*** (however, we see according to the words of the song in chapter 5, that there were also some of the other tribes involved in the war). ***(7) And I will draw out to you Sisera, the commander of Jabin’s army, with its chariots and his many troops to the river Kishon; and I will give him into your hand.’*** However, we see in verse 9 that Barak said to Deborah, ***“I will surely go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for YHVH will***

sell Sisera into the hands of a woman.” So Deborah went with Barak to Kedesh.

Barak called Zebulun and Naphtali together to Kedesh and ten thousand men went up with them to the flat area of Mount Tabor where they encamped. We read in verses 11 & 12 how Sisera got to hear that Barak went up to the mountain, as follows: ***‘Now Heber the Kenite had separated himself from the Kenites, from the sons of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaananim, which is near Kedesh. (12) Then they told Sisera that Barak the son of Abinoam had gone up to Mount Tabor.’*** On hearing this news, Sisera immediately gathered his men together and went up to Mount Tabor with nine hundred iron chariots and thousands of trained soldiers, feared by Israel.

The Israelite soldiers were able to see the Canaanite forces gathering on the plain a few miles away in the southwest. They saw the dust raised by the horses and chariots and feared. They knew that only Elohim’s supernatural power could help save them now. The Canaanite army camped for the night, not at all concerned with the possibility of the Israelites attacking them, even though they were camped higher up on the mountain. We read in verse 14, Deborah said to Barak, ***“Arise! For this is the day in which YHVH has given Sisera into your hands; behold, YHVH has gone out before you.” So Barak went down from Mount Tabor with ten thousand men following him.***” We read further in verses 15 & 16, how Sisera’s army came to their end, as follows: ***‘And YHVH routed Sisera and all his chariots and all his army, with the edge of the sword before Barak; and Sisera alighted from his chariot and fled away on foot. (16) But Barak pursued the chariots and the army as far as Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not even one was left.’*** Sisera fled away on foot to the tent of Jael Heber’s wife, because there was peace between Jabin the king of Hazor and the house of Heber the Kenite. Inside the tent Sisera lay down, exhausted and asked Jael for a drink of water. Jael instead gave Sisera some milk and covered him with a rug. Sisera warned Jael not to mention to anyone who might enquire, that she saw him.

Continuing in verse 21, we read: ***'But Jael, Heber's wife, took a tent peg and seized a hammer in her hand, and went secretly to him and drove the peg into his temple, and it went through into the ground; for he was sound asleep and exhausted. So he died.'*** When Barak in pursuance of Sisera came past Jael's tent, she called to Him, as we read in verse 22, ***"Come, and I will show you the man whom you are seeking."*** ***And he entered with her, and behold Sisera was lying dead with the tent peg in his temple.'*** Elohim subdued Jabin the king of Canaan before Israel that day, as is recorded in verse 24, as follows; ***'And the hand of the sons of Israel pressed heavier and heavier upon Jabin the king of Canaan, until they had destroyed Jabin the king of Canaan.'***

Deliverance from the Canaanites was such a happy event, that Deborah and Barak sang a specially composed song. The Israelites realized that it was their Creator who saved them that day, as may be deduced from the words of the song in Judges 5: 2 – 31, as follows: ***'That the leaders led in Israel, that the people volunteered, Bless YHVH! (3) Hear, O kings; give ear, O rulers! I – to YHVH, I will sing, I will sing praise to YHVH, the Elohim of Israel. (4) YHVH, when Thou didst go out from Seir, when Thou didst march from the field of Edom, the earth quaked, the heavens also dripped, even the clouds dripped water.***

By reading the words of the song carefully, we see that YHVH caused the weather to play a role in the destruction of the Canaanite army. The stars of heaven fought against Sisera and the torrents of Kishon swept them away. From this we get the impression that a flash flood swept away many of the troops, leaving the Israelites few enemy soldiers to overcome. We read from verse 5 to the end of the chapter, as follows: ***"The mountains quaked at the presence of YHVH, This Sinai, at the presence of YHVH, the Elohim of Israel. (6) In the days of Shamgar the son of Anath, In the days of Jael, the highways were deserted, And travelers went by roundabout ways. (7) The peasantry ceased, they ceased in Israel, Until I, Deborah, arose, Until I arose, a mother in Israel. (8) New gods were chosen; Then war was in the gates. Not a shield or a spear was seen among forty thousand in Israel. (9) My heart goes out to the commanders of Israel, the volunteers among the people; bless YHVH! (10) You who ride on white donkeys, you who sit on rich carpets, and you who travel on the road – sing! (11) At***

the sound of those who divide flocks among the watering places, There they shall recount the righteous deeds of YHVH, The righteous deeds for His peasantry in Israel. Then the people of YHVH went down to the gates. (12) Awake, awake, Deborah; Awake, awake, sing a song! Arise, Barak, and take away your captives, O son of Abinoam. (13) Then survivors came down to the nobles; The people of YHVH came down to me as warriors. (14) From Ephraim those whose root is in Amalek came down, Following you, Benjamin, with your peoples; From Machir commanders came down, And from Zebulun those who wield the staff of office. (15) And the princes of Issachar were with Deborah; As was Issachar, so was Barak; Into the valley they rushed at his heels; Among the divisions of Reuben There were great resolves of heart. (16) Why did you sit among the sheepfolds, To hear the piping for the flocks? Among the divisions of Reuben There were great searchings of heart. (17) Gilead remained across the Jordan; And why did Dan stay in ships? Asher sat at the seashore, And remained by its landings. (18) Zebulun was a people who despised their lives even to death, And Naphtali also, on the high places of the field. (19) The kings came and fought; Then fought the kings of Canaan At Taanach near the waters of Megiddo; They took no plunder in silver. (20) The stars fought from heaven, From their courses they fought against Sisera. (21) The torrent of Kishon swept them away, The ancient torrent, the torrent Kishon. O my soul, march on with strength. (22) Then the horses' hoofs beat from the dashing, the dashing of his valiant steeds. (23) Curse Meroz, said the angel of YHVH, Utterly curse its inhabitants; Because they did not come to the help of YHVH, To the help of YHVH against the warriors. (24) Most blessed of women is Jael, The wife of Heber the Kenite; Most blessed is she of women in the tent. (25) He asked for water and she gave him milk; In a magnificent bowl she brought him curds. (26) She reached out her hand for the tent peg, And her right hand for the workmen's hammer. Then she struck Sisera, she smashed his head; And she shattered and pierced his temple. (27) Between her feet he bowed, he fell, he lay; Between her feet he bowed, he fell; Where he bowed, there he fell dead. (28) Out of the window she looked and lamented, The mother of Sisera through the lattice, Why does his chariot delay in coming? Why do the hoofbeats of his chariots tarry? (29) Her wise princesses would answer her,

indeed she repeats her words to herself, (30) are they not finding, are they not dividing the spoil? A maiden, two maidens for every warrior; To Sisera a spoil of dyed work, A spoil of dyed work embroidered, Dyed work of double embroidery on the neck of the spoiler?" The song concludes in verse 31, as follows: **"Thus let all Thine enemies perish, O YHVH; but let those who love Him be like the rising of the sun in its might."** We see that this action of Deborah and Barak caused Israel to be free from enemies for forty years after the overthrow of Jabin.

The Renewed Covenant portion comes from Revelation 15. We commence reading verses 1 & 2, like this: **'And I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of Elohim is finished. (2) And I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from the image of the beast and from the number of his name, standing on the sea of glass, holding harps of Elohim.'** The victory over Pharaoh and his army was a major event that will be remembered for time immemorial. YHVH delivered our forefathers from the mightiest nation in the world and they rejoiced. But imagine the joy of those who will one day overcome the beast and his image. We read about the songs that they will sing in Revelation 15: 3 & 4, as follows: **'And they sang the song of Moses the bond-servant of Elohim and song of the Lamb, saying, "Great and marvelous are Thy works, O YHVH Elohim, the Almighty; Righteous and true are Thy ways, Thou King of the nations. (4) Who will not fear, O YHVH, and glorify Thy name? For Thou alone art holy; FOR ALL THE NATIONS WILL COME AND WORSHIP BEFORE THEE, For Thy righteous acts have been revealed."** In the remaining verses, we see that the angels with the seven plagues came out to pour out the seven bowls of the wrath of Elohim into the earth, as follows: **After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, (6) and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their breasts with golden girdles. (7) And one of the four living creatures gave to the seven angels, seven golden bowls full of the wrath of Elohim, who lives forever and ever. (8) And the temple was filled with smoke from the glory of Elohim and from His power; and no one was able to**

enter the temple until the seven plagues of the seven angels were finished.'

Finally we notice that similar to Moses, the Judges who ruled Israel, before they asked for a king, were also listed in Hebrews 11 as our forebears who had faith in YHVH – they will also be in the first resurrection with the faithful who make it into the kingdom of Elohim as kings and Priests under Yahshua.

Isaiah 6: 1 – 7: 14 & 1 Timothy 3: 1 - 14.

This Haftarah portion is read with Torah portion Yitro (Exodus 18: 1 – 20: 23) and Renewed Covenant portion 1 Timothy 3: 1 – 14. These three portions have to do with our conduct as called out servants of Elohim - It is about cleaning ourselves (our speech) up, using the Torah as a mirror, before coming near to YHVH. Commencing in Isaiah 6 verse 1, we read: ***'In the year of King Uzziah's death, I saw YHVH sitting on a throne, lofty and exalted, with the train of His robe filling the temple.'*** According to 2 Chronicles 26: 16 – 23, king Uzziah became a leper, after he developed engines of war to shoot arrows and stones and became a military power to be reckoned with. This caused him to become very proud and he started acting corruptly, and was unfaithful to Elohim. He made the mistake of entering the temple of Elohim to burn incense on the altar. When Azariah the priest and eighty other priests with him, opposed Uzziah to stop him from performing a function which only the sons of Aaron were allowed to perform, he would not listen and contracted leprosy. King Uzziah remained a leper and had to live in a separate house until he died, when his son Jothan became king in his place.

Isaiah in a dream or unconscious of his surroundings saw what Elohim showed him, similar to the vision John had in the book of Revelation. He saw YHVH sitting on His throne, with the train (the hem or fringe) of His robe filling the temple. He saw Sepharim, an order of angelic beings with six wings; one calling out to the other and said in verses 3 & 4 of Isaiah 6, ***“Holy, Holy, Holy, is YHVH of hosts, the whole earth is full of His glory.”*** (4) ***And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.'*** The reason why the Set-apartness of YHVH is repeated three times emphasizes His separateness from His fallen creation, mankind, who were made in the image of Elohim, to display His attributes. Nevertheless, fallen man has refused to glorify Him as Elohim: Deceived by Satan, man believes that he has an immortal soul and that even when his body dies, he will live on in either heaven or hell, depending on how he lived his life on earth. The doctrine of the immortality of the soul is taught by both Islam¹⁴ and Christianity. Even the Jews used to

¹⁴ According to 'Library of Universal Knowledge' (Editor in Chief Franklin J. Meine, Ph.B., M.A. Chicago: 1959), 'Islam, the religion of the Moslems as set forth

believe that the dead were thought to live in Sheol¹⁵, a shadowy place under the earth. However during the time of the Second Temple, the Pharisees taught that with the advent of Messiah (which will really be His second advent), the dead would be resurrected and there would be an eternal reward for the righteous and everlasting punishment for the wicked. The medieval Jewish philosopher Moses Maimonides held the belief in that the resurrection of the dead was a fundamental tenet of the Jewish faith. In modern times, this remains a belief of the Orthodox, even though most now reject the idea of everlasting punishment. Jews have generally substituted the doctrine of the immortality of the soul for the concept of a bodily resurrection¹⁶.

Because of this confusion, fallen man is unaware that he is composed of body, soul and spirit (as per 1 Thessalonians 5: 23). Without knowing ourselves, we cannot understand YHVH our Elohim; and without knowing Him we cannot and will not glorify Him, as we read in Romans 1: 19 – 23, in this way: ***'Because that which is known about Elohim is evident within them (mankind); for Elohim made it evident to them. (20) For since the creation of the world His invisible attributes¹⁷, His eternal power¹⁸ and divine nature¹⁹, have been clearly seen, being understood through what has been made, so that they are without excuse. (21) For even though they knew Elohim, they did not honor Him as Elohim, or give thanks; but they became futile in their speculations*** (i.e. contradicting teachings/speculations concerning YHVH: is He composed of three persons in one?; is He composed of two separate beings, with the Set-apart Spirit being His power?; or is He one and was Yahshua simply an angel before His human birth?), ***and their foolish heart was darkened. (22) Professing to be wise, they became fools, (23) and exchanged the glory of the incorruptible Elohim for an image in the form of corruptible man and of birds***

by Mohammed and embodied in the Koran. The doctrine includes complete submission to the one God, the immortality of the soul, and a last judgment.'

¹⁵ However we know that Sheol is a Hebrew word, which similar to 'hell', simply means the grave.

¹⁶ Information about Judaism obtained from 'A Concise Encyclopedia of Judaism' by Dan Cohn-Sherbok.

¹⁷ Elohim is invisible: First Timothy 1: 17 & 6: 16.

¹⁸ Yahshua the power of Elohim: Jeremiah 32: 17 & 1 Corinthians 1: 24.

¹⁹ The Set-apart Spirit: Acts 2: 38; Ephesians 1: 13 & 14 and 2 Peter 1: 4.

and four-footed animals and crawling creatures.' This is talking about created things. We need to remember that Yahshua was not a created being, even though He emptied Himself, taking the form of a bond-servant, He existed as the form of Elohim and before being made in the likeness of men, He was Elohim!

It is agreed that Yahshua became the Son of Elohim, but what was He before His Human birth? We know that YHVH is the Word Power who created the universe and all its contents. Before the Word (or Elohim) became flesh He manifested Himself to human beings, like Abraham, Jacob, Hagar, Moses and others as the form or image of Elohim. This same image was at times described as an angel (see Genesis 16: 9) or the word (see 1 Kings 19: 9) of Elohim. We know that after the word became flesh as Yahshua, He was still known as the image of Elohim (see 2 Corinthians 4: 4, & Colossians 1: 15). Yahshua is not another YHVH: He is the visible image of Elohim that was manifested in the flesh, the purpose of which was that He the Creator of Mankind could be their kinsman redeemer. He died for the sins of the world and because only His life is worth more than the lives of all of mankind together, only He could redeem us. For further clarification, you may request my e-book entitled "Trinity versus Oneness." I also attach two very well written papers on the Oneness of Elohim, prepared by Rob W. Young in PDF-format.

The rest of the haftarah portion has to do with Isaiah being prepared to warn ancient Israel, but also us, the latter day descendants of Israel, about the coming tribulation during which only a remnant will survive. We continue to read from verse 5 of Isaiah 6 to verse 3 of chapter 7, like this: ***'Then I (Isaiah) said, "Woe is me, for I am ruined! Because I am a man of unclean lips (like some of us, Isaiah sometimes used foul language – a bad habit which we will have to overcome, if we want to be in the kingdom of Elohim one day), and I live among a people of unclean lips; for my eyes have seen the King, YHVH of hosts (We know that Isaiah, like Moses {Numbers 12: 8} saw the form of Elohim, the one who later became Yahshua – since no man has seen or can see YHVH and live)."*** To cure Isaiah of his unclean lips, one of the seraphim flew to him, with a burning coal in hand and touched his lips, announcing in verse 7, ***"Behold, this has touched your lips; and your iniquity is forgiven."*** In verse 8, Isaiah hears YHVH saying: ***"Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send***

me! Here as in the 1st part of Genesis 1: 26, YHVH our Elohim talks to Himself saying: ***“Let Us make man in Our image, according to Our likeness.”*** To remove any doubt about Him being only One, we read in Genesis 1: 27, ***“And Elohim created man in His own image, in the image of Elohim He created him; male and female He created them.”***

Continuing in verses 9 & 10 of Isaiah 6, we read that even though Isaiah is expected to give Israel information about trouble in the near future, they will not take heed, as follows: ***‘And He said, “Go, and tell this people: ‘Keep on listening, but do not perceive; Keep on looking, but do not understand.’ (10) Render the hearts of this people insensitive, their ears dull, and their eyes dim, lest they see with their eyes, hear with their ears, understand with their hearts. And return and be healed.”*** This is also why Yahshua taught His disciples in parables, as He explained to His disciples in Mark 4: 11 & 12, like this: ***‘And He was saying to them, “To you has been given the mystery of the kingdom of Elohim; but those who are outside get everything in parables, in order that while seeing, they may see and not perceive; and while hearing, they may hear and not understand lest they return and be forgiven.”*** He added in John 6: 44 saying: ***“No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.”*** Yes, this tells us that only those who are called by YHVH, follows Yahshua. But, He also implied that those not called at this time, will be resurrected during the second resurrection, on the last day – the Great White Throne Judgment. He also said in Matthew 7: 13 & 14, that only a few will follow the way of Elohim during this age, as follows: ***“Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. (14) For the gate is small, and the way is narrow that leads to life, and few are those who find it.”***

However, we need to understand that this is not (YHVH)’s tactic to exclude the majority of mankind from salvation. In fact He has chosen this approach to extend His promises to all, as we read in Romans 11: 32 ***“For Elohim has shut up all in disobedience that He might show mercy on all.”*** In addition we know that (YHVH)’s annual Set-apart Days depict His plan of Salvation for all mankind. Pentecost also known as the Feast of First-fruits, points to the initial

harvest of souls, a kind of first fruits unto YHVH. Romans 8: 29 speak of Yahshua Messiah as the **"firstborn of many brethren"**. In James 1: 18 we are told that: **"In the exercise of His will He brought us forth by the word of truth, so that we might be as it were, the first fruits among His creatures."** A third witness to us being first fruits is found in 2 Thessalonians 2: 13, as follows: **"But we should always give thanks to Elohim for you, brethren beloved by the Master, because Elohim has chosen you from the beginning (first fruits) for salvation through sanctification by the Spirit and faith in truth."**

How many people throughout the ages, have really accepted and practiced the way that Yahshua taught? We are at this time, only the foundation of the harvest of human souls for the coming kingdom of Elohim. Those of us called at this time, who overcomes Satan, the world and self, will be given power to rule over nations (Revelation 2: 26). We will be those resurrected immediately at Messiah's return and will reign with Him on the earth for a thousand years, as may be seen in Revelation 5: 10 and Revelation 20: 6. The coming kingdom of Elohim will be an everlasting kingdom, as is confirmed in verse 18 of Daniel 7, as follows: **"But the saints of the Highest One will receive the kingdom forever, for all ages to come."** The apostle James confirmed that Yahshua will return to re-establish the nation of Israel (all twelve tribes) in Acts 15: 15 – 18, like this: **"And with this the words of the Prophets agree, just as it is written, 'AFTER THESE THINGS I WILL RETURN, AND I WILL REBUILD THE TABERNACLE OF DAVID, WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, IN ORDER THAT THE REST OF MANKIND MAY SEEK YHVH, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME, SAYS YHVH WHO MAKES THESE THINGS KNOWN FROM OF OLD.'"**

The first resurrection includes all those who are in Messiah, known as the first fruits. YHVH speaks about a veil of spiritual blindness that is over the majority of human beings. In Isaiah 25: 7 & 8 we see that YHVH will ultimately destroy this blindness: **'And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. (8) He will swallow up death for all time, And YHVH Elohim will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For YHVH has spoken.'** When will this veil be

destroyed? When will death and Hades be destroyed? Also, what will happen to little children who died without receiving the Set-apart Spirit and seeking the Kingdom of Elohim? What about those people who died in nations where they never even heard about the name of Yahshua - What is their eternal destiny? We read in Revelation 20: 14 that death and Hades will only be destroyed after the 'day of judgment', when the billions of human beings who never had a real chance to know the will of Elohim, will accept Yahshua as their Master and Savior.

The apostle John said in the first part Revelation 20: 5, that: ***'The rest of the dead did not come to life until the thousand years were completed.'*** We read further about this in Revelation 20: 12, like this: ***"And I saw the dead, the great and the small, standing before the throne, and books were opened (The books of the Bible); and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds."*** For the first time in their lives these people will correctly understand the Word of Elohim: He will explain the books of the Bible to those who are in the second resurrection, in a similar way to what Yahshua did for His disciples, after his resurrection in Luke 24: 45, as follows: ***'Then He opened their minds to understanding the Scriptures.'*** The second resurrection is not a second chance for salvation. For those resurrected at that time, it is the first opportunity to get to know Elohim's way of life. After being taught the things written in the Bible, they will be given a chance to make an informed decision as to whether they want to repent of their past sins, or not. Their 'day of salvation', their period of judgment will begin at that time.

We are told in Isaiah 65: 17 & 20 that this period will last for one hundred years, as follows: ***"For behold I create new heavens and a new earth; And the former things shall not be remembered or come to mind. (20) No longer will there be in it an infant who lives but a few days, Or an old man who does not live out his days; For the youth will die at the age of one hundred And the one (who misses the mark) who does not reach the age of one hundred Shall be thought accursed."*** There will be no premature deaths during this period of 100 years: Those who repent and accept Yahshua as their Savior will be immersed into His saving Name, be

given a portion of the Set-apart Spirit and have their names inscribed into the book of life.

Yahshua explained about a time during which people from all generations will be judged at the same time in Matthew 12: 41 & 42 as follows: ***“The men of Nineveh shall stand up with this generation at the judgment, and shall condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. (42) The Queen of the South (Queen of Sheba) shall rise up with this generation (the ones alive during Messiah’s time) at the judgment and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.”*** The queen of Sheba will be in the second resurrection, she will accept Yahshua as her Messiah and Savior (her Passover) and will live by the things written in the books of the Bible and her name will be written in the book of life. See similar examples in Matthew 11: 20 - 24.

YHVH is a merciful Elohim and He will give all human beings an opportunity to come to repentance. He will bring the vast majority of mankind back to life and will fill those who willingly follow Him, with his Set-apart Spirit. Those who rebel against His way of life, as well as the wicked that knew YHVH during this age and rebelled against His Torah lifestyle, like Satan did, will be thrown into the lake of fire. But, different to spirit beings, like Satan and his demons, humans made of flesh and blood will not be tormented forever. They will simply burn until they become ashes under the feet of the righteous, as per Malachi 4: 1 – 3. Revelation 20: 15, describes it like this: ***“And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”*** After this the earth will be renewed; the New Jerusalem will come down from heaven and YHVH Himself will come and Tabernacle among us (as per Revelation 21: 1 - 3).

Back in our haftarah portion we read in verses 11 – 13 of Isaiah 6, as follows: ***‘Then I said, “YHVH, how long? And He answered, “Until cities are devastated and without inhabitant, houses are without people, and the land is utterly desolate. (12) YHVH has removed men far away, and the forsaken places are many in the midst of the land. (13) Yet there will be a tenth portion in it, and it will***

again be subject to burning, like a terebinth or an oak whose stump remains when it is felled. The holy seed is the stump.”

We are told In Isaiah 7: 3 that Isaiah's son was called Shear-jashub meaning that a remnant of Israel (converted to YHVH) will return one day. We are also told in verse 8 that within another 65 years Ephraim (the lost ten tribes) will be shattered, so that it is no longer a nation. We end this section in Isaiah 7: 10 – 14, like this: ***‘Then YHVH spoke again to Ahaz, saying, (11) “Ask a sign for yourself from YHVH your Elohim; make it deep as Sheol (the grave) or high as heaven.” (12) But Ahaz said, “I will not ask, nor will I test YHVH!” (13) Then he said, “Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my Elohim as well? (14) ‘Therefore YHVH Himself will give you a sign; Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.’*** Here we have a further sign to the house of David and the tribe of Judah. The promised seed of David shall be Immanuel. We also see in Isaiah 8: 8 that Judah's land is Immanuel's land. Like Rabbi Nydle wrote in a paper entitled: ‘LOOK A MAIDEN CONCEIVES...’, *‘The Messiah shall be introduced on a glorious errand, wrapped up in His glorious name: They shall call His name Immanuel – El with us, Elohim at shalom with us, in covenant with us. This was fulfilled in their calling Him Yahshua – Yahweh's Salvation (Mt. 1: 21 – 25), for if He had not been Immanuel- El with us. He could not have been Yahshua.’*

The Renewed covenant portion in 1 Timothy 3 is about those who become overseers in the ecclesia of Elohim's called out ones. An overseer is one who administers the ecclesia of Elohim on earth at this time. We commence reading in verses 1 – 7, like this: ***‘It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. (2) And overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, (3) not addicted to wine or pugnacious, but gentle, un-contentious, free from the love of money. (4) He must be one who manages his own household well, keeping his children under control with all dignity (5) (but if a man does not know how to manage his own household, how will he take care of the ecclesia of Elohim?); (6) and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. (7) And he***

must have a good reputation with those outside the ecclesia, so that he may not fall into reproach and the snare of the devil.

Continuing in verses 8 & 9, we see that Deacons must also be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, but holding to the mystery of the faith with a clear conscience. What is the mystery of the faith spoken about here? We see this explained in verse 16 of 1 Timothy 3, as follows: ***'And by common confession great is the mystery of godliness*** (religion or faith): ***He*** (talking about Yahshua who manifested the invisible Elohim to mankind, as explained in Colossians 1: 15) ***who was revealed in the flesh, was vindicated in the Spirit, beheld by angels, proclaimed among the nations, believed on in the world*** (by us), ***taken up in glory.***' This is essentially saying that Deacons should not be double minded regarding this mystery of the faith; or any other doctrine for that matter. We read accordingly in Hebrews 11: 6, ***'And without faith it is impossible to please Him, for he who comes to Elohim must believe that He is, and that He is a rewarder of those who seek Him.'*** We also see in verse 10 of 1 Timothy 3 that Deacons must be given a period of probation during which they may prove that they are beyond reproach. Verse 11 adds that women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. This section could be talking about the wives of overseers and deacons, but is perhaps also about women who may be appointed as deacons. We read in verse 12, that Deacons are also expected to be husbands of only one wife, and be good managers of their children and households, because by so doing, they will obtain a high standing and great confidence in the faith that is in Messiah Yahshua. We see again in verse 15, that these portions are all about how we the called out ones should conduct our lives after we have been called . We should be pillars that support the truth.

Jeremiah 34: 8 – 22; 31: 31 – 34 & Hebrews 9: 15 - 22.

This haftarah portion is read with Torah portion Mishpatim (Exodus 21: 1 to 24: 18) and Renewed Covenant portion Hebrews 9: 15 to 22. Both these portions have to do with the covenant of release or liberty. The original covenant that YHVH entered into with Israel was the ten commandments, as witnessed in Deuteronomy 4: 13, as follows: ***'So He declared to you His covenant which He commanded you to perform, that is, the ten commandments; and He wrote them on two tablets of stone.'*** The commands given in Mishpatim are a continuation of the laws given in Exodus 20 and are about the practical application of the 10 commandments in our lives. It has in the main to do with our relationship with fellow human beings, and begins almost as a matter of urgency with the release of a Hebrew slave. Since there is nothing so hard for a person to be subjugated to another person, a Hebrew slave must be set free in the seventh year of remission. We read accordingly in Deuteronomy 15: 15, as follows: ***'And you shall remember that you were a slave in the land of Egypt, and YHVH your Elohim redeemed you; therefore I command you this today.'*** In a way this also hints at the creation week, because like the Sabbath, the people of Elohim obtain a reprieve from their labors on the seventh day.

We commence reading the Haftarah portion in verses 8 & 9 of Jeremiah 34, like this: ***'The word which came to Jeremiah from YHVH, after King Zedekiah had made a covenant with all the people who were in Jerusalem to proclaim release to them: (9) that each man should set free his male servant and each man his female servant, a Hebrew man or a Hebrew woman; so that no one should keep them, a Jew his brother, in bondage.'*** Now I know most people will interject here saying, that not all of us are Jews or Hebrews. The question is: what is a Jew? Yes, we know that the term generally refers to the children of Jacob's son Judah. When Judah was born, his mother called him Judah, as we read in Genesis 29: 35, as follows: ***'As she conceived again and bore a son and said, "This time I will praise YHVH." Therefore she named him Judah. Then she stopped bearing.'*** Judah means a worshipper of Yah. Similarly does Judaism simply mean those who praise and worship YHVH. The term Hebrew, also used in this passage refers to someone who crossed over, like Abram. In fact Abram was both a

Hebrew and believed (or worshipped) YHVH as we read in Genesis 15: 6, like this: ***'Then he believed in YHVH; and He reckoned it to him as righteousness.'***

In addition, we see that even after his name was changed to Abraham, after his perpetual covenant with YHVH, he continued to believe that YHVH exists as we read in Genesis 26: 4 & 5, as follows: ***'And I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; (5) because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.'*** In fact we the Israelites whose forefathers came out of Egypt are supposed to be the nation that spread the good news of YHVH throughout the earth, as we read in Exodus 19: 5, ***'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;'*** A second witness to this is found in Deuteronomy 4: 7 & 8, like this: ***'For what great nation is there that has a god so near to it as is YHVH our Elohim whenever we call on Him? (8) Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?'***

Similarly, we who are called out of this world, are called to do the work of proclaiming the good news of the coming Kingdom of Elohim into all the world. When we are called, we join our brother Judah in following the way of Elohim. We start obeying the same Sabbath and Feast Days of Elohim that they observe. Even those who are not bloodline Israelites, become united with Judah if they join themselves to YHVH, as we read in Isaiah 56: 6, in this way: ***'Also the foreigners who join themselves to YHVH, To minister to Him, and to love the name of YHVH, To be His servants, every one who keeps from profaning the Sabbath, And holds fast My covenant.'*** In fact one of the key functions of Yahshua was to gather the lost sheep (or ten lost tribes) back to worshipping the Father, as He said in Matthew 15: 24, ***'But He answered and said, "I was sent only to the lost sheep of the house of Israel."'*** We also read in Ephesians 2: 13 – 16, that Yahshua came to join or reconcile us with brother Judah, as follows: ***'But now in Messiah Yahshua you who formerly were far off have been brought near by the blood of Messiah. (14) For He Himself is our peace, who made both***

groups into one, and broke down the barrier of the dividing wall, (15) by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, (16) and might reconcile them both in one body to Elohim through the cross, by it having put to death the enmity.' Those of us who now serve YHVH, and belong to Messiah, are Abraham's heirs as we are told in Galatians 3: 26 – 29, in this way: **'For you are all sons of Elohim through faith in Messiah Yahshua. (27) For all of you who were immersed into Messiah have clothed yourselves with Messiah. (28) There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yahshua. (29) And if you belong to Messiah, then you are Abraham's offspring, heirs according to promise.'** As Abraham left his country of origin, we and our children will leave our country of origin and move to the land of Canaan. It is for that reason that if we were not circumcised prior to immersion, we need to be circumcised after we came to believe, to implement the covenant that YHVH made with Abraham.

The Scriptural definition of a Jew is given in Romans 2: 28 & 29, like this: **'For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. (29) But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit not by the letter; and his praise is not from men, but from Elohim.'** However, even though we, who are called out of the world by Elohim, have become spiritual Jews, in that we now keep Torah (and believe in Yahshua), we have not replaced the bloodline Jews, who remain true to the Jewish faith. They still have a role to play as may be understood from Romans 3: 1 & 2, as follows: **'Then what advantage has the Jew? Or what is the benefit of circumcision? (2) Great in every respect. First of all, that they were entrusted with the oracles of Elohim.'** Yes, they preserved the weekly Sabbath, the Hebrew language and calendar for those of us, coming into the faith. This section is aptly concluded in verses 29 – 31 of Romans 3, in this way: **'Or is Elohim the Elohim of Jews only? Is He not the Elohim of Gentiles (who are called) also? Yes, of Gentiles also, (30) since indeed Elohim who will justify the circumcision by faith and the un-circumcision through faith (before they like Abraham are also circumcised, after coming to obey Torah) is one. (31) **Do we then nullify the Law****

through faith? May it never be! On the contrary, we establish the Law. We show our faith by our works, as is confirmed in the book of James (Yaakov).

Having said that, let's continue with the haftarah portion in Jeremiah 34: 10 and 11, where we see that the people obeyed the law regarding Hebrew slaves, only for a while, after which they took back the male and female servants whom they set free. The important lesson here is that when YHVH explained His laws to us through the prophets in the Scriptures, we need to be careful to obey Him. Continuing in verses 17 - 20 we see the consequences of Judah's disobedience, as follows: ***"Therefore thus says YHVH, 'You have not obeyed Me in proclaiming release each man to his brother, and each man to his neighbor. Behold I am proclaiming a release to you,' declares YHVH, 'to the sword, to the pestilence, and to the famine; and I will make you a terror to all the kingdoms of the earth. (18) And I will give the men who transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, when they cut the calf in two and passed between its parts- (19) the officials of Judah, and the officials of Jerusalem, the court officers, and the priests, and all the people of the land, who passed between the parts of the calf- (20) and I will give them into the hand of their enemies and into the hand of those who seek their life. And their dead bodies shall be food for the birds of the sky and the beasts of the earth."*** We see in verses 21 & 22 that YHVH gave the kingdom of Judah over to the king of Babylon, because of their disobedience. He tells them that the Babylonians will destroy their cities with fire and make them a desolation.

However, we see in Jeremiah 31 YHVH through Jeremiah promises that He will forgive the children of Judah and Israel, and will not hold the iniquity of the fathers against their children. Commencing in verse 31 we read: ***"Behold, days are coming," declares YHVH, "When I will make a new covenant with the house of Israel and with the house of Judah, (32) not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares YHVH. (33) "But this is the covenant which I will make with the house of Israel after those days," declares YHVH, "I will put My law within them,***

and on their heart I will write it; and I will be their Elohim, and they shall be My people. (34) And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know YHVH,' for they shall all know Me, from the least of them to the greatest of them," declares YHVH, "for I will forgive their iniquity, and their sin I will remember no more." This new covenant has not come into full effect yet. We are living in the last days, right before the time when Messiah is about to return. Yahshua warned about this time in Matthew 24: 37 – 39, as follows: ***'For the coming of the Son of Man will be just like the days of Noah. (38) For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, (39) and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be.'***

When the new covenant is in full effect, everyone, from the least to the greatest will know YHVH and consequently also obey His commandments. As explained in the Torah portion, the Ten Commandments, Judgments and Right Rulings, are living, unchanged spiritual laws, staying in effect as does the physical law of gravity. The breaking of the covenant did not lessen their effect, as they were in existence before the original covenant was made with Israel. However, Yahshua the Creator of the universe had to die because they were broken. He is the agent or as He is called in the renewed covenant portion, the mediator of the new covenant, as we read in Hebrews 9: 15, like this: ***'And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.'*** We keep the Passover annually in the evening of the 14th Aviv as a memorial to His death as our Passover Lamb, as is recorded for us by Rav Shaul in 1 Corinthians 11: 23 – 25, as follows: ***'For I received from the Master (Yahshua) that which I also delivered to you, that the Master Yahshua in the night in which He was betrayed took bread; (24) and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." (25) In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.'***

After we accepted Yahshua as our Savior and are immersed into His saving name we receive the gift of the Set-apart Spirit. Even though we have the gift of the Set-apart Spirit within us, we could like a human embryo or fetus, still lose eternal life and be aborted. Abraham and others were like us also begotten of Elohim. They had Elohim's Spirit within them, but they have not yet been born of Elohim. We read this in Hebrews 11: 39 & 40, as follows: **'And all these** (talking about Abraham, Isaac and Jacob), **having gained approval through their faith, did not receive what was promised, (40) because Elohim had provided something better for us, so that apart from us, they should not be made perfect.'** Yahshua was indeed the first to be born of Elohim; the first born of many brethren. That was His second birth, as the resurrection will be ours and that of our fathers in the faith. The tremendous event of being born of Elohim will take place when Yahshua returns to the earth. We are now flesh and blood, but at Yahshua's return we shall be born of Elohim; this vile body shall be changed and made like Yahshua in His glorified body. That is salvation in the full sense of the word when we will receive eternal life in Messiah.

We continue in verses 16 & 17 of Hebrews 9, in this way: **'For where a covenant is, there must of necessity be a death of the one who made it. (17) For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.'** Yes, it is like a will – Messiah had to die for our sins, before we could inherit eternal life. Nevertheless, similarly we will have to be resurrected or changed at His return to be receiving eternal life. We read in verses 18 - 22, **'Therefore even the first covenant was not inaugurated without blood. (19) For when every commandment had been spoken by Moses** (in Exodus 24: 6 – 8) **to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, (20) saying, "THIS IS THE BLOOD OF THE COVENANT WHICH ELOHIM COMMANDED YOU."** (21) **And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. (22) And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.'** Shedding of blood refers to death – Messiah died once for all. The phrase **'this is the blood'**, are the same formula

used in the inaugural ceremonies of the original covenants. It is also the formula used by Messiah in Luke 22: 20, as follows: ***'And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."***'

Even though not part of this haftarah portion, we end by reading the appropriate conclusion in verses 26 – 28 of Hebrews 9, like this: ***'Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. (27) And inasmuch as it is appointed for men to die once and after this comes judgment, (28) so Messiah also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.'*** We have been buried with Yahshua through immersion into death, and are being judged during this lifetime.

1 Kings 5: 12 to 6: 13 & Hebrews 8: 1 - 13.

This haftarah portion is read with Torah portion T'rumah (Exodus 25 verse 1 to 27 verse 19) and Renewed Covenant portion Hebrews 8: 1 – 13. Both the Torah and haftarah portions have to do with building a dwelling or temple for Elohim. We see in the Torah portion that the Tabernacle as well as its furniture was made according to the pattern of the heavenly Tabernacle. Both Moses and King Solomon took great care in the temples that they constructed to ensure that it conformed to the detail required by YHVH. Commencing in verse 12 of 1 Kings 5, we read: ***'And YHVH gave wisdom to Solomon, just as He promised him; and there was peace between Hiram (king of Tyre) and Solomon, and the two of them made a covenant.'*** It is wise to live at peace with fellow human beings as war and arguments destroy good relationships and result in much destruction. King Solomon's friendship with King Hiram was beneficial in that King Hiram supplied King Solomon with as much cedar and cypress timber as he required for the construction of the temple.

We continue in verses 13 - 18 of 1 Kings 5, where we see how King Solomon made preparations for building the temple, as follows: ***'Now King Solomon levied forced laborers from all Israel; and the forced laborers numbered 30,000 men. (14) And he sent them to Lebanon, 10,000 a month in relays; they were in Lebanon a month and two months at home. And Adoniram was over the forced laborers. (15) Now Solomon had 70,000 transporters, and 80,000 hewers of stone in the mountains, (16) besides Solomon's 3,300 chief deputies who were over the project and who ruled over the people who were doing the work. (17) Then the king commanded, and they quarried great stones, costly stones, to lay the foundation of the house with cut stones. (18) So Solomon's builders and Hiram's builders and the Gebalites cut them and prepared the timbers and the stones to build the house.'*** During times that a nation or an individual is focused on a specific project, things go well. South Africa is currently focused on the Soccer World Cup and is building Soccer Stadiums and repairing the infrastructure required to host the event and people cooperate on different levels. It is only when we are totally focused on the kingdom of Elohim, that our lives will have meaning, as we are told in Luke 12: 31 & 32, like this: ***"But seek for His kingdom and these things***

shall be added to you. (32) Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.”

YHVH sets out the way in which He wants us to worship Him in His word. However, because mankind does not by nature want to follow YHVH and His ways, He send His Son to die for our sins, thereby making available His Set-apart Spirit (or Divine Nature), so that we may understand Him, as may be deduced by comparing Jeremiah 17: 9, ***“The heart is more deceitful than all else and is desperately sick*** (the KJV states ‘wicked’); ***who can understand it?”*** with 1 Corinthians 2: 9 -11, ***‘but just as it is written, “THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT ELOHIM HAS PREPARED FOR THOSE WHO LOVED HIM.” For to us*** (those who believed and were immersed in Yahshua’s name) ***Elohim revealed them through the Spirit; for the Spirit searches all things, even the depths of Elohim. For who among men know the thoughts of a man except the spirit of the man, which is in him” Even so the thoughts of Elohim no one knows except the Spirit of Elohim.’***

Once we are immersed into the saving name of Yahshua our Messiah, we are given a portion of the Set-apart Spirit, as is recorded for us in Ephesians 1: 13 & 14, in this way: ***‘In Him, you also, after listening to the message of truth, the gospel of your salvation- having also believed, you were sealed in Him with the Set-apart Spirit of promise, (14) who is given as a pledge of our inheritance, with a view to the redemption of Elohim’s own possession, to the praise of His glory.’*** Yahshua is (YHVH)’s perfect example of how we should conduct our lives: He came to show us the way of Elohim, as He is the Salvation of YHVH. If we consider the intricate details of both the temples that Moses and Solomon constructed as dwelling places for Elohim, we should come to understand better why we should strive to pattern ourselves according to the example left us by Yahshua, as we read in Romans 8: 29, as follows: ***‘For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren.’*** Solomon constructed the temple on Mount Moriah north of the city of David, according to plans that David received from YHVH and passed on to Solomon, as we are told in first Chronicles 28: 11 – 13 as follows: ***‘Then David gave***

to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms, and the room for the mercy seat; (12) and the plan of all that he had in mind, for the courts of the house of YHVH, and for all the surrounding rooms, for the storehouses of the house of Elohim, and for the storehouses of the dedicated things; (13) also for the divisions of the priests and the Levites and for all the work of the service of the house of YHVH and for all the utensils of service in the house of YHVH;'

Yahshua came that we have a more abundant life, but even so, we need to be very careful how we live, since those of us called at this time, are being judged during this lifetime. We read accordingly in Hebrews 6: 1 – 6 **'Therefore leaving the elementary teaching about the Messiah, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward Elohim, (2) of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment. (3) And this we shall do, if Elohim permits. (4) For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Set-apart Spirit, (5) and have tasted the good word of Elohim and the powers of the age to come, (6) and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of Elohim, and put Him to open shame.'**

We continue with the haftarah portion in 1 Kings 6: 1, where we read: **'Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of YHVH.'**

The dimensions of the temple that Solomon built, seems to be double that of the tabernacle constructed by Moses. The porch in front of the temple was twenty cubits (about 15 feet) long and the temple had windows placed in the inner side of the wall, with shutters allowing it to be opened, to let out the vapors of the lamps and to let sunlight into the temple. The chambers also surrounded the main building, thus providing rooms to store equipment and supplies and to house the temple staff next to the main hall. The temple was three stories high, with each of the stories a cubit wider than the one below.

Because the material used to build the temple was pre-cut and fitted, the construction of the temple went fairly fast. All the material was prepared off site, so as to allow for relative quietness around the site. The doorway of the temple was on the right side and access to the second and third story was by winding stairs. During the construction of the temple YHVH spoke to Solomon (probably through a prophet), saying (as we read in verses 12 & 13 of 1 Kings 6), **“Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father.”** (13) **And I will dwell among the sons of Israel, and will not forsake My people Israel.”** These words must have been very comforting to Solomon, since it was an indication that Solomon’s temple was the legitimate replacement of the tabernacle in the wilderness.

The renewed Covenant portion in Hebrews 8 tells us about the First covenant which were administered by the Levitical Priesthood. Yahshua our Messiah reintroduced the priesthood according to the order of Melchizedek which was in place in Abraham’s time. In the Levitical Priesthood it was necessary to offer sacrifices, every time the people sinned. When Yahshua became the Lamb of Elohim, He sacrificed Himself for the sins of His people. We read accordingly in verses 1 – 3 of Hebrews 8, **‘Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, (2) a minister in the sanctuary, and in the true tabernacle, which YHVH pitched, not man. (3) For every high priest is appointed to offer both gifts and sacrifices; hence it is necessary that this high priest also have something to offer.’** We now have a high priest who is far superior to Aaron, since as opposed to Aaron serving in the earthly tabernacle, Yahshua’s priesthood is administered in the heavenly sanctuary. Because Yahshua was not from the tribe of Levi, He did not qualify to be a Levitical priest, but He is our High Priest according to the order of Melchizedek for ever.

The accepted belief that the New or rather Renewed Covenant abolished the Torah of YHVH shows a total misunderstanding of both covenants. In Hebrews 8: 6 YHVH tells us that He changed the original covenant and made **“a better covenant, which has been enacted on better promises.”** But it was not established on

different laws – the original commandments remained the same. We read accordingly in 1 John 2: 7, as follows; ***‘Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.’*** However, there was a weakness, or fault, in the original covenant – the fault was not with the covenant, but with the people, as we read in verse 8 of Hebrews 8, as follows: ***“For finding fault with them, He says, BEHOLD DAYS ARE COMING, SAYS YHVH, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH.”*** In the last part of verse 9 we read: ***“FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS YHVH.”***

In the original covenant YHVH wrote the laws on two tablets of stone. It was external and therefore not part of the peoples thinking and way of life. It was in their literature but not in their hearts. According to Hebrews 8: 10, the New Covenant will be made with YHVH writing His Laws upon the hearts and minds of His people, as follows: ***“FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS YHVH: I WILL PUT MY LAWS INTO THEIR MINDS, AND WILL WRITE THEM UPON THEIR HEARTS. AND I WILL BE THEIR ELOHIM, AND THEY SHALL BE MY PEOPLE.”*** YHVH will do this to enable people to internalize His Torah teachings - to love Him and obey Him willingly, In Ezekiel 36: 26 & 27 YHVH promised further, saying: ***“Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes and you will be careful to observe my ordinances.”*** (YHVH)'s Set-apart Spirit enables His people to obey His Torah teachings.

People lacking the Set-apart Spirit are incapable of wholehearted obedience, according to Romans 8: 7 & 8: ***“Because the mind on the flesh is hostile toward Elohim; for it does not subject itself to the law of Elohim, for it is not even able to do so.”*** This is why the Original Covenant and the Renewed Covenant differ, as Rav Shaul explains in Romans 8: 3 & 4 that ***“For what the law could not do, weak as it was through the flesh, Elohim did: sending His own Son in the likeness of sinful flesh and as an offering for***

sin, He condemned sin in the flesh, in order that the requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit." When (YHVH)'s laws are written in our hearts, we will want to keep them for our own good. We will want to live according to His way that causes peace and abundance for all. Granted, this will only happen when we who are called are made the Spiritual sons and daughters of Elohim at Yahshua's return, if we make it into His eternal Kingdom. At that time, will come about what we read in the remainder of the Haftarah portion (verses 11 – 13 of Hebrews 8), as follows: ***"AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, 'KNOW YHVH,' FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM. (12) FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE."*** (13) ***When He said, "A new covenant (or rather priesthood),' He has made the first obsolete. But whatever is becoming obsolete and growing old and ready to disappear."***

Apparently soon after the book of Hebrews was written, Herod's temple in Jerusalem was destroyed and the Levitical way of worship came to an end. The book of Hebrews was dated around 67 – 69 CE, and the temple was destroyed during 70 – 71 CE. In fact we are told in Galatians 3, that the Sacrificial Law came to an end when Yahshua became the sacrifice for our sins, as is recorded in verse 24, in this way: ***'Therefore the Law*** (talking specifically about the Sacrificial law which was instituted 430 years after father Abraham) ***has become our tutor to lead us to Messiah, that we may be justified by faith.'*** HalleluYah!

Ezekiel 43 verses 10 – 27 & Philippians 4: 10 - 20.

This haftarah portion is read with Torah portion Tetzaveh (Exodus 27: 20 to 30: 10) and Renewed Covenant portion Philippians 4: 10 to 20. Whereas last weeks Haftarah portion had in the main to do with obtaining and preparing the materials required for constructing the temple that King Solomon built, this week's portion deals with the (blueprint) plan of the temple and the measurements of the altar. We commence reading in verses 10 & 11 of Ezekiel 43, as follows: ***“As for you, son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the plan. (11) And if they are ashamed of all that they have done, make known to them the design of the house, its structure, its exits, its entrances, all its designs, all its statutes, and all its laws. And write it in their sight, so that they may observe its whole design and all its statutes, and do them.”***

We know that the Kavod or Shechinah glory of Elohim dwelt in both the tabernacle in the wilderness and the temple that Solomon built, but it left the temple, as we read in verses 18 & 19 of Ezekiel 10, in this way: ***‘Then the glory of YHVH departed from the threshold of the temple and stood over the cherubim. (19) When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of (YHVH)’s house. And the glory of the Elohim of Israel hovered over them.’*** The Kavod or glory of Elohim never returned to the subsequent temples built in the Promised Land. The temple described in Ezekiel 43 is the millennial temple to which the Kavod glory (or more correctly the esteem) of Elohim will one day return, because His esteem will be manifest in fullness in the Kingdom of Elohim. The millennial temple will be a Set-apart place, protected from the harlotry that the Israelites conducted as described in 2 Kings 23: 7 and the defilement by the corpses of their kings, which the Israelites allowed in the temple area, as described in Ezekiel 43: 7 & 9. By considering the plans of the future temple, YHVH wanted the nation to consider how much they lost through their sins and unseemliness. The details of the temple should also move those of us who read this prophecy to repentance of our sinful ways of the past. However, since the ecclesia of called out believers are also referred to as the temple of Elohim, this portion of Scripture should motivate us to be careful how

we live, i.e. only to eat what is considered Kosher according to the teachings of Elohim; but also ensure that our sexual behavior and language are in accordance with the teachings of Elohim. In fact the teachings of Elohim should regulate what we eat; our agricultural science; our financial success, sexual behavior and religious practice.

Continuing in verses 12 to 17 of Ezekiel 43, we read: ***“This is the law of the house: its entire area on the top of the mountain all around shall be most holy. Behold, this is the law of the house. (13) And these are the measurements of the altar by cubits (the cubit being a cubit and a hand-breath): the base shall be a cubit, and the width a cubit, and its border on its edge round about one span; and this shall be the height of the base of the altar. (14) And from the base on the ground to the lower ledge shall be two cubits, and the width one cubit; and from the smaller ledge to the larger ledge shall be four cubits, and the width one cubit. (15) And the altar hearth shall be four cubits; and from the altar hearth shall extend upwards four horns. (16) Now the altar hearth shall be twelve cubits long by twelve wide, square in its four sides. (17) And the ledge shall be fourteen cubits long by fourteen wide in its four sides, the border around it shall be half a cubit, and its base shall be a cubit round about; and its steps shall face the east.”*** The measurements of the altar are given in these verses. We read in verses 18 - 27 that the sacrifices were symbolic of sin that leads to death, but they do not take away sin, as is also confirmed in Hebrew 10: 4, like this: ***‘For it is impossible for the blood of bulls and goats to take away sins.’***

In verse 19 of Ezekiel 43, as well as in Ezekiel 40: 46 and 44: 15, we read about the sons of Zadok (sons of righteousness) the Levitical priests, who kept charge of (YHVH)’s sanctuary, when the sons of Israel went astray during the golden calf incident. In Ezekiel 44: 10 – 15 we see that YHVH makes a distinction; Levites in the line of those unfaithful in days before the judgment can minister in temple services, but they cannot make offerings or enter the Most Set-apart Place. Only those Levites from the Zadok line can perform these functions, since Elohim attaches great value to the faithfulness of Zadok in the past. The Levitical family descended from Aaron, Eleazer, and Phinehas (according to the covenant that Elohim made with him in Numbers 25: 10 – 13), and because of Eli’s

unfaithfulness (according to 1 Samuel 1 & 2) and Zadok's faithfulness to both David and Solomon (as per 1 Kings 1: 32 – 40), Zadok's sons will serve as priests in the millennial temple. We see that even though there will be the exact same offerings during the millennium rule of Messiah, as what were offered during the time of Moses, it will be of a memorial nature. They will simply point back to the value of Yahshua's once for all sacrifice. The sacrificial offerings that the Israelites for so long failed to offer validly, will be offered acceptably, at which time they will fully understand the value of the Lamb of Elohim, to which it is supposed to point. The memorial Passover that we partake of is a memorial to Messiah's death on the stake, for the sins of the world. The offering of salt mentioned in verse 24, again reminds us that priests during the millennium will influence the people, not the other way round – something that we, the called-out believers who are already considered to be priests, because we do not stumble over the rock of our salvation, should remember.

The seven days mentioned in verses 25 – 27 of Ezekiel 43, obviously refer to the Feast Days of Elohim. Both the Feast of Unleavened Bread and the Feast of Tabernacles are seven days long. The Passover, even though not a Feast Day forms part of the eight days of unleavened bread and the Last Great Day is essentially the eighth day of the Feast of Tabernacles that points to the second resurrection and the Great White Throne Judgment. We read fittingly in verse 27, ***“And when they have completed the days, it shall be that on the eighth day and onward, the priests shall offer your burnt offerings on the altar, and your peace offerings; and I will accept you.” Declares YHVH Elohim’***

Before we move on to the Renewed Covenant portion, I would like to mention that we are presently also busy preparing building blocks to be used for the Temple that Yahshua will build at His return. By preaching the good news of the coming Kingdom of Elohim into the entire world, as per the commission that Messiah gave us in Matthew 28: 19 & 20, as follows: ***“Go therefore and make disciples of all nations, immersing them in the name (one name) of the Father and the Son and the Set-apart Spirit, (20) teaching them to observe all that I command you; and lo, I am with you always, even to the end of the age.’*** The people that YHVH calls at this time are the building blocks or living stones, that are being used to

built up a spiritual house, on the cornerstone Yahshua, as we are told in 1 Peter 2: 5 & 6, in this way: ***'you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to Elohim through Messiah Yahshua. (6) For this is contained in Scripture: "BEHOLD I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM SHALL NOT BE DISAPPOINTED."*** A second witness to this may be read in Ephesians 2: 19 – 22, as follows: ***'So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of Elohim's household, (20) having been built upon the foundation of the apostles and prophets, Messiah Yahshua Himself being the corner stone, (21) in whom the whole building, being fitted together is growing into a holy temple in the Master; (22) in whom you also are being built together into a dwelling of Elohim in the Spirit.'***

The Renewed Covenant portion is from Philippians 4: 10 where Rav Shaul expresses his appreciation and thankfulness towards the generosity of the Philippians for the gift that they send him in the past, in this way: ***'But I rejoiced in YHVH greatly, that now at last you have revived your concern for me; indeed, you were concerned before but lacked opportunity.'*** It is important that we remember that charity begins at home. The Philippians helped Rav Shaul in the past and even though he knew that they would have liked to continue doing so, they lacked opportunity. In Economic terms we talk about opportunity costs: If we use our resources for a certain thing, we cannot use it for another opportunity, since it is already spent. Because the costs of living is so high, today, we do not always have the opportunity to help those outside of our own household or community, and this is perhaps what Rav Shaul is insinuating here. In other words, like with the world's economic conditions today, there are not a lot of resources available, beyond taking care of our families. We continue in verses 11 & 12, Rav Shaul writing as follows: ***'Not that I speak from want, for I have learned to be content in whatever circumstances I am. (12) I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.'*** Rav Shaul knew how to get along with humble means, or a little food and daily requirements,

and how to live in prosperity. It almost reminds me of some of us today. Many of us were fairly well off in the past, but had to tighten our belts in recent months, to make ends meet.

Before we get despondent Rav Shaul reminds us in verse 13 of Philippians 4, saying: ***'I can do all things through Him who strengthens me.'*** We must never forget that YHVH is our provider. We read in the next few verses that the Philippians shared with Rav Shaul in his affliction and in covering the costs of proclaiming the gospel into other cities. Rav Shaul was an Apostle of Messiah, in that Yahshua personally trained him and send him to preach the good news to the Gentiles (as may be read in Acts 9 and Galatians 1: 17 & 18). An Apostle simply means one who is send forth to proclaim the good news of the coming Kingdom of Elohim into the entire world. Rav Shaul required support in that he had to cover the costs of traveling and accommodation during his travels. Rav Shaul said that he had strength to withstand difficulties that he encountered in his travels. In a way Rav Shaul was reminding us that YHVH will also sustain believers during difficult times. In verse 14 of Philippians 4, Rav Shaul clarifies to the Philippians that he is not ungrateful for them sharing with him in his affliction. Rav Shaul refers to accounting terms in the next few verses, such as giving and receiving, meaning expenditure and receipts. He was a faithful accountant or steward of Elohim, in that he used the resources given to him carefully and is able to account for all his expenditure in doing Elohim's work. We see that Rav Shaul preached in a number of cities along his way - mention is made of Macedonia, Thessalonica and Epaphroditus. He remained over in some of these places to preach for a few months and used the gift that the Philippians gave him to accomplish his purpose. It is for that reason that he said in verse 17 of Philippians 4, ***'Not that I seek the gift itself, but I seek for the profit which increases to your account.'*** Rav Shaul is essentially telling the Philippians that they were in effect storing for themselves treasure in heaven. This is in line with Yahshua's words in Matthew 6: 19 - 21, in this way: ***'Do not lay up for yourselves treasures upon earth, where moth and rust destroys, and where thieves break in and steal. (20) But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; (21) for where your treasure is there will your heart be also.'***

In verse 18 of Philippians 4, Rav Shaul talks about the gifts given as providing a fragrant aroma that is acceptable to Elohim. Only when an offering is made with the correct attitude would it be pleasing to YHVH. Rav Shaul is saying that the gift the Philippians gave him was considered as such an acceptable offering. He therefore confirms in verse 19, **'And my Elohim shall supply all your needs according to His riches in glory in Messiah Yahshua.'** Similarly, if we are faithful YHVH will provide for all our needs, despite the current economic conditions around the world. We conclude by reading verse 20, as follows: **'Now to our Elohim and Father be the glory (esteem) forever and ever. Amein'**²⁰.

²⁰ *This haftarah portion is part of our annual program to get to read the Torah and related portions of The Scriptures in one year. It is not a plea for financial support, as we are supposed to teach the Torah for free, as we are told in the second part of Matthew 10: 8, as follows: 'freely you received, freely give.'* However, we might soon need financial support to publish two recently completed books, in hard copy format – but as explained in the teaching above, we do not expect assistance during current economic conditions.

1 Kings 18: 1 – 39 & 2 Corinthians 3: 1 - 8.

This haftarah portion is read with Torah portion Ki Tisa (Exodus 30: 11 to 34: 35) and Renewed Covenant portion 2 Corinthians 3: 1 – 8. The haftarah and Renewed Covenant portions have to do with knowing YHVH (the only Elohim) and the confidence that we should demonstrate through Yahshua Messiah who empowers us.

To get the gist of the haftarah portion, we need to understand what lead up to it. In order to get to the starting point we turn to 1 Kings 16: 29, where we are told that when Ahab became king over Israel, he married Jezebel, the daughter of the Ethbaal king of the Sidonians. Jezebel was a Baal worshipper and her hatred for the servants of YHVH was so intense that she sent soldiers to kill the true prophets of Elohim and appointed her own priests and prophets to serve Baal. Ahab did not object to these murders and together he and Jezebel caused Israel to sin even more than before. Even so, Obadiah who served as chief steward in Ahab's household remained faithful to Elohim despite his surroundings. But, YHVH saw the idolatry in Israel and sent His prophet Elijah to king Ahab with the message in 1 Kings 17: 1, as follows: ***'Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, "As YHVH, the Elohim of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word."*** From that time on there was no more rain in all of Israel: The wells began to dry up and the crops failed; soon food became scarce and the nation of Israel was feeling Elohim's punishment.

During the drought and subsequent famine Elijah had to trust Elohim for his food. YHVH sent him to stay with a certain widow and her son. When Elijah arrived at the widows dwelling, she was making a fire to prepare the last meal for her and her son. Elijah asked her to bring him water to drink and bread to eat. ***'But she said*** (in 1 Kings 17: 12), ***"As YHVH your Elohim lives, I have no bread, only a handful of flour in the bowl and a little oil in a jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die."*** Elijah answered in verse 13 & 14, saying to her: ***"Do not fear; go, do as you have said, but make me a little bread cake from it first, and bring it out to me, and afterward you may make one for yourself and for your son,*** (14) ***For thus says YHVH Elohim of Israel, 'The bowl of flour***

shall not be exhausted, nor shall the jar of oil be empty, until the day that YHVH sends rain on the face of the earth.” We see that the widow trusted Elohim and did as Elijah requested and her flour and oil lasted three years longer, until the end of the drought. We see that even Yahshua referred to the fact that Elijah had to go to a gentile woman and not to an Israelite during this famine, as in Luke 4: 24 – 26, ***‘And He said, “Truly I say to you, no prophet is welcome in his home town. (25) But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; (26) and yet Elijah was sent to none of them, but only to Zarahphath, in the land of Sidon, to a woman who was a widow.’***

This brings us to the beginning of the Haftarah portion in 1 Kings 18: 1, where we read: ***‘Now it came about after many days, that the word of YHVH came to Elijah in the third year, saying, “Go show yourself to Ahab, and I will send rain on the face of the earth.”*** We see in verse 2, that Elijah did not quibble, as follows: ***‘So Elijah went to show himself to Ahab. Now the famine was severe in Samaria.’*** At this point Elijah contacted Obadiah the steward over the household of Ahab. In the last part of verse 3 and in verse 4 of 1 Kings 18, we are told, ***‘Now Obadiah feared YHVH greatly; (4) for it came about, when Jezebel destroyed the prophets of YHVH, that Obadiah took a hundred prophets and hid them by fifties in a cave, and provided them with bread and water.’*** We see in verses 5 & 6 how Ahab tried to manage to survive during the drought, as follows: ***‘Then Ahab said to Obadiah, “Go through the land to all the springs of water and to all the valley; perhaps we will find grass and keep the horses and the mules alive, and not have to kill some of the cattle.” (6) So they divided the land between them to survey it: Ahab went one way by himself and Obadiah went another by himself.’*** This is exactly the response of the governments of world during natural disasters, today. Instead of repenting and crying out to YHVH for help, they try and manage around the problem. I agree that we should also do things for ourselves, but unless we turn in obedience to YHVH and ask Him for help in the situations in which we find ourselves, we will certainly perish.

We see in verse 7 that Obadiah was doing as Ahab instructed him to, when Elijah who was on his way to speak to Ahab met Obadiah, saying in verse 8: ***“It is I. Go, say to your master, ‘Behold, Elijah is here.’”*** Obadiah explained that when Ahab was frantic, after he made countless sacrifices to pagan gods, he sent Obadiah to search high and low for Elijah, but he was nowhere to be found. Then Obadiah said to Elijah in verses 11 and 12, ***‘And now you are saying, ‘Go say to your master, “Behold, Elijah is here.”’*** (12) ***“And it will come about when I leave you that the Spirit of YHVH will carry you where I do not know; so when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared YHVH from my youth.”*** Obadiah continued to remind Elijah that he is a servant of Elohim in verses 13 & 14, saying: ***“Has it not been told to my master what I did when Jezebel killed the prophets of YHVH, that I hid a hundred prophets of YHVH by fifties in a cave, and provided them with bread and water? (14) And now you are saying, ‘Go, say to your master, “Behold Elijah is here”’; he will then kill me.”*** But Elijah was adamant to see Ahab and in verse 15 he said to Obadiah, ***“As YHVH of hosts lives, before whom I stand, I will surely show myself to him today.”*** We see the Obadiah then agreed to tell Ahab that Elijah came to see him, and upon seeing Elijah, Ahab said in verse 17, ***“Is this you, you troubler of Israel?”***

Elijah initially feared that Ahab would kill him when he saw him again, but we read in 1 Kings 18: 18 & 19 when Elijah saw Ahab, he said: ***“I have not troubled Israel, but you and your father’s house have, because you have forsaken the commandments of YHVH, and have followed the Baals. (19) Now then send and gather to me all Israel at Mount Carmel, together with 450 prophets of Baal and 400 prophets of the Asherah, who eat at Jezebel’s table.”*** Later when the prophets of Elohim and those of Baal stood in the sight of Israel, Elijah stepped forward and challenged Ahab and all the people, in the second part of 1 Kings 18: 21, saying: ***“How long will you hesitate between two opinions? If YHVH is Elohim, follow Him; but if Baal, follow him.”*** But the people did not answer him a word.’ Elijah continued saying to the people in verses 22 - 24, ***“I alone am left a prophet of YHVH, but Baal’s prophets are 450 men. (23) Now let them give us two oxen; and let them choose one ox for themselves and cut it up, and place it on the wood, but put no fire under it; and I will prepare the***

other ox, and lay it on the wood, and I will not put fire under it. (24) Then you call on the name of your god, and I will call on the name of YHVH, and the Elohim who answers by fire, He is Elohim.” And all the people answered and said “That is a good idea.”

The prophets of Baal cried out to their pagan god, from early in the morning until evening, but there was no answer. We see how Elijah mocked the people calling for Baal in 1 Kings 18: 27, saying: **“Call out with a loud voice, for he is a god; either he is occupied or gone aside, or is on a journey, or perhaps he is asleep and needs to be awakened.”** They therefore cried with a loud voice and cut themselves according to their custom with swords and lances until blood gushed out of them. But all their efforts were in vain. That evening when it was time for the evening sacrifice, Elijah began to prepare his sacrifice to Elohim. He prepared the altar, carefully placing 12 stones, one for each tribe of Israel. Then he put the animal on the wood which he put on the altar. Next he dug a trench around the altar and had four barrels of water poured over the animal and the wood. He poured water over the altar three more times, until the whole altar and sacrifice were soaked. Elijah prayed to YHVH and we see in 1 Kings 18: 38 that He responded, as follows: **‘Then the fire of YHVH fell, and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench.’** When the people saw it, they fell on their faces, saying (in verse 39): **‘YHVH, He is Elohim; YHVH, He is Elohim.’** This is incidentally also the meaning of the name Elijah, which is transliterated as Eliyahu in Hebrew.

The prophesy about the coming of Elijah before the return of Yahshua in Malachi 4: 5, saying: **“Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of YHVH”**, is essentially being fulfilled in those of us who are presently, in the spirit of Elijah, teaching believers that YHVH is our Elohim. We know from the rest of the account in the first book of Kings, that Elijah had the prophets of Baal killed and as YHVH promised it soon began to rain, but King Ahab remained evil.

Our Renewed Covenant portion is from Second Corinthians 3 and deals with those of us who have been immersed and were given a portion of the Set-apart Spirit to help us keep the Torah, with a

Spiritual intent. Whereas the original covenant required that people who broke certain commandments be put to death, on account of two or three witnesses, the new or rather Renewed Covenant will undoubtedly lead to greater esteem (or glory), as put in verse 8. The good news that we preach regarding Yahshua being the Messiah is hidden from most of our Jewish Brothers, until the required number from the lost tribes of Israel (including some gentiles) have been called by YHVH into the ecclesia of called-out believers, at which time the Jews will see Yahshua's hands (as we are told in Zechariah 12: 10), and accept Him as their Savior. The rest of mankind not called at this time, and not from the faithful believers from the house of Judah, will remain blinded until after the second resurrection. We are told in 2 Corinthians 4: 3 - 6, ***'And even if our gospel is veiled, it is veiled to those who are perishing*** (without knowing YHVH and His Salvation at this time). (4) ***in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory (esteem) of Messiah, who is the image of Elohim.*** (5) ***For we do not preach ourselves but Messiah Yahshua as Master*** (MarYah in Aramaic meaning our Master YHVH), ***and ourselves as your bond-servants for Yahshua's sake.*** (6) ***For Elohim, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of Elohim in the face of Messiah."***

With this in mind we commence reading in verses 1 – 3 of 2 Corinthians 3, like this: ***'Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you? (2) You are our letter, written in our hearts, known and read by all men; (3) being manifested that you are a letter of Messiah, cared for by us, written not in ink, but with the Spirit of the living Elohim, not on tablets of stone, but on tablets of human hearts.'*** This is essentially telling us that after those of us who have been called and have been immersed, Messiah sealed us and gave us the Spirit in our hearts as a pledge (or deposit), as per 2 Corinthians 1: 22, we will start obeying YHVH from the heart. We become letters of commendation to all who sees us. Some will praise us for being faithful servants of Elohim, whilst others might persecute us for belief in (YHVH)'s name and keeping His commandments. With the help and guidance of the Set-apart Spirit, most of us need not be supervised as to see whether we serve YHVH or not. The

Spirit dwelling in us, lead us to make the correct decisions. This is why the Sabbath is a delight for us, it is not a burden any longer. It is the same with the other commandments – eventually we want to obey from the heart – it is by no means difficult any longer. We read accordingly in verses 4 – 6, as follows: ***‘And such confidence we have through Messiah toward Elohim. (5) Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from Elohim, (6) who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.’***

Verse 7 & 8 is comparing the Levitical priesthood, with the administration of the Set-apart Spirit, as follows: ***‘But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, (8) how shall the ministry of the Spirit fail to be even more with glory (esteem)? Repentance is a process and as we learn Torah, we correct our shortcomings or flaws in terms of Torah – holding the word of Elohim up as a mirror to see the spots on our faces. As we continue to learn Torah, we should discover more and more of our shortcomings, and will if we truly believe in the One and Only Elohim, purify ourselves, to eventually reach perfection, as we read in verse 18 of 2 Corinthians 3, in this way: ‘But we all, with unveiled face beholding as in a mirror the glory of the Master, are being transformed into the same image from glory (esteem) to glory, just as from the Master, the Spirit.’*** The new administration of the Set-apart Spirit, given by YHVH to those who obey Him, will lead us into all truth and eventually to Salvation.

We conclude by reading the comforting words in 2 Corinthians 4: 7 – 10, as follows: ***‘But we have this treasure in earthen vessels (Elohim’s Spirit dwelling in us), that the surpassing greatness of the power may be of Elohim and not from ourselves; (8) we are afflicted in every way, but not crushed; perplexed, but not despairing; (9) persecuted, but not forsaken; struck down, but not destroyed; (10) always carrying about in the body the dying of Yahshua, that the life of Yahshua also may be manifested in our body.’***

1 Kings 7 verse 40 – 50 & Hebrews 9: 1 - 14.

This haftarah portion is read with Torah portion Vayakhel (Exodus 35: 1 to 38: 20) and Renewed Covenant portion Hebrews 9: 1 – 14. Whereas the Torah portion addresses the Sabbath and the construction of the tabernacle, the haftarah portion is about putting the final finishing touches to the temple that Solomon built.

We commence reading verse 40 of 1 Kings 7, as follows: ***'Now Hiram made the basins and the shovels and the bowls.*** (These are the instruments that were used to clean out the ashes from the tabernacle in the wilderness as may be seen in Exodus 27: 3, and were also to be used in Solomon's temple). ***So Hiram finished doing all the work which he performed for King Solomon in the house of Elohim;*** In verses 41 – 45 we have the items that Hiram was responsible for listed, as follows: ***'the two pillars and the two bowls of the capitals which were on the top of the two pillars, and the two networks to cover the two bowls of the capitals which were on top of the pillars; (42) and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals which were on the tops of the pillars; (43) and the ten stands with the ten basins on the stands; (44) and the one sea and the twelve oxen under the sea; (45) and the pails and the shovels and the bowls; even all these utensils which Hiram made for King Solomon in the house of YHVH were of polished bronze.'*** These utensils were similar to those used in the Tabernacle in the wilderness all made from bronze. We see in verse 46, that these utensils were all manufactured in the plain of the Jordan, cast in clay from the area between Succoth and Zarethan. Succoth was on the east side of the Jordan River, a short distance from the Jabbok river. Zarethan was nearby and the area was especially conducive for metallurgy, as it had lots of clay that was suitable for making molds.

We see in verse 47, that Solomon did not weigh the copper utensils, because they were too many. In verse 48 we are told that Solomon made all the furniture for the House of YHVH, which are listed out in the second part of verse 48 to verse 50, as follows: ***'the golden altar and golden table on which was the bread of the presence (which is according to Torah required to be continually in the presence of***

YHVH); (49) **and the lampstands, five on the right side and five on the left, in front of the inner sanctuary, of pure gold; and the flowers and the lamps and the tongs, of gold; (50) and the cups and the snuffers and the bowls and the spoons and the firepans, of pure gold; and the hinges both for the doors of the inner house, the most holy place ,and for the doors of the house, that is, of the nave, of gold.**' The golden lampstands provided a corridor of light by being placed on either side; in front of the Holy of Holies.

The Renewed Covenant portion is from Hebrews 9. We commence reading from verse 1, as follows: **'Now even the first covenant** (or priesthood) **had regulations of divine worship and the earthly sanctuary.**' To start with, let us consider the word 'covenant' as in the original and 'renewed covenants'. Whereas a covenant is established by a vow or promise, a testament or will is established by death. Both the tabernacle in the wilderness and the temple that Solomon built, were physical buildings. We read accordingly in verse 2 – 4 of Hebrews 9, **'For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the Set-apart (holy) place. (3) And behind the second veil there was a tabernacle which is called the Holy of Holies, (4) having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding manna, and Aaron's rod which budded, and the tables of the covenant.'** The tabernacle in the wilderness was a temporary structure to be moved from place to place with reasonable ease. It was comparable to the body of a believer, a temporary dwelling of the Set-apart spirit, given to the believer at immersion. After immersion the Set-apart Spirit joins together with the believer's spirit, giving the believer a promise to be resurrected from the grave or be changed to an immortal child of Elohim at Messiah's return, if he/she qualifies. This is when the believer achieves immortality and becomes of a permanent nature, analogous to the heavenly tabernacle of which the earthly tabernacle was only a symbolic replica.

We read fittingly in verse 15 of Hebrews 9, **'And for this reason He** (Yahshua) **is the mediator of a new covenant, in order that since a death has taken place for the redemption of the**

transgressions that were committed under the first covenant (or priesthood), **those who have been called may receive the promise of the eternal inheritance.**' According to the original covenant, those who sinned were doomed to death, but by accepting Yahshua's blood for the redemption of our transgressions, we may receive the promise of eternal life in the kingdom of Elohim.

We continue in verse 5 of Hebrews 9, in this way: **'And above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot speak in detail.'** The two cherubim had to be made out of one piece of gold with the mercy seat at its two ends. YHVH told Moses that He will talk to him between the two cherubim which is on the ark, as per Exodus 25: 22, as follows: **"And there I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel."** However, the last part of verse 5 implies that due to the importance of the subject at hand, such details are not up for discussion, as it may obscure the subject at hand. We read in verses 6 & 7, **'Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship, (7) but into the second only the high priest enters, once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.'** Verse 7 talks about the day of Atonement, when the High Priest enters the Holy of Holies to offer atoning sacrifices for himself and for the people. The words, 'not without taking blood' is central to Hebrews 9: 1 – 10: 18, where it compares the animal sacrifices of the Levitical priesthood with the sacrifice of Messiah as high priest according to the order of Melchizedek. Whereas the shedding of blood of itself is not considered a sufficient sacrifice, Messiah did not only shed His blood, but died on our behalf.

We read in verse 8, **'The Set-apart Spirit is signifying this, that the way to the Set-apart place has not yet been disclosed, while the outer tabernacle is still standing.'** This is saying that the Levitical priesthood did not provide a direct access into the presence of Elohim, for His people, but restricted them from entry, since access had to come by another way. This is in essence the lesson which the Set-apart Spirit taught about the temporary tabernacle. It

teaches that we cannot have access to the Father, without the death of Yahshua our Messiah; i.e. there was not way to the Father via the sacrificial system, but Messiah opened the way. We read accordingly about Yahshua's death in Luke 23: 44- 49, like this: ***'And it was now about the sixth hour*** (12 o'clock in the afternoon), ***and darkness fell over the whole land until the ninth hour*** (3 o'clock in the afternoon), (45) ***the sun being obscured; and the veil of the temple was torn in two.*** (46) ***And Yahshua, crying out with a loud voice, said, "Father, INTO THY HANDS I COMMIT MY SPIRIT."*** ***And having said this, He breathed His last.*** (47) ***Now when the centurion saw what had happened, he began praising Elohim, saying, "Certainly this man was innocent."*** (48) ***And all the multitudes who came together for the spectacle, when they observed what had happened, began to return, beating their breasts.*** (49) ***And all His acquaintances and the women who accompanied Him from Galilee, were standing at a distance, seeing these things.'*** Similarly, we cannot inherit eternal live, before we die or are changed at Yahshua's return, as we read in 1 Corinthians 15: 50 - 53, in this way: ***'Now I say this, brethren, that flesh and blood cannot inherit the kingdom of Elohim; nor does the perishable inherit the imperishable.*** (51) ***Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,*** (52) ***in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.*** (53) ***For this perishable must put on the imperishable, and this mortal must put on immortality.'***

The quoted section from Luke 23 above, confirms that the belief that Yahshua was impaled on Golgotha, is made-up and therefore untrue. Yahshua similar to any sacrifice to make atonement, was killed 'before YHVH', meaning in His presence, at the doorway of the tent of meeting, as may be seen in Leviticus 1: 3 & 5. We read further in Hebrews 13: 11 & 12, ***'For the bodies of those animals whose blood is brought into the Set-apart place by the high priest as an offering for sin, are burned outside the camp.*** (12) ***Therefore Yahshua also, that He might sanctify the people through His own blood suffered outside the gate.'*** For this to be true, Yahshua had to be

impaled on the Mount of Olives, opposite the gate of the temple²¹. How can I say that? It is clear to see from the quoted piece in Luke 23 that the spectacle that people came to observe from the place where Yahshua was impaled, was the veil of the temple that was torn in two (verse 45). Despite the sun being obscured, they could see into the Holy of Holies in the light provided by the menorah, since the Mount of Olives was due east from the entrance to the temple, at the time.

Continuing in verses 9 & 10 of Hebrews 9, we read: ***'which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshipper perfect in conscience, (10) since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.'*** The word symbol here comes from the Greek word 'parabole' meaning parable in English. The Levitical priesthood was a parable or lesson about what was to come in Yahshua. The time of reformation, simply means, now that Yahshua has replaced the sacrificial system, where animals had to be slaughtered every time the people sinned. We read therefore in verses 11 & 12, ***'But when Messiah appeared as high priest of the good things to come (meaning the kingdom of Elohim), He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; (12) and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.'*** Every year at Atonement, only one goat and one calve was offered and the reference to many here, refers to the fact that for many years one of each were offered year by year. Yahshua has done so once for all in the heavenly tabernacle, which was the blueprint from which the tabernacle in the wilderness was made.

We conclude by reading verses 13 & 14 of Hebrews 9, as follows: ***'For if the blood of goats and bulls and the ashes of a heifer***

²¹ *The fact that Yahshua was impaled in a place called the Skull simply implies that He was impaled on the head or summit of a mountain, since we all know that every mountain has a summit or peak (Golgotha simply means head or skull). Another meaning implied by the word Golgotha, is that Yahshua is the Gaol Galut meaning the redeemer of the exiles, as He confirmed in Matthew 15: 24, as follows: 'But He answered and said, "I was sent only to the lost sheep of the house of Israel.'"*

sprinkling those who have been defiled, sanctify for the cleansing of the flesh, (14) how much more will the blood of Messiah, who through the eternal Spirit offered Himself without blemish to Elohim, cleanse your conscience from dead works to serve the living Elohim? The red heifer, which is another symbol for Messiah, was placed outside the camp and used for the purifying from sin (as per Numbers 19: 9). The words 'how much more' in verse 14, shows that the cleansing capability of Messiah's death is far superior to that of bulls and goats. It is only through the Set-apart Spirit that we have access to eternal life. We read fittingly in Romans 8: 11, ***'But if the Spirit of Him who raised Yahshua from the dead dwells in you, He who raised Messiah Yahshua from the dead will also give life to your mortal bodies through His Spirit who indwells you.'***

Yahshua offered not only His blood but Himself. The animals in the Levitical system were brought in voluntarily and they did not understand why they had to die. It is as Yahshua said in John 10: 17 and the first part of verse 18, ***'For this reason the Father loves Me, because I lay down My life that I may take it again. (18) No one has taken it away from Me, but I lay it down on my own initiative. I have authority to lay it down, and I have authority to take it up again.'*** This tells us that the myth that our Jewish brothers killed Messiah is just that – a myth. The sins of all mankind, including yours and mine made it necessary for Messiah to lay down His life for us! Praise Yah!

1 Kings 7: 51 to 8: 21 & Acts 1: 1 - 11.

This haftarah portion is read with Torah portion Pekudei (Exodus 38 verse 21 to 40 verse 38) and Renewed Covenant portion Acts 1: 1 – 11. All three these portions have to do with the divine presence or kavod of Elohim. However, the main theme of the haftarah portion is about bringing the Ark of the Covenant into Solomon's Temple. Commencing in verse 51 of 1 Kings 7, we read: ***'Thus all the work that King Solomon performed in the house of YHVH was finished. And Solomon brought in the things dedicated by his father David, the silver and the gold and the utensils, and he put them in the treasuries of the house of YHVH.'***

We turn to 2 Samuel 8: 7 – 11, to determine what the things that David dedicated to YHVH, as follows: ***'And David took the shields of gold which were carried by the servants of Hadadezer, and brought them to Jerusalem. (8) And from Betah and from Berothai, cities of Hadadezer, King David took a very large amount of bronze. (9) Now then Toi king of Hamath heard that David had defeated all the army of Hadadezer, (10) Toi sent Joram his son to King David to greet him and bless him, because he had fought against Hadadezer and defeated him; for Hadadezer had been at war with Toi. And Joram brought with him articles of silver, of gold and of bronze. (11) King David also dedicated these to YHVH, with the silver and gold that he had dedicated from all the nations which he had subdued.'***

We continue in 1 Kings 8: 1 & 2, like this: ***'Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' households of the sons of Israel, to King Solomon in Jerusalem, to bring up the ark of the covenant of YHVH from the city of David, which is Zion.'*** The elders in Israel were men in charge of government and justice throughout Israel. They were responsible to advise King David on matters of importance in their area of responsibility. The tribal heads were the oldest males within the different tribes, who were responsible to teach their respective tribes the laws of the land. (2) ***'And all the men of Israel assembled themselves to King Solomon at the feast, in the month of Ethanin (better known as Tishri), which is the seventh month.'*** Even though Solomon finished building the temple in the eighth month of the previous year, as we are told in 1

Kings 6: 38, he intentionally only dedicated the temple to coincide with the Feast of Tabernacles during the next year.

We read in verses 3 – 6, how the ark is brought into the temple, in this way: ***'Then all the elders of Israel came, and the priests took up the ark. (4) And they brought up the ark of YHVH and the tent of meeting and all the Set-apart utensils, which were in the tent, and the priests and the Levites brought them up. (5) And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing so many sheep and oxen they could not be counted or numbered. (6) Then the priest brought the ark of the covenant of YHVH to its place, into the inner sanctuary of the house, to the most Set-apart place, under the wings of the cherubim.'*** The priests and the Levites carried the Ark of the Covenant and all its furnishings from the tent, made for it by David in Jerusalem and placed in the most Set-apart place. Verses 7 & 8 tell us about the poles made for carrying the ark, as follows: ***'For the cherubim spread their wings over the place of the ark, and the cherubim made a covering over the ark and its poles from above. (8) But the poles were so long that the ends of the poles could be seen from the Set-apart place before the inner sanctuary, but they could not be seen outside; they are there to this day.'*** Apparently these poles were left protruding to guide the high priest into the dark inner sanctuary, when he entered it. We know that Solomon's temple was destroyed by king Nebuchadnezzar around 586 BCE, so the phrase *'to this day'* is only true in respect of the writer of 1 Kings. We see according to verse 9 that at this stage the Ark of the Covenant only contained the two tablets of stone, inscribed with the Ten Commandments, which Moses put in there at Horeb.

In verse 10 & 11, we are told that the presence of Elohim or His Kavod filled the temple, as follows: ***'And it came about when the priests came from the Set-apart place, that the cloud filled the house of YHVH, (11) so that the priests could not stand to minister because of the cloud, for the glory (esteem) of YHVH filled the house of YHVH.'*** This must have been confirmation for Solomon, that YHVH accepted the dwelling that he built for Him in Jerusalem. We read fittingly in verses 12 & 13, ***'Then Solomon said, "YHVH has said that He would dwell in the thick cloud. (13) I have surely built Thee a lofty house, a place for Thy dwelling***

forever.” In verses 14 to 21 we see Solomon, turning from talking to YHVH, to speak to the assembly of Israel whilst they were all standing. Solomon tells the Israelites how YHVH spoke to David, as is recorded in verses 16 – 19, as follows: ***‘Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, but I chose David to be over My people Israel. (17) Now it was in the heart of my father David to build a house for the name of YHVH, the Elohim of Israel. (18) But YHVH said to my father David, ‘Because it was in your heart to build a house for My name, you did well that it was in your heart. (19) Nevertheless you shall not build the house, but your son who shall be born to you, he shall build the house for My name.’***

We conclude the haftarah portion by reading Solomon’s closing words to the assembly, in this way: ***“Now YHVH has fulfilled His word which He spoke; for I have risen in place of my father David and sit on the throne of Israel, as YHVH promised, and have built the house for the name of YHVH, the Elohim of Israel. (21) And there I have set a place for the ark, in which is the covenant of YHVH, which He made with our fathers when He brought them from the land of Egypt.”*** Nevertheless, we see that later YHVH appeared to Solomon and told Him that the covenant of YHVH with Solomon and His people was depended upon Solomon’s obedience, as may be read in 1 Kings 9: 4 – 9. However, we also know that Solomon did not obey YHVH and because he followed his many wives and concubines in serving their pagan gods, the kingdom of Israel was later split in two and the resultant two houses were both taken into captivity. The rest of the account is history which has become available through groups from both houses during the last century.

We start reading the Renewed Covenant portion from Acts 1: 1 - 3, in this way: ***‘The first account I composed, Theophilus, about all that Yahshua began to do and teach, (2) until the day when He was taken up, after He had by the Set-apart Spirit given orders to the apostles whom He had chosen. (3) To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of Elohim.’*** This is in fact the second book that Luke addressed to Theophilus, as

may be seen in the introductory three verses in the book of Luke chapter 1. Even though Luke is not named as the author, we may conclude that he wrote this section of the book of Acts. Rav Luka (Luke) was Rav Shaul's closest friend and physician, as may be seen in Colossians 4: 14. Apart from being named in both the books of Luke and Acts, Theophilus is unknown in history. Yahshua promised His disciples in John 16: 7, saying: ***"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you."*** Yahshua spend a period of forty days with His disciples, since His resurrection, which means that His ascension to heaven occurred on a Thursday or the fifth day of the week. The question is what is the significance of the statement in verse 12 of Acts 1? as follows: ***'Then they returned (after Yahshua's ascension) to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey²² away.'*** Could it be to show that if Yahshua was truly impaled on the Mount of Olives, as we discussed in the previous haftarah portion, that it was a legitimate distance away from the temple gate? Or has this statement to do with Yahshua's return one day on the Feast of Trumpets, which is one of seven annual Sabbaths?

Yahshua's main message during His life on earth was to inform His followers about the coming Kingdom of Elohim, which will be ushered in when He returns one day, to come and rule the world from Jerusalem. His disciples were expecting that He will take over the kingdoms of the world during His life on earth. However He explained to Pilate that His kingdom was not to be at that time, in John 18: 37, as follows: ***'Pilate therefore said to Him, "So You are a king?" Yahshua answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice."*** We continue reading in verses 4 & 5 from Acts 1, like this: ***'And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me: (5) for John immersed with water, but you shall be immersed with the Set-apart Spirit not many days from now.'*** Yahshua's disciples, who

²² A Sabbath day's journey is the furthest distance that a faithful believer could travel on a Sabbath day.

were then called apostles, since He has sent them into the world to witness about the coming kingdom of Elohim, were even at that time expecting Him to take over the world, asked Him in verse 6 of Acts 1, saying: ***“Master. Is it at this time You are restoring the kingdom to Israel?”*** Because Elohim promised David that he will never lack a man from sitting on his throne, and we know that Yahshua will one day return to take over that throne as the root and offspring of David, it will essentially be known as the kingdom of Israel (which is the Israel of Elohim).

We read Yahshua answer to his apostles, in verses 7 & 8, saying: ***“It is not for you to know times or epochs which the Father has fixed by His own authority; (8) but you shall receive power when the Set-apart Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”*** However, we see that Rav Shaul used these very same words, to the called-out ecclesia of the Thessalonians, when he spoke to them about the return of Yahshua in 1 Thessalonians 5: 1 – 6, as follows: ***‘Now as to the times and the epochs, brethren, you have no need of anything to be written to you. (2) For you yourselves know full well that the day of YHVH will come just like a thief in the night. (3) While they are saying, ‘Peace and safety!’ then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. (4) But you, brethren, are not in darkness, that the day should overtake you like a thief; (5) for you are all sons of light and sons of day. We are not of night nor of darkness; (6) so then let us not sleep as others do, but let us be alert and sober.’*** We, who have been called by YHVH to follow His way, know from the many years that we are keeping the Set-apart Days of Elohim that Yahshua will one day return to rule the world on the Feast of Trumpets. In fact Rav Shaul told this to the ecclesia of the Thessalonians in 1 Thessalonians 4: 14 – 17, in this way: ***‘For if we believe that Yahshua died and rose again, even so Elohim will bring with Him those who have fallen asleep in Yahshua. (15) For this we say to you by the word of the Master, that we who are alive, and remain until the coming of the Master, shall not precede those who have fallen asleep. (16) For the Master Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of Elohim; and the dead in Messiah shall rise first. (17) Then we who are alive and remain***

shall be caught up together with them in the clouds to meet the Master in the air, and thus we shall always be with the Master.'

Even though some believe that this means we are going to heaven to be with the Master, we see in Revelation 20: 6 and Revelation 5: 10, that those who will be resurrected during the first resurrection, when Yahshua returns, will rule with Him for a thousand years, right here on earth.

As I mentioned before, Yahshua will return on the Feast of Trumpets one day, but He will first save the righteous Jews who obey His Torah teachings fully, as we read in Zechariah 12: 7, like this: ***"YHVH also will save the tents of Judah first in order that the esteem of the house of David and the esteem of the inhabitants of Jerusalem may not be magnified above Judah."*** We see in verse 10 of Zechariah 12, that when they see the Master's hands, they will repent and accept Him as their Savior, as follows: ***"And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born."*** (Obviously there are some who will vehemently deny these Scriptural facts, because of anti-Semitism, but we pray that even their eyes will be opened in due time.) We know that the world will be in dire straits a few years prior and during Yahshua's return. At this time He will most probably wage war against the nations that will come up against Jerusalem. However, we are assured that we will be protected during this time, as we read in Psalm 27: 5, like this: ***'For in the day of trouble He will conceal me in His tabernacle: In the secret place of His tent He will hide me; He will lift me up on a rock.'*** This verse and a second witness in Isaiah 26: 19 – 21 tells us that we will be protected during the Feast of tabernacles, as follows: ***'Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn, and the earth will give birth to the departed spirits. (20) Come, my people, enter into your rooms, and close your doors behind you; hide for a little while, until indignation runs its course. (21) For behold, YHVH is about to come out from His place to punish the inhabitants of the earth for their iniquity; and the earth will reveal her bloodshed, and will no longer cover her slain.'***

In fact Yahshua's imminent return to the Mount of Olives is confirmed in the remaining three verses of the Renewed Covenant portion, as follows: ***'And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. (10) And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them; (11) and they also said, "Men of Galilee, why do you stand looking into the sky? This Yahshua who has been taken up from you into heaven, will come in just the same way as you have watched Him go to heaven."*** I pray that this will motivate us all, to proclaim the good news of the coming kingdom of Elohim, as a witness into the entire world!

Isaiah 43: 21 – 44: 23 & Romans 8: 1 - 13.

This haftarah portion is read with Torah portion Vayikra (Leviticus 1: 1 to 6: 7) and Renewed Covenant portion Romans 8: 1 – 13. All three portions have to do with offerings and their purpose for us the modern day descendants of Israel. We start reading in Isaiah 43: 21, in this way: ***“The people whom I formed for Myself, will declare My praise.”*** We see according to verse 1 of this same chapter that Israel are the people formed by Elohim, as follows: ***‘But now, thus says YHVH, your Creator, O Jacob, and He who formed you, O Israel, “Do not fear, for I have redeemed you; I have called you by name; you are Mine!”’*** Now, if that does not make you feel good, then nothing will.

However, we notice in verses 22 – 24, that although YHVH has chosen us (Israel), we, including our forefathers have not chosen Him, like this: ***“Yet you have not called on Me, O Jacob; but you have become weary of Me, O Israel. (23) You have not brought to Me the sheep of your burnt offerings; nor have you honored Me with your sacrifices. I have not burdened you with offerings, nor wearied you with incense. (24) You have bought Me no sweet cane with money, neither have you filled Me with the fat of your sacrifices; rather you have burdened Me with your sins, you have wearied Me with your iniquities.”*** For those who believe that the original Covenant was only about a strict old Father figure, with no mercy; and the Renewed Covenant is about a merciful Savior who came to abolish the strict rules of the Father, ushering in the so-called dispensation of grace, the next verse should dispel this false idea. We read appropriately in verse 25 of Isaiah 43, ***“I, even I, am the one who wipes out your transgressions for My own sake; and I will not remember your sins.”***

Despite Israel’s unworthiness, our Father YHVH has set in motion a way in which He is able to forgive our sins and impute righteousness to us without compromising the requirements of the Law. If we remember YHVH as our Creator, provider and healer and talk to Him about our needs, He will answer us. He says fittingly in verse 26, ***“Put Me in remembrance; let us argue our case together, state your cause, that you may be proved right.”*** But we, most of all people, know that the only way in which we may be proven right, is if we come to Him, in and through the name of Yahshua our Messiah.

In fact verses 27 & 28 tell us that we are unworthy to come before YHVH on our own, as follows: ***“Your first forefather sinned, and your spokesmen have transgressed against Me. (28) So I will pollute the princes of the sanctuary; and I will consign Jacob to the ban, and Israel to revilement (or a mockery).”*** Even though YHVH has forgiven us, the remnant whom He has called-out to be the first-fruits among His creatures, He will also forgive the rest of the nations during the Millennium rule of Messiah and beyond.

Isaiah knowing about much more punishment, that will befall the latter day descendants of Israel in the very near future, spoke about the numerous blessings that would befall Israel during the Millennium rule of Messiah. In verses 1 & 2 of Isaiah 44, YHVH tells us that He has chosen us (both houses of Israel) to be His for all eternity, and we need not ever fear rejection, like this: ***“But now listen, O Jacob, My servant; and Israel, whom I have chosen: (2) Thus says YHVH who made you and formed you from the womb, who will help you, ‘Do not fear, O Jacob My servant; and you Jeshurun (a pet name for Israel) whom I have chosen.”*** We read of the many blessings that YHVH will bestow upon us if we serve Him, in verses 3 – 5, as follows: ***‘For I will pour out water on the thirsty land and streams on the dry ground; I will pour out My Spirit on your offspring, and My blessing on your descendants; (4) And they will spring up among the grass like poplars by streams of water.’ (5) “This one will say, ‘I am (YHVH)’s; and that one will call on the name of Jacob; and another will write on his hand, ‘Belonging to YHVH,’ and will name Israel’s name with honor.’*** This is clearly talking about the offspring of Israel during the coming kingdom of Elohim.

In verses 6 – 8 of Isaiah 44, YHVH reminds us again the He is the One and only Elohim of Israel, like this: ***“Thus says YHVH, the King of Israel and his Redeemer, YHVH of hosts: ‘I am the first and I am the last, and there is no Elohim besides Me. (7) And who is like Me? Let him proclaim and declare it; Yes, let him recount it to Me in order, from the time that I established the ancient nation, and let them declare to them the things that are coming and the events that are going to take place. (8) Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any Elohim besides Me, or is there any other Rock? I know of none.”*** It is

time that we realize that Yahshua is YHVH who came in the flesh to be our kinsman redeemer, to pay our indebtedness for breaking His commandments, and nailing it to the tree. There are no idols that may even in the slightest be compared to YHVH, as it is put in verses 9 – 11, as follows: ***‘Those who fashion a graven image are all of them futile, and their precious things are of no profit; even their own witnesses fail to see or know, so that they will be put to shame. (10) Who has fashioned a god or cast an idol to no profit?’*** (Those that come up with the many false doctrines that we have seen in the past, not excluding Xmas and Easter, but more so those who are out to deceive the ecclesia of called out believers, only do so in order to get praise or benefit financially by establishing a following by it.) (11) ***‘Behold, all his companions will be put to shame, for the craftsmen themselves are mere men. Let them all assemble themselves, let them stand up, let them tremble, let them together be put to shame.’***

Many have expended much energy in trying to make the perfect idol, but even with their best efforts they could only make images, which could not give back the time and energy wasted. We read accordingly in Romans 1: 21 – 23: ***‘For even though they knew Elohim, they did not honor Him as Elohim, or give thanks; but they became futile in their speculations*** (about who or what Elohim is), ***and their foolish heart was darkened. (22) Professing to be wise, they became fools, (23) and exchanged the glory of the incorruptible Elohim for an image in the form of a corruptible man and of birds and four-footed animals and crawling creatures*** (created things).’ Because we do not spend enough time to get to know YHVH, through His word and because we do not verify what we have been taught by various teachers, in the Scriptures, we do not understand Him fully. YHVH is telling us through the prophet Isaiah, that if we the descendants of Jacob truly want to get to know Him, we need to start studying His word, and stop wasting time by our many earthly pursuits, then maybe we will one day be known as the Israel of Elohim. Idol-makers cannot understand the stupidity of wasting time on creating false doctrines and idols from resources that could otherwise be employed for useful undertakings. In fact verse 20 of Isaiah 44, says it all: because such people are deceived, they cannot deliver themselves, nor say: ***“Is there not a lie in my right hand?”***

We conclude the haftarah portion by reading Isaiah 44: 21 – 23, as follows: ***“Remember these things, O Jacob, and Israel, for you are My servant; I have formed you, you are My servant, O Israel, you will not be forgotten by Me. (22) I have wiped out your transgressions like a thick cloud, and your sins like a heavy mist. Return to Me, for I have redeemed you.”*** YHVH our Elohim has blotted out our sins and paid the price due for our transgressions. He wants us to remember what He has already done for us and follow Him, then we are assured of being in His eternal Kingdom. (23) ***‘Shout for joy, O heavens, for YHVH has done it! Shout joyfully, you lower parts of the earth; break forth into a shout of joy, you mountains, O forest, and every tree in it; for YHVH has redeemed Jacob and in Israel He shows forth His esteem.’*** Elohim, who knows the beginning and the end has already provided redemption for mankind, before the death of Yahshua, however, it was based on that alone. If we repent and return to YHVH, we are already forgiven, because the purchase price for the sins of the world has been paid by Messiah.

In fact all of this is confirmed in the first four verses of the Renewed Covenant portion in Romans 8, as follows: ***‘There is therefore now no condemnation for those who are in Messiah Yahshua. (2) For the law of the Spirit of life in Messiah Yahshua has set you free from the law of sin and of death.*** By sinning we condemn ourselves to death. (3) ***For what the Law could not do, weak as it was through the flesh*** (because we are flesh and blood, we cannot keep the Law which is spiritual²³), ***Elohim did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,*** (4) ***in order that the requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.’*** Even though Yahshua took on ‘the likeness of sinful flesh’, He was fully Elohim, as we are told in Colossians 2: 9, ***‘For in Him all the fullness of Deity*** (an unfortunate translation, which in essence means Elohim²⁴) ***dwells in bodily form.’*** Yahshua only looked like us, but was completely

²³ Rav Shaul wrote in Roman 7: 14, ***‘For we know that the law is spiritual; but I am of flesh, sold into bondage to sin.’***

²⁴ We read in Matthew 1: 23 about Yahshua, as follows: ***“BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL,”*** which translated means, ***“ELOHIM WITH US.”***

without sin. Even so, Elohim's condemnation against sin was poured out on Yahshua's sinless flesh, thereby fulfilling the requirements of the law in us. True believers who have been immersed into the saving name of Yahshua and have received a portion of the Set-apart Spirit, set their minds on pleasing YHVH and things of the Spirit. We read accordingly in verses 5 – 8, like this: ***'For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.*** (Our Nazarene/Messianic Israelite faith {and also that of like-minded believers} is a way of life. We live from Sabbath to Sabbath; and from one of Elohim's Feast Days to the next, and plan our lives accordingly). (6) ***For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,*** (7) ***because the mind set on the flesh is hostile toward Elohim; for it does not subject itself to the law of Elohim, for it is not even able to do so;*** (8) ***and those who are in the flesh cannot please Elohim.'***

The Set-apart Spirit is our ticket to eternal life as we are told in verses 9 – 11, as follows: ***'However, you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. But if anyone does not have the Spirit of Messiah, he does not belong to Him.*** (10) ***And if Messiah is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.*** (11) ***But if the Spirit of Him who raised Yahshua from the dead dwells in you, He who raised Messiah Yahshua from the dead will also give life to your mortal bodies through His Spirit who indwells you.'*** We should not be deceived; we only receive the Spirit of Elohim, if we are immersed into Yahshua's saving Name and the elders of the ecclesia laid hands on us, praying that we may receive the Set-apart Spirit as may be read in Acts 2: 38²⁵ and 8: 12, 14 – 17²⁶. In addition we read in Romans 6: 3 – 7, ***'Or do you not know***

²⁵ Acts 2: 38, ***'And Peter said to them, "Repent, and let each of you be immersed in the name of Yahshua Messiah for the forgiveness of your sins; and you shall receive the gift of the Set-apart Spirit."***

²⁶ Acts 8: 12, 14 – 17, ***'But when they believed Philip preaching the good news about the kingdom of Elohim and the name of Yahshua Messiah, they were being immersed, men and women alike. (14) Now when the apostles in Jerusalem heard that Samaria had received the word of Elohim, they sent them Peter and John, (15) who came down and prayed for them, that they might receive the Set-apart Spirit. (16) For He (the Set-apart Spirit) had not yet fallen upon them; they had***

that all of us who have been immersed into Messiah Yahshua have been immersed into His death? (4) Therefore we have been buried with Him through immersion into death, in order that as Messiah was raised from the dead through the esteem of the Father, so we too might walk in newness of life. (5) For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, (6) knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; (7) for he who has died (in immersion) is freed from sin.'

This is also how we will be able to become the bride of Messiah again one day, if we continue to follow the way of Elohim, as may be understood from Romans 7: 1 - 4, in this way: **"Or do you not know brethren, (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? (2) For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from this law concerning the husband. (3) So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from this law, so that she is not an adulteress, though she is joined to another man. (4) Therefore, my brethren, you also were made to die to this law through the body of Messiah, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for Elohim."** This section is about the law of divorce and remarriage, spoken about in Deuteronomy 24. Yahshua died for us, His adulterous bride whom He divorced because of our sins (as per Jeremiah 3: 8), and since we died with Him in immersion, He may now remarry us (if we make it).

We conclude by reading Rav Shaul's admonishing words in verses 12 & 13 of Romans 8, as follows: **'So then, brethren, we are under obligation, not to the flesh, to live according to the flesh- (13) for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.'** HalleluYah!

simply been immersed in the name of the Master Yahshua. (17) Then they began laying their hands on them, and they were receiving the Set-apart Spirit.'

Jeremiah 7: 21 – 8: 3 & Romans 12: 1 - 8.

This haftarah portion is read with Torah portion Tzav (Leviticus 6: 8 to 8: 36) and Renewed Covenant portion Romans 12: 1 – 8. All three portions have to do with the sacrificial law and its meaning in our lives. We commence reading from Jeremiah 7: 21 – 23, in this way: ***'Thus says YHVH of hosts, the Elohim of Israel, "Add your burnt offerings to your sacrifices and eat flesh. (22) For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. (23) But this is what I commanded them, saying, 'Obey My voice, and I will be your Elohim, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.'"*** YHVH requires that we trust and obey Him fully. He is not interested in our sacrifices and offerings, since every thing belongs to Him anyway. A second witness to this is found in Hosea 6: 6, like this: ***'For I delight in loyalty rather than sacrifice, and in the knowledge of Elohim rather than burnt offerings.'*** The old Christian saying: *'Know the Lord'*, is therefore true - YHVH wants us to get to know Him, by studying about Him in His word and then serve Him.

But, for the sake of clarity, we need to backtrack to the beginning: Right from the start YHVH planned to create beings that would become His helpers; these helpers or 'children' would eventually become like Him in every way; they would have His character of love and righteousness reproduced in them by His Set-apart Spirit. Each one of these beings would have freedom to choose between right and wrong. At first, YHVH commenced 'reproducing' Himself by creating powerful spiritual beings, called angels. For many years these angels obeyed and followed the way of Elohim, until one day, a third of the angels followed the archangel Lucifer in rebellion against YHVH, to take over His throne in the third heaven. As a result of the ensuing war between the two thirds of the angels loyal to YHVH and Satan and His angels, the earth was destroyed completely. We get a glimpse of the destruction that followed in Psalm 18: 7 – 15, as follows: ***'Then the earth shook and quaked; and the foundations of the mountains were trembling and were shaken, because He (YHVH) was angry. (8) Smoke went up out of His nostrils, and fire from His mouth devoured; coals were kindled by it. (9) He bowed the heavens also, and came down***

with thick darkness under His feet. (10) And He rode upon a cherub and flew; and He sped upon the wings of the wind. (11) He made darkness His hiding place, His canopy around Him, darkness of waters, thick clouds of the skies. (12) From the brightness before Him passed His thick clouds, hailstones and coals of fire. (13) YHVH also thundered in the heavens, and the Most High uttered His voice, hailstones and coals of fire. (14) And He sent out His arrows, and scattered them, and lightning flashes in abundance, and routed them. (15) Then the channels of water appeared, and the foundations of the world were laid bare at Thy rebuke, O YHVH, at the blast of the breath of Thy nostrils.' The war between the angels and demons left the world formless and void; the condition described in Genesis 1: 2, before YHVH started recreating the world.

At that point in time, YHVH chose not to create his future 'children' as spirit beings. He decided to initially create human beings from physical matter, in His image with the mind power to think, plan and create. They like the angels would have free moral agency to decide between good and evil and would throughout their lives, develop the perfect character of their Creator. However, YHVH who knows the end from the beginning knew that Adam and Eve will be deceived by Satan and sin. Consequently, He planned to save mankind from their sins from the foundation of the earth, thus thwarting Satan's plans, as may be read in First Peter 1: 18 – 20, **'knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, (19) but with precious blood, as of a lamb unblemished and spotless, the blood of Messiah. (20) For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.'** In fact, the meanings of the names of our original ancestors in the Scriptures, reveal Elohim's plan of salvation for mankind: In Hebrew the name *Adam* means 'man'; *Seth* means 'appointed'; *Enosh* means 'mortal'; *Kenan* means 'sorrow'; *Mahalalel* means 'the blessed Elohim'; *Jared* means 'shall come down'; *Enoch* means 'teaching'; *Methuselah* means 'his death shall bring'; *Lamech* means 'the despairing'; and *Noah* means 'rest' or 'comfort.' Reading this genealogy of names as a sentence in English, we get: *'Man is appointed mortal sorrow. The blessed Elohim shall come down, teaching that his death shall bring the despairing comfort.'* This

shows indirectly but clearly that the Elohim Incarnated Messiah would give His life for us, as Yahshua.

The sacrificial system whereby an animal had to be slaughtered every time a person sinned, was introduced after the golden calf incident, to teach the people that sin leads to death, as may be read in the first part of Romans 6: 23, like this: **'For the wages of sin is death.'** The sacrificial system was a type of what Yahshua's death meant for us. Once Yahshua became the sacrifice for the sins of the world, He introduced a new Priesthood, effectively doing away with the sacrificial requirements of the Law in respect of sin. Nevertheless, it is clear from Scriptures that even though YHVH does not require sin offerings any longer, righteous sacrifices will again be offered in the future, during the millennium and possibly on into eternity. We read accordingly in Psalm 51: 16 – 19, **"For Thou dost not delight in sacrifice, otherwise I would give it; Thou art not pleased with burnt offering. (17) The sacrifices of Elohim are a broken spirit; A broken and a contrite heart, O Elohim, Thou wilt not despise. (18) By Thy favor do good to Zion; Build the walls of Jerusalem. (19) Then Thou wilt delight in righteous sacrifices, in burnt offering and whole burnt offering; Then young bulls will be offered on Thine altar."** We see further according to Ezekiel 44, that the exact same sacrifices and offerings offered during the time of Moses, will again be offered during the millennial rule of Messiah, but it will be of a memorial nature, pointing back to Messiah's once for all sacrifice.

Continuing in verse 24 of Jeremiah 7, we read: **"Yet they** (specifically talking to Judah) **did not obey or incline their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward."** This section of the Scriptures was a warning prophecy about Judah's captivity by Nebuchadnezzar, but they did not heed the warning. We read about their (and in fact all Israel's) behavior from the time they left Egypt, in verses 25 & 26, as follows: **"Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending them. (26) Yet they did not listen to Me or incline their ear, but stiffened their neck; they did evil more than their fathers."** It was for this reason that YHVH through Jeremiah sent His warning message to Judah, telling them from verse 27 to Jeremiah 8: 3, about the coming

calamity about to strike them, in this way: (27) ***“And you shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer.*** (This is exactly what is happening today – we may tell people that we show our faith, by keeping the commandments, they will not listen and will insist that after Yahshua’s impalement, the requirements of Torah have somehow disappeared.) (28) ***And you shall say to them, ‘This is the nation that did not obey the voice of YHVH their Elohim or accept correction; truth has perished and has been cut off from their mouth.’*** (29) ***‘Cut off your hair and cast it away, and take up a lamentation on the bare heights; for YHVH has rejected and forsaken the generation of His wrath.’*** (30) ***For the sons of Judah have done that which is evil in My sight,” declares YHVH, “they have set their detestable things in the house which is called by My name, to defile it.*** (31) ***And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind.*** (32) ***“Therefore, behold, days are coming,” declares YHVH, “when it will no more be called Topheth or the valley of the son of Hinnom, but the valley of the Slaughter; for they will bury in Topheth because there is no other place.*** (33) ***And the dead bodies of this people will be food for the birds of the sky, and for the beasts of the earth; and no one will frighten them away.*** (34) ***Then I will make to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride; for the land will become a ruin.*** (1) ***“At that time,” declares YHVH, “they will bring out of the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem from their graves.*** (2) ***And they will spread them out to the sun, the moon, and to all the host of heaven, which they have loved, and which they have served, and which they have gone after, and which they have sought, and which they have worshipped. They will not be gathered or buried; they will be as dung on the face of the ground.*** (3) ***And death will be chosen rather than life by all the remnant that remains of this evil family, that remains in all the places to which I have driven them, declares YHVH of hosts.”***

The fact is, it does not matter from which one of the two houses we are, if we reject the word of Elohim, we bring disaster upon ourselves, as may be seen in verses 16 - 19 of Jeremiah 6, as follows: ***“Thus says YHVH, stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; And you shall find rest for your souls. But they said, ‘we will not walk in it’. (17) And I set watchmen (Nazarene) over you, saying, ‘listen to the sound of the trumpet!’ But they said, ‘we will not listen.’ (18) Therefore hear, O nations, and know, O congregation, what is among them. (19) Hear, O earth: behold, I am bringing disaster on this people, the fruit of their plans, because they have not listened to My words, and as for My law, they have rejected it also.”*** But, before we get too desponded, let’s turn to Jeremiah 33: 7 – 11, where we read how YHVH will change our fortunes in the near future, as follows: ***“And I will restore the fortunes of Judah and the fortunes of Israel, and I will rebuild them as they were at first. (8) And I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned against Me, and by which they have transgressed against Me. (9) And it shall be to Me a name of joy, praise, and glory before all the nations of the earth, which shall hear of all the good that I do for them, and they shall fear and tremble because of all the good and all the peace that I make for it. (10) Thus says YHVH, yet again there shall be heard in this place, of which you say, ‘It is a waste, without man and without beast,’ that is, in the cities of Judah and in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast, (11) the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, “Give thanks to YHVH of hosts, for YHVH is good, for His loving kindness is everlasting”: and of those who bring a thank offering into the house of YHVH. For I will restore the fortunes of the land as they were at first, says YHVH.”***

We start reading the Renewed Covenant portion from verse 1 of Romans 12, as follows: ***‘I URGE you therefore, brethren, by the mercies of Elohim, to present your bodies a living and set-apart sacrifice, acceptable to Elohim, which is your spiritual service of worship.’*** We serve Elohim by presenting our bodies to Him as a living Sacrifice. It has to do with the way we live. Do we live by every

word that proceeds from the Scriptures? Do we eat only what is considered to be scripturally kosher? Do we in business transactions have equal weights for all the people we do business with? Do we only practice marital relations as specified in the Scriptures? We need to on a continuous basis improve our old self, getting rid of bad habits, replacing them with good habits, as found in the Scriptures. We read accordingly in verse 2, ***'And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of Elohim is, that which is good and acceptable and perfect.'*** We need to aim higher and higher, in order to eventually match up with the perfect example that YHVH gave us, namely Yahshua. We need to measure ourselves against Him on a continuous basis, as He is the embodiment of Torah. We should be careful that we do not be conformed to what is considered good according to this world, as most of what they consider as good is actually wrong according to the word of Elohim. Examples are the days which the world considers as holy, such as Sundays, Xmas, Easter and the like. Another example is an advertisement about pork on South African TV- they hold that pork is good for you; with a balanced diet being a pork chop in each hand. However, we know that we should not even touch the carcasses of such unclean animals as pig, and others which do not have **both** split hoofs and chew the cud.

The point is that what Elohim has declared unclean in the Scriptures remains so, and Yahshua who is the image of Elohim, or YHVH in the flesh would not have abolished any of the commandments which He gave our forefathers in any way: In addition you may pray over a piece of pork, or crayfish, as much as you like, it remains unfit for human consumption. A very well known Christian teacher wrote me, a while back, asking me how I dare teach Messianics who believe in Yahshua (he wrote J*e*s*u*s – a name I prefer not to say or use), that they are only allowed certain foods. He referred me to First Timothy 4: 4, where we read: ***'For everything created by Elohim is good, and nothing is to be rejected, if it is received with gratitude;'*** It is true, YHVH our Elohim created everything for a specific purpose, and everything that is used for the intended purpose, is indeed good. For example, a pig is considered a walking rubbish bin, and eats anything – even its own offspring. If one rears a large breed of dogs or cheetah, which requires a lot of meat, you are allowed to feed these animals with pork or rabbit meat, which are

usually cheaper and more easily accessible than kosher animals. Even so, pork is not intended to be food for human beings and if this leader read and understood the context of this section of the Scriptures that he quoted, he would not have come to the incorrect conclusion.

As may be seen from the quoted section of the Scriptures, verse 4 is concluded with a semi-colon, indicating that there is more to the topic under discussion. We therefore read the concluding remarks in verse 5 of first Timothy 4, as follows: **‘for it is sanctified by means of the word of Elohim and prayer.’** The outstanding question in this case is: What is sanctified (or set-apart) by means of the word of Elohim? The answer to this question is to be found in Leviticus 3: 17; 11 & Deuteronomy 14, which includes not eating fat and blood, as well as not to cook a kid in its mother’s milk (i.e. not to eat or cook meat and milk products at the same time). The clean and unclean animals mentioned in Leviticus 11 & 14, should also be slaughtered correctly, else such meat will be rendered unclean. The blood of the animal must be poured out on the ground and covered up. Only then is such meat sanctified by the word of Elohim and only then may Messianic/Nazarene Israelites/Jews partake of the same. Only if the food is kosher, do we bless and thank YHVH our Elohim for the food and drink which He provides for our benefit.

Continuing in verse 3 of Romans 12, we read: ***‘For through the grace given to me I say to every man among you not to think more highly of himself that he ought to think; but to think so as to have sound judgment, as Elohim has allotted to each a measure of faith.’*** Yahshua re-introduced a teacher/discipleship program whilst he was on earth, which commenced when Moses started teaching Joshua. Yahshua taught His 12 disciples how to apply the Torah in their daily lives, and to proclaim the good news about the coming kingdom of Elohim. At the end of His ministry on earth, after His resurrection from the dead Yahshua commissioned His disciples (and by extension also us His modern day disciples) in Matthew 24: 18 – 20, saying: ***“All authority (KJV reads power) has been given to me in heaven and on the earth. (19) Go therefore and make disciples of all the nations, immersing them in the name of the Father and the Son and the Set-apart Spirit, (20) teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”*** After having been

in the ecclesia of called-out believers for a time equal to three-and a half years on a full time basis, the disciples were ready to be sent out to become teachers. Today this process might take a bit longer in that we are not directly taught by the master, as was the case with the original 12 disciples. In addition, to become teachers, we also need to apply the Torah commands that we have learnt for a number of years, including observing the weekly and annual Sabbaths of Elohim. If we stick 'religiously' to the discipleship program introduced by Yahshua, we will trust our teachers; the ones who lead us in the way of Elohim, knowing that they have been practicing Torah for many years. In addition to having many years of experience, a true leader (teacher) should be able to lead himself on the right path, and achieved mastery over his/her own desires. A Nazarene Israelite teacher should know, and know that he knows, what he believes. But he must also be big enough to, if he held a belief that was erroneous according to two or three Scriptural witnesses in the past, he should be willing to repent and change accordingly.

But, we read in verses 4 & 5 of Romans 12, ***'For just as we have many members in one body and all the members do not have the same function, (5) so we, who are many, are one body in Messiah, and individually members one of another.'*** The teacher might have to have certain qualities to be able to teach, but so does the little old lady, who does intercessory prayers for the whole congregation, have to have certain qualities. The teacher is no better than the little old lady or the lady who servers tea and cake before and after services; that is the servant leadership taught by Yahshua. We read accordingly in verses 6 – 8, as follows: ***'And since we have gifts that differ according to the grace given to us, let each exercise them according to the proportion of his faith; (7) if service, in his serving; or he who teaches, in his teaching; (8) or he who exhorts, in his exhortation; he who gives, in his liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.'*** HalleluYah!

Second Samuel 6: 1 – 7: 17 & Mark 7: 1 - 23.

This haftarah portion is read with Torah portion Shemini (Leviticus 9: 1 – 11: 47) and Renewed Covenant portion Mark 7: 1 – 23. The context of these three portions may be summarized in Elohim's words to Moses in Leviticus 10: 3, as follows: ***'By those who come near Me I will be treated as holy (Set-apart), and before all the people I will be honored.'*** We need to realize that YHVH is a Set-apart Being and when we come before Him to worship Him; we need to approach Him with reverence. When attending worship services, we need to be physically and Spiritually clean, and above all, totally sober. We read fittingly in Deuteronomy 23: 14 ***"Since YHVH your Elohim walks in the midst of your camp to deliver you and to defeat your enemies before you, therefore your camp must be holy; and He must not see anything indecent among you lest He turn away from you."*** We cannot expect YHVH to be amongst us, or to protect us, if we do not clean up our lives.

We start reading in 2nd Samuel 6: 1 & 2, like this: ***'Now David again gathered all the chosen men of Israel, thirty thousand. (2) And David arose and went with all the people who were with him to Baale-judah, to bring from there the ark of Elohim which is called by the Name, the very name of YHVH of hosts who is enthroned above the cherubim.'*** We know that the ark of Elohim, better known as the Ark of the Covenant, represented the presence of YHVH in Israel. Continuing in verses 3 – 7 of 2nd Samuel 6, we read: ***'And they placed the ark of Elohim on a new cart that they might bring it from the house of Abinadab which was on the hill; and Uzzah and Ahio, the sons of Abinadab, were leading the new cart. (4) So they brought it with the ark of Elohim from the house of Abinadab, which was on the hill (the fact that Abinadab's house was on a hill, is repeated to indicate the difficulty of the terrain over which the ark had to be transported); and Ahio was walking ahead of the ark. (5) Meanwhile, David and all the house of Israel were celebrating before YHVH with all kinds of instruments made of fir wood, and with lyres, harps, tambourines, castanets and cymbals. (6) But when they came to the threshing floor of Nacon, Uzzah reached out towards the ark of Elohim and took hold of it, for the oxen nearly upset it. (7) And the anger of YHVH burned against Uzzah, and Elohim struck him down there for his irreverence; and he died there by***

the ark of Elohim.’ Now this must be shocking to most of us – here Uzzah was trying to prevent the ark from possibly falling and is killed for his action. But, no matter how innocently his actions appear, we know that touching the ark of Elohim was a direct violation of the Torah commands, which will result in death, as may be read in the first part of Numbers 4: 15, as follows: ***‘And when Aaron and his sons have finished covering the set-apart objects and all the furnishings of the sanctuary, when that camp is to set out, after that the sons of Kohath shall come to carry them, so that they may not touch the set-apart objects and die.’***

We read in verse 8 of 2nd Samuel 6, ***‘And David became angry because of (YHVH)’s outburst against Uzzah, and that place is called Perez-uzzah to this day.’*** However, David’s anger was directed at himself, in the knowledge that this calamity was as a result of his carelessness. We see in verse 9 that David became afraid of YHVH that day, and decided not to continue with the transportation of the ark to Jerusalem. In verse 10, we see that David takes the ark to the house of Obed-edom the Gittite. We are told that Obed-edom was known as a Levite according to 1 Chronicles 15: 17 – 25. We see that during the three months that the ark was in Obed-edom’s house, Elohim blessed Obed-edom and his household. When David noticed how Elohim blessed them, he decided to bring the ark into Jerusalem with gladness.

We see in verse 13, that David’s second attempt to transport the ark to Jerusalem was more successful, because he ensured that it was transported in the way prescribed in the Torah. David was wearing a linen ephod (a sleeveless outer garment in the shape of a long vest, usually worn by priests for service in the temple) and was dancing before YHVH with all his might. This was a physical expression of religious joy praising YHVH. However, in the next few verses we notice that his wife Michal the daughter of Saul despised David, as may be seen from her remark in verse 20, as follows: ***‘But when David returned to bless his household, Michal the daughter of Saul came out to meet David and said, “How the king of Israel distinguished himself today! He uncovered Himself today in the eyes of his servant’s maids as one of the foolish ones shamelessly uncovers himself!”***’ However, David explained in verse 21 that his actions were for the delight of YHVH and not for the ladies. He continues saying in verse 22, ***“And I will be more lightly***

esteemed than this and will be humble in my own eyes, but with the maids of whom you have spoken, with them I will be distinguished.” We read in verse 23 that Michal had no children to the day of her death. We are not told if this was because David ceased to have marital relations with her, or if YHVH withdrew His blessing from her because of her disrespect for David the king of Israel.

2nd Samuel 7: 1 – 17 records the establishment of the covenant that YHVH promised to David, i.e. that a king from the line of David will rule on his throne forever. We know that this will ultimately happen when Yahshua returns to rule the world from Jerusalem for a thousand years and onto eternity. This is the fourth of 5 irrevocable covenants that YHVH made with mankind. The first being the Noachic Covenant in Genesis 9: 8 – 17, the second the Abrahamic Covenant in Genesis 15: 18 - 21, the third the Levitical Covenant in Numbers 3: 1 -18; The New Covenant prophesied by Jeremiah in Jeremiah 31: 31 was accomplished through Messiah, and even though it was accomplished by His death and resurrection, it will only be fully realized in the kingdom of Elohim. YHVH also tells David that he will not build a house for YHVH during his lifetime, but that his son will build a house for Him. We conclude this section by reading fittingly from verse 12 to 17, in this way: ***“When your days are complete and you lie down with your fathers*** (note: this does not say that David was going to heaven, after his death), ***I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.*** (13) ***He shall build a house for My name, and I will establish the throne of his kingdom forever.*** (this is not saying that king Solomon will live eternally, but that his throne will be established forever – this is the very same throne which Yahshua will occupy on His return one day) (14) ***I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,*** (15) ***but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you.*** (16) ***And your house and your kingdom shall endure before Me forever; your throne shall be established forever.***” (17) ***‘In accordance with all these words and all this vision, so Nathan spoke to David.’*** We read in Luke 1: 32 and 33 where Elohim spoke to Miriam about Yahshua using virtually the same words that He spoke to David through Nathan, saying: ***“He will be great, and will be called the***

Son of the Most High; and YHVH Elohim will give Him the throne of His father David; (33) and He will reign over the house of Jacob forever; and His kingdom will have no end.”

We start reading the Renewed Covenant portion in verses 1 & 2 of Mark 7, like this; ***‘And the Pharisees and some of the scribes gathered together around Him when they had come from Jerusalem, (2) and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed.’*** We see clearly that the section of the Scriptures under discussion has to do with the tradition of the Pharisees to carefully wash their hands, prior to eating a meal. But we are fully aware that many in Christianity erroneously interprets this section of the Scriptures and especially verse 18 & 19 as if Yahshua was condemning the scribes and Pharisees for their strict interpretation and keeping of the law, declaring that all ‘food’ is harmless and edible. In fact we read according to verses 18 & 19, ***‘And He said to them, “Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him; (19) because it does not go into his heart, but into his stomach, and is eliminated?” (Thus He declared all foods clean)’*** The bracketed section was added by the Authors of the NASB to show that it is their personal interpretation. A similar sentence is added in most Christian Bibles.

However, when taken in proper context, this passage is not difficult to understand. As we’ve seen at the beginning of Mark 7, Yahshua’s disciples were eating with unwashed hands in plain sight of the Scribes and Pharisees. The Scribes and Pharisees have even to this day, a tradition of the ceremonial washing of hands before meals that was handed down through the ages. This is also confirmed for us in verses 3 & 4, in this way: ***‘(For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; (4) and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.’)*** Immediately upon seeing Yahshua’s disciples eating without washing their hands, the Scribes and the Pharisees accused Yahshua and His disciples of breaking their traditions. Yahshua was definitely not pleased with their condemnation and we read in verses

6 – 9 how He in turn accused them of placing their own man-made doctrines or traditions before the commandments of Elohim, as follows: ***“Rightly Did Isaiah prophesy of you hypocrites, as it is written, ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEARTS IS FAR AWAY FROM ME. (7) BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’ (8) “Neglecting the commandment of Elohim, you hold to the tradition of men.”*** Note that Yahshua did not condemn them for compliance with the kosher food Laws found in Torah, but instead condemns them for their doctrines of men. These doctrines were not part of the Torah, but were rules established by Jewish leaders through many generations.

In addition to condemning them for putting their traditions above Torah, Yahshua also chastised them for their carnal natures, as we read in verses 9 – 13, as follows: ***“You nicely set aside the commandment of Elohim in order to keep your tradition. (10) For Moses said, ‘HONOR YOUR FATHER AND YOUR MOTHER’; and, ‘HE WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH’; (11) but you say, ‘If a man says to his father or his mother, anything of mine you might have been helped by is Corban (that is given to Elohim),’ (12) you no longer permit him to do anything for his father or his mother; (13) this invalidating the word of Elohim by your traditions which you have handed down; and you do many things such as that.”***

Throughout the Renewed Covenant, it becomes clear that these Jewish leaders who were responsible for teaching Elohim’s Laws became complacent about more important matters. This may be seen in Matthew 23: 23, where Yahshua makes this statement: ***“Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and dill and cummin, and have neglected the weightier provisions of the law; justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.”*** This was evidently also the problem in Mark 7, which may be understood from Yahshua’s statement in verses 21 - 23, as follows: ***“For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, (22) deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. (23) All these evil things***

proceed from within and defile the man.” Yahshua taught in verse 18 of Mark 7 that we are not defiled by ingesting some dirt from unwashed hands, but that evil thoughts will defile us, because evil thoughts come from the heart (or within us). Yahshua did not even make mention of the Kosher food laws in Mark 7; He simply taught that we are to observe Elohim’s physical Laws without neglecting His weightier (Spiritual) Laws.

The question that each one of us should answer, is: How important are clean foods to True Worshipers? We need to remind ourselves, that it was the breaking of a forbidden food law that caused Adam and Eve to commit the original sin. YHVH made certain foods for human consumption, whilst others are unacceptable to eat. It was that way at creation and remains so today. Our health and success in life depends on our obedience to these laws, which YHVH has put in place for our good. Neither He nor His standards will ever change as we read in Malachi 3: 6, in this way: ***‘For I, YHVH, do not change; therefore you, O sons of Jacob, are not consumed.’*** The kosher food laws and other commandments came into operation long before they were repeated to Moses and were handed down to the children of Israel at Mount Sinai.

At the very beginning of creation, YHVH taught Adam in Genesis 1: 29 & 30 saying: ***“Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; (30) and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life (is a living soul), I have given every green plant for food; and it was so.”*** We see that YHVH limited edible plants to those that are green and propagated by seeds. Those plants that lack either chlorophyll or seeds, or both, should be called into question, including fungi such as mushrooms as well as various parasitic plants. Another example, in which we see clean food laws in operation long before Sinai, is in Elohim’s instructions to Noah. YHVH told Noah in Genesis 7: 2, that clean animals were to go aboard the ark by sevens, but he was to limit the unclean to only two. Noah obviously had to know the difference because of the clean food laws. The laws of clean and unclean food are like the moral laws — they have been in effect since the beginning of creation. As a result, we cannot argue that they were merely ‘Mosaic’ and given to ancient Israel only.

Christian believers often remind us that we are living in the age of grace; to them that simply means that their savior has done away with the harsh laws of his father. But the question is: What is this 'grace' that they are talking about? We read about it in 1 Peter 1: 13 to 16, as follows: ***'Therefore, gird your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Yahshua Messiah. (14) As obedient children, do not be conformed to the former lusts which were yours in your ignorance, (15) but like the Holy (Set-apart) One who called you, be holy (set-apart) yourselves also in all your behavior; (16) because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."*** This quote comes directly from Leviticus 11 verse 45. We know that Leviticus 11 deals with the Torah of clean and unclean meats. It is therefore clear that even under 'grace' – the fact that Yahshua redeemed those of us who believe in Him, from the curse of the law (Galatians 3: 13), we are even now required to obey the law, if we are to receive the blessings of the law, and to conform to Elohim's standard.

In addition to what is taught here, we also need to be careful of the interpretations added to the Scriptures, by the Authors of the many translations available today. The bracketed sentence added in after Yahshua's words in verse 19 of Mark 7, is a case in point. We read about the misinterpretations and additions to the word of Elohim, in Jeremiah 8: 8 – 9, as follows: ***"How can you say, 'We are wise, and the law of YHVH is with us?" But behold, the lying pen of the scribes has made it into a lie. (9) The wise men are put to shame, they are dismayed and caught; behold they have rejected the word of YHVH, and what kind of wisdom do they have?"***

Elohim's dietary laws remain for the benefit of His called-out ones: In fact modern science verifies these Scriptural health laws, as it becomes more knowledgeable about food and its effects on our health; it becomes clear to see why YHVH prohibited specific "foods" as unfit for human consumption. Even so, true believers in the way of Elohim do not need scientific facts, to justify what we eat or not – we follow the teachings of Elohim, because we worship and obey only Him. But, it is wise for us to be aware of what makes our Creator angry. We therefore read Isaiah 65: 3 – 4, like this: ***'A***

people who continually provoke Me to My face, Offering sacrifices in gardens and burning incense on bricks; (4) Who sit among graves, and spend the night in secret places; Who eat swine's flesh, and the broth of unclean meat is in their pots.' These are things that we should absolutely avoid.

In conclusion, we are reminded of Yahshua's words in Matthew 5: 17 – 19, as follows: **"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill** (or make it more binding). (18) **For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.** (19) **Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven."** Do we worship YHVH on His terms, or do we want to decide for ourselves how to serve Him? Are there commandments in Torah which we do not obey, because we consider them to be unimportant, such as the wearing of Tzitzit; or fixing mezuzahs to our doors; or not to boil a kid in its mother's milk? Do we find reasons for not keeping these Elohim given commandments, or do we like Abraham, follow YHVH without question? Think about it!

Weekly Torah reading schedule

| Week | Torah portion | Haftarah portion | Renewed Covenant portion |
|---|-----------------------------|-----------------------------------|--|
| 1 | Genesis 1: 1 - 6: 8 | Isaiah 42: 5 - 43: 10 | John 1: 1 - 18 |
| 2 | Genesis 6:9 - 11: 32 | Isaiah 54: 1 - 55: 5 | Matthew 24: 36 - 44 |
| 3 | Genesis 12: 1 - 17: 27 | Isaiah 40: 27 - 41: 16 | Roman 3: 19 - 5: 6 |
| 4 | Genesis 18: 1 - 22: 24 | 2 Kings 4: 1 - 37 | James 2: 14 - 24 |
| 5 | Genesis 23: 1 - 25: 18 | 1 Kings 1: 1 - 31 | Math. 8: 19 - 22; Luke 9: 57 - 62 |
| 6 | Genesis 25: 19 - 28: 9 | Malachi 1: 1 - 2: 7 | Romans 9: 6 - 16 |
| 7 | Genesis 28: 10 - 32: 3 | Hosea 12: 13 - 14: 10 | John 1: 43 - 51 |
| 8 | Genesis 32: 4 - 36: 43 | Hosea 11: 7 - 12: 12 | 1 Corinthians 5: 1 - 13 |
| 9 | Genesis 37: 1 - 40: 23 | Amos 2: 6 - 3: 8 | Acts 7: 9 - 16 |
| 10 | Genesis 41: 1 - 44: 17 | 1 Kings 3: 15 - 4: 1 | Acts 7: 9 - 16 |
| 11 | Genesis 41: 18 - 47: 27 | Ezekiel 37: 15 - 28 | John 10: 11 - 19 |
| 12 | Genesis 47: 28 - 50: 26 | 1 Kings 2: 1 - 12 | Heb. 11: 21 - 22; 1 Pet. 2: 11 - 17 |
| 13 | Exodus 1: 1 - 6: 1 | Isaiah 27: 6 - 28: 13 | John 17: 1 - 26 |
| 14 | Exodus 6: 2 - 9: 35 | Ezekiel 28: 25 - 27: 21 | Rom. 9: 14 - 17; 2 Cor., 6: 14 - 7: 1 |
| 15 | Exodus 10: 1 - 13: 16 | Jeremiah 46: 13 - 28 | Revelation 19: 1 - 16 |
| 16 | Exodus 13: 17 - 17: 16 | Judges 4: 4 - 5: 31 | Revelation 15: 1 - 8 |
| 17 | Exodus 18: 1 - 20: 23 | Isaiah 6: 1 - 7: 14 | 1 Timothy 3: 1 - 14 |
| 18 | Exodus 21: 1 - 24: 18 | Jeremiah 34: 8 - 22; 31: 31 - 34 | Hebrews 9: 15 - 22 |
| 19 | Exodus 25: 1 - 27: 19 | 1 Kings 5: 26 - 6: 13 | Hebrews 8: 1 - 13 |
| 20 | Exodus 27: 20 - 30: 10 | Ezekiel 43: 10 - 27 | Philippians 4: 10 - 20 |
| 21 | Exodus 30: 11 - 34: 35 | 1 Kings 18: 1 - 39 | 2 Corinthians 3: 1 - 8 |
| 22 read separately - 13mth year Read with 23 - 12 month year | Exodus 35: 1 - 38: 20 | 1 Kings 7: 40 - 50 | Hebrews 9: 1 - 14 |
| 23 read separately - 13mth year Read with 22 - 12month year | Exodus 38: 21 - 40: 38 | 1 Kings 7: 51 - 8: 21 | Acts 1: 1 - 11 |
| 24 | Leviticus 1: 1 - 6: 7 | Isaiah 43: 21 - 44: 23 | Romans 8: 1 - 13 |
| 25 | Leviticus 6: 8 - 8: 36 | Jeremiah 7: 21 - 8: 3 | Romans 12: 1 - 8 |
| 26 | Leviticus 9: 1 - 11: 47 | 2 Samuel 6: 1 - 7: 17 | Mark 7: 1 - 13 |
| 27 read separately - 13mth year Read with 28 - 12 month year | Leviticus 12: 1 - 13: 59 | 2 Kings 4: 42 - 5: 19 | Math. 8: 1 - 4; Luke 17: 11 - 19 |
| 28 read separately - 13mth year Read with 27 - 12 month year | Leviticus 14: 1 - 15: 33 | 2 Kings 7: 3 - 20 | Mark 5: 24b - 34 |
| 29 read separately - 13mth year Read with 30 - 12 month year | Leviticus 16: 1 - 18: 30 | Isaiah 53: 1 - 12 | Hebrews 7: 23 - 10: 25 |
| 30 read separately - 13mth year Read with 29 - 12 month year | Leviticus 19: 1 - 20: 72 | Amos 9: 7 - 15 | Acts 15: 1 - 21 |
| 31 | Leviticus 21: 1 - 24: 23 | Ezekiel 44: 15 - 31 | Colossians 2: 11 - 23 |
| 32 read separately - 13mth year Read with 33 - 12 month year | Leviticus 25: 1 - 26: 2 | Jeremiah 32: 6 - 27 | Luke 4: 16 - 21; Galatians 5: 1 - 13 |
| 33 read separately - 13mth year Read with 32 - 12 month year | Leviticus 26: 3 - 27: 34 | Jeremiah 16: 19 - 17: 14 | Ephesians 2: 11 - 19 |
| 34 | Numbers 1: 1 - 4: 20 | Hosea 2: 1 - 22 | Revelation 7: 1 - 17 |
| 35 | Numbers 4: 21 - 7: 89 | Judges 13: 2 - 25 | Acts 21: 17 - 32 |
| 36 | Numbers 8: 1 - 12: 16 | Zechariah 2: 14 - 4: 7 | Hebrews 4: 1 - 16 |
| 37 | Numbers 13: 1 - 15: 41 | Joshua 2: 1 - 24 | Hebrews 3: 7 - 19 |
| 38 | Numbers 16: 1 - 18: 32 | 1 Samuel 11: 14 - 12: 22 | Jude 1: 25 |
| 39 read separately - 13mth year Read with 40 - 12 month year | Numbers 19: 1 - 22: 1 | Judges 11: 1 - 33 | John 3: 9 - 21 |
| 40 read separately - 13mth year Read with 39 - 12 month year | Numbers 22: 2 - 25: 9 | Micah 5: 6 - 6: 8 | 2 Peter 2: 1 - 22 |
| 41 | Numbers 25: 10 - 29: 40 | 1 Kings 18: 46 - 19: 21 | Acts 2: 1 - 21 |
| 42 read separately - 13mth year Read with 43 - 12 month year | Numbers 30: 1 - 32: 42 | Jeremiah 1: 1 - 2: 3 | Matthew 5: 33 - 37 |
| 43 read separately - 13mth year Read with 42 - 12 month year | Numbers 33: 1 - 36: 13 | Jeremiah 2: 4 - 28 | James 4: 1 - 12 |
| 44 | Deuteronomy 1: 1 - 3: 22 | Isaiah 1: 1 - 27 | John 15: 1 - 11 |
| 45 | Deuteronomy 3: 23 - 7: 11 | Isaiah 40: 1 - 26 | Mark 12: 28 - 34; Matthew 4: 1 - 11 |
| 46 | Deuteronomy 7: 12 - 11: 25 | Isaiah 49: 14 - 51: 3; 52: 1 - 15 | Luke 4: 1 - 13 |
| 47 | Deuteronomy 11: 26 - 16: 17 | Isaiah 44: 11 - 45: 5 | 1 John 4: 1 - 6: 2; 18 - 25 |
| 48 | Deuteronomy 16: 18 - 21: 9 | Isaiah 9: 1 - 6; 49: 1 - 6 | Acts 7: 35 - 60 |
| 49 | Deuteronomy 21: 10 - 25: 19 | Isaiah 40: 1 - 11 | Mark 1: 1 - 14 |
| 50 | Deuteronomy 26: 1 - 29: 8 | Isaiah 60: 1 - 22 | Matthew 13: 1 - 23 |
| 51 read separately - 13mth year Read with 52 - 12 month year | Deuteronomy 29: 9 - 30: 20 | Isaiah 61: 1 - 63: 9 | Romans 9: 30 - 10: 13 |
| 52 read separately - 13mth year Read with 51 - 12 month year | Deuteronomy 31: 1 - 30 | Hosea 14: 2 - 10 | Hebrews 13: 5 - 8; Matthew 28: 16 - 20 |
| 53 | Deuteronomy 32: 1 - 52 | 2 Samuel 22: 1 - 51 | Romans 10: 14 - 21 |
| 54 | Deuteronomy 33: 1 - 34: 12 | Joshua 1: 1 - 18 | Matthew 17: 1 - 9; Jude 1: 8 - 9 |