

# **RESTORING THE TWO HOUSES OF ISRAEL**

By Eddie Chumney

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## **CHAPTER 1 WHO ARE THE TWO HOUSES OF ISRAEL?**

Who are the two houses of Israel? Historically, they were the Northern Kingdom (*house of Israel*) and the Southern Kingdom (*house of Judah*). Today, the two houses of the G-d of Israel are known by the more common names of Christianity (*house of Israel*) and Judaism (*house of Judah*). Both Christianity (*house of Israel*) and Judaism (*house of Judah*) worship the G-d of Israel. However, they have historically disagreed with the method of expressing true Biblical worship to the G-d of Israel. These disagreements have divided the children of the G-d of Israel into two houses of worship of the G-d of Israel. Why are the two houses of Israel (*Christianity and Judaism*) divided?

There are two MAJOR disagreements between the two houses of Israel (*Christianity and Judaism*). These two major disagreements are the role of the Torah in true Biblical worship of the G-d of Israel and who is the Jewish Messiah (*Mashiach*). In spite of these two disagreements, both houses of Israel have been used by the G-d of Israel to preserve the following two very important truths within the Kingdom of the G-d of Israel. Judaism (*house of Judah*) has preserved the truth that the Torah is eternal and is the *Tree of Life* given by the G-d of Israel. Christianity (*house of Israel*) has preserved the truth that *Yeshua/Jesus* is the Jewish Messiah (*Mashiach*).

### **THE FAMILY OF THE G-D OF ISRAEL IS LIKE AN OLIVE TREE**

Allegorically speaking, the family (*mishpochah*) of the G-d of Israel is likened to an olive tree. In Jeremiah (*Yermiyahu*) 11:16-17 it is written: "*The Lord called thy name. A green olive tree ... For the Lord of hosts, that planted thee ... the house of Israel AND of the house of Judah ...*"

The *house of Judah* (Judaism) is the root and natural branches of the olive tree of the G-d of Israel. The *house of Israel* (Christianity) is GRAFTED into this olive tree. In Romans 11:13, 17 it is written: "*For I speak to you Gentiles [Christianity]... and thou, being a wild olive tree, wast grafted in among them [the natural root of the house of Judah]...*"

From the viewpoint of the G-d of Israel, He only has one family (*mishpochah*) that consists of natural branches (*house of Judah/Judaism*) and wild branches (*house of Israel/Christianity*). The wild branches have been grafted into the natural root (*house of Judah/Judaism*). In Ephesians 4:3-6 it is written: "*Endeavoring to keep the unity of the Spirit [Ruach] in the bond of peace [shalom]. There is one body [kahal/congregation/ekklesia/church] ... one Lord, one faith [emunah] ... one God and Father of all, who is above all and through all, and in you all ."*

### **A REJECTION OF REPLACEMENT THEOLOGY**

It may be a new revelation to many members within traditional Judaism and Christianity that the house of the G-d of Israel is divided and that Judaism represents the *house of Judah* and Christianity represents the *house of Israel*. Furthermore, there are an increasing number of people within both houses of Israel to whom the G-d of Israel is revealing this truth through the outpouring of His Holy Spirit (*Ruach HaKodesh*).

There are various "Christian" groups who teach that there are two houses of Israel. However, some of these groups teach a *poisonous* and unbiblical doctrine of *elitism* (they are a special race of people) and *replacement theology* (they are the "new Israel") against the *house of Judah* (Judaism). Because of these poisonous and unbiblical doctrines, many within true Biblical Christianity (*house of Israel*) who reject the poisonous doctrines of elitism and replacement theology against the *house of Judah* (Judaism) are reluctant to accept the Biblical truth that there are two houses of Israel.

In embracing the truth of the two houses of Israel, this book REJECTS all forms, thought and intent of elitism and replacement theology against the *house of Judah* (Judaism). On the contrary, the purpose of this book is to promote restoration, reconciliation and unity between the *house of Judah* (Judaism) and the *house of Israel* (Christianity).

### **THE RESTORATION OF BOTH HOUSES OF ISRAEL**

In order for restoration and reconciliation to come to both houses of Israel, they need to repent (*teshuvah*) to the G-d of Israel and to each other. The *house of Israel* (Christianity) needs to embrace the Hebraic/Jewish roots of their faith in *Yeshua/Jesus* as Messiah (*Mashiach*). Meanwhile, the *house of Judah* (Judaism) needs to continue to follow the Torah of the G-d of Israel while maintaining and keeping their Jewish identity when accepting that *Yeshua/Jesus* is the Jewish Messiah (*Mashiach*). The repentance, reunification, reconciliation and unity of both houses of Israel are prophesied in Ezekiel (*Yechezkel*) 37:15-27 as it is written:

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant [Messiah ben David] shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them [follow the Torah of the G-d of Israel]. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David [Messiah ben David] shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore [the Messianic Age/Athid Lavo]. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people ."

### **MAY BRETHREN DWELL TOGETHER IN UNITY**

When and how will the two houses be reunited? This book will examine some of the theological issues that have historically divided the two houses of Israel and when and how they will be reunited in the end of days. The first part of the book will discuss some of the theological issues that have historically divided the two houses of Israel. Among the items that will be studied are the issues of Torah and grace, the Sabbath (*Shabbat*), the Jewishness of the Messiah (*Mashiach*), the deity of the Jewish Messiah (*Mashiach*), the 7,000 year plan of the G-d of Israel and who is the church and who is Israel.

The second part of the book will focus on how and when the two houses will be reunified in the end of days. The importance of the birth of the modern day state of Israel, the city of Jerusalem (*Yerushalayim*) and the role that Israel's peace agreements with her Arab neighbors will play in the eventual reunification of both houses of Israel will be studied. By parting the land of the G-d of Israel (Joel [*Yoel*] 3:2) and the city of Jerusalem (Zechariah [*Zecharyah*] 14:2), the G-d of Israel will judge the nations. When the two houses of Israel repent and are redeemed, restored, reconciled and dwell together in unity, the following events will occur.

1. The exile of both houses of Israel will end and they will return to the land of Israel (Ezekiel [*Yechezkel*] 37:15-27).

2. The Jewish Messiah (*Mashiach*) will dwell with His people teaching the Torah to all nations from the city of Jerusalem (*Yerushalayim*) during the Messianic Age (*Athid Lavo*) (Isaiah [*Yeshayahu*] 2:2-3).

May brethren from both houses of Israel dwell together in unity. In Psalm (*Tehillim*) 133 it is written:

"Behold, how good and how pleasant it is for brethren [from the house of Israel (Christianity) and the house of Judah (Judaism)] to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore ."

May the G-d of Israel pour out His Holy Spirit (*Ruach HaKodesh*) and bring restoration, reconciliation and unity to both the house of Judah (Judaism) and the house of Israel (Christianity) speedily in our days. Amen!

### **CHAPTER 2 WHO IS THE CHURCH AND WHO IS ISRAEL?**

In order for full restoration to come to both the house of Judah (Judaism) and the house of Israel (Christianity), both houses of Israel need to understand the Biblical terms "church" and "Israel." In today's world, the term "church" is traditionally identified and associated with the house of Israel (Christianity) while the term "Israel" is traditionally identified and associated with the house of Judah (Jews/Judaism).

In this chapter, we will examine the Biblical terms "church" and "Israel." In doing so, we will discover that the "church" was born at mount Sinai. Furthermore, we will discover that the Biblical term "Israel" refers to the family (*mishpochah*) of the G-d of Israel that is likened in the Bible to an "olive tree." In the Biblical "olive tree" allegory, "Israel" consists of the natural root of the olive tree (natural born Jews). The wild olive branches are those who have been grafted (non-Jews from the nations who believe in the G-d of Israel and have accepted *Yeshua/Jesus* as the Jewish Messiah [*Mashiach*]) (Romans 11:13-26) into the natural root. As long as there is a sun, moon and stars in the heavens, the natural root (natural born Jews) will remain a part of the olive tree of the G-d of Israel (Jeremiah [*Yermiyahu*] 31:35-37).

### **THE GREEK WORD FOR CHURCH IS EKKLESIA**

In the King James translation of the Bible, the English word "church" is only found in the New Testament (*Brit Hadashah*). For this reason, the word "church" is most often associated with the house of Israel (Christianity). The English word "church" is the Strong's word 1577 in the Strong's Greek dictionary. It is the Greek word, "ekklesia." In the Strong's Greek dictionary, the Greek word, "ekklesia" is defined as "a calling out, a popular meeting, a religious congregation, a Jewish synagogue or Christian community of members on earth or saints in heaven or both."

### **THE HEBREW WORD FOR CHURCH IS KAHAL**

In the Thayer's Greek-English Lexicon of the New Testament numerically coded to the Strong's Exhaustive Concordance, it will give a more complete and detailed definition of the Greek word, "ekklesia." The Thayer's Greek-English Lexicon of the New Testament will define the Greek word, "ekklesia" to mean "an assembly" and will explain that the corresponding equivalent word in

the Septuagint (Jewish Scriptures translated into the Greek language/the Old Testament [*TeNaKh*]) as being the Hebrew word, "*kahal*." The Hebrew word "*kahal*" is the Strong's word 6951 in the Strong's Hebrew dictionary and is defined to mean, "*an assembly, congregation, company, multitude.*"

### **ECCLESIASTES IS DERIVED FROM THE GREEK WORD FOR CHURCH**

The book of the Bible named "*Ecclesiastes*" is derived from the Greek word "*ekklesia*." In the introduction to the book of *Ecclesiastes* in the *Hebrew-Greek Key Study Bible* (King James Version) by Spiros Zodhiates published by AMG publishers, the following observation is made about the title of the book, "*Ecclesiastes*":

"The title of this book in Hebrew, Qoheleth (6953), is the word translated as 'Preacher' in chapter one, verse one. The English title is the transliteration of the title in the Septuagint, the Greek translation of the Old Testament. The Greek word *Ekklesiastes*, which means 'speaker of a called out assembly,' is derived from the word *ekklesia* (1577) which is the New Testament word for 'church'."

### **THE CHURCH WAS BORN AT MOUNT SINAI**

I was taught within Christianity (*house of Israel*) from the time that I was a little boy that the "*church*" was born in Acts 2 with the outpouring of the Holy Spirit (*Ruach HaKodesh*) upon those who were gathered in Jerusalem (*Yerushalayim*) for the Biblical feast of Pentecost (*Shavuot*). After being taught this, I discovered that I was told the correct DAY that the church was born (the Biblical feast of Pentecost/*Shavuot*), however; as I began to study the Hebraic/Jewish roots of Christianity, I discovered that the birth of the "*church*" actually happened nearly 2,000 years earlier at mount Sinai.

In Stephen's sermon in Acts 7, he makes mention of Moses (*Moshe*) and the event that happened at mount Sinai in Acts 7:37-38 as it is written: "*This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear. This is he, that was in the CHURCH in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles [the Torah] to give unto us.*"

In Acts 7:37-38, Stephen is referring to Deuteronomy (*Devarim*) 18:15-16 as it is written: "*The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the DAY OF THE ASSEMBLY...*"

The word in Deuteronomy (*Devarim*) 18:16 translated in the King James Bible as "*assembly*" is the Hebrew word "*kahal*" which is the Greek word "*ekklesia*" and is the English word "*church*." In the King James translation of the New Testament (*Brit Hadashah*), the Greek word "*ekklesia*" translated into English as "*church*" in Acts 7:38 was referring to Deuteronomy (*Devarim*) 18:16 which describes the event that happened at mount Sinai (*Horeb*) as the day of the assembly/*kahal*/church/*ekklesia*.

Three times in the book of Deuteronomy (*Devarim*), the G-d of Israel by the pen of Moses (*Moshe*) through the inspiration of the Holy Spirit (*Ruach HaKodesh*) describes the event that happened at mount Sinai as the day of the assembly (*kahal*/church/*ekklesia*). The occurrence in Deuteronomy (*Devarim*) 18:16 has already been quoted. The other two references are in Deuteronomy (*Devarim*) 9:10 and Deuteronomy (*Devarim*) 10:4. In Deuteronomy (*Devarim*) 9:10 it is written: "*And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the DAY OF THE ASSEMBLY.*"

In Deuteronomy (*Devarim*) 10:4 it is written: "*And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the DAY OF THE ASSEMBLY: and the Lord gave them unto me.*"

### **G-D'S CHURCH/ASSEMBLY IS A MIXED MULTITUDE OF PEOPLE**

The G-d of Israel is not a respecter of persons but considers all those who call upon His name to be members of His family (*mishpochah*). In Acts 10:34-35 it is written: "*Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness is accepted with him.*"

Those who were at mount Sinai when the "*church*" was first born consisted of the natural born descendents of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) and a mixed multitude who believed in the G-d of Israel and who left Egypt (*Mitzrayim*) with the children of Israel. At mount Sinai, they were called the *house of Jacob*. In Exodus (*Shemot*) 19:1-3 it is written:

"*In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the HOUSE OF JACOB, and tell the children of Israel.*"

In addition to the natural born descendents of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) who are called the *house of Jacob*, a mixed multitude who believed in the G-d of Israel and who left Egypt (*Mitzrayim*) with the children of Israel were also present at mount Sinai. In Exodus (*Shemot*) 12:29-31, 37-38 it is written: "*And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants and all the Egyptians ... and he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said ... and the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a MIXED MULTITUDE went up also with them; and flocks, and herds, even very much cattle.*"

Therefore, the "*church*" that was born at mount Sinai consisted of the natural born descendents of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) called the *house of Jacob* and a mixed multitude from Egypt (*Mitzrayim*) who feared and became believers in the G-d of Israel following the plagues in the land of Egypt (*Mitzrayim*). It was the mixed multitude who sojourned out of Egypt (*Mitzrayim*) with the *house of Jacob* and became an assembly/*kahal*/church/*ekklesia* of people unto the G-d of Israel at mount Sinai.

## **G-D'S SPIRITUAL CHURCH IS A MIXED MULTITUDE OF PEOPLE WHO BELIEVE IN THE JEWISH MESSIAH**

The spiritual (eschatological) assembly/*kahal*/church/*ekklesia* of people unto the G-d of Israel consists of both natural born Jews and non-Jews who accept the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as the promised Messiah (*Mashiach*) of the G-d of Israel. In Galatians 3:26, 28 it is written: "*For ye are all the children of God by faith in Christ Jesus [Yeshua HaMashiach] ... there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus [Yeshua HaMashiach].*"

In Romans 10:9-13 it is written: "*That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture [TeNaKh / Old Testament] saith, Whosoever believeth on him shall not be ashamed [Isaiah 28:16]. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. [Joel 2:32]"*

### **WHO IS ISRAEL?**

What does the Biblical term Israel mean and how does it relate to the family (*mishpochah*) of the G-d of Israel and believers in *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*)? In the Bible, the *house of Jacob* (consisting of the *house of Israel* and the *house of Judah*) is allegorically described as being likened to an olive tree. In Jeremiah (*Yermiyahu*) 11:1, 6, 16-17 it is written: "*The word that came to Jeremiah from the Lord, saying ... Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying ... The Lord called thy name. A green olive tree ... and the branches of it are broken. For the Lord of hosts that planted thee ... of the house of Israel AND of the house of Judah...*"

The branches of the original natural olive tree (the *house of Israel* AND the *house of Judah*) were broken. Therefore, the broken branches needed to be redeemed, restored and grafted again back into the original natural olive tree. How did this happen?

### **JACOB'S NAME IS CHANGED TO ISRAEL**

In order to understand who is Israel (*Yisrael*), you need to understand the origin of the name of Israel (*Yisrael*). Israel (*Yisrael*) is the name given to Jacob (*Ya'acov*) by the G-d of Israel. In Genesis (*Bereishit*) 32:24-28 it is written: "*And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, and he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed.*"

### **JACOB HAS TWELVE SONS WHO BECOME THE HOUSE OF JACOB**

Jacob (*Ya'acov*)/Israel had twelve sons. The descendants of Jacob (*Ya'acov*)/Israel were called the children of Israel or the *house of Jacob*. The descendants of Jacob (*Ya'acov*)/Israel, the *house of Jacob*, entered into a covenant with the G-d of Israel at Mount Sinai (Exodus [*Shemot*] 19). The descendants of Jacob (*Ya'acov*)/Israel, the *house of Jacob*, broke this covenant. In doing so, the branches of the original olive tree were broken.

### **THE HOUSE OF JACOB IS DIVIDED FOLLOWING THE REIGN OF SOLOMON**

Following the reign of Solomon (*Shlomo*), the *house of Jacob* (*Ya'acov*) was divided into the Northern Kingdom (*house of Israel*) and the Southern Kingdom (*house of Judah*). This was done because the G-d of Israel judged Solomon (*Shlomo*) because he broke the Torah/covenant of the G-d of Israel by marrying foreign wives who caused the nation of Israel to worship foreign gods. In I Kings (*Melachim*) 11:1-5 it is written: "*But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods [Deuteronomy 7:1-4]: Solomon cleaved unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.*"

Therefore, Solomon's (*Shlomo*) kingdom (the *house of Jacob*) was divided into Northern Kingdom (*house of Israel*) and Southern Kingdom (*house of Judah*). In I Kings (*Melachim*) 11:9-13 it is written: "*And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.*"

### **THE NORTHERN KINGDOM IS CALLED THE HOUSE OF ISRAEL**

Jeroboam, Solomon's (*Shlomo*) servant, became the ruler of the Northern Kingdom who consisted of ten tribes. In I Kings (*Melachim*) 11:26, 28-32 it is written: "*And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king .. and the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)"*

The Northern Kingdom was called the following names in the Bible:

1. The house of Israel (I Kings 12:21, Jeremiah 31:31)
2. The house of Joseph (I Kings 11:28)
3. Samaria (Hosea 7:1, 8:5-6, 13:16)
4. Ephraim (Hosea 4:17, 5:3, 7:1)

### **THE SOUTHERN KINGDOM IS CALLED THE HOUSE OF JUDAH**

Rehoboam became the leader of the Southern Kingdom. The Southern Kingdom was called the *house of Judah*. Both the Northern Kingdom (*house of Israel*) and the Southern Kingdom (*house of Judah*) broke the Torah/covenant that the G-d of Israel made with the house of Jacob (*Ya'acov*) at mount Sinai. Therefore, according to the words of the covenant, both the Northern Kingdom (*house of Israel*) and the Southern Kingdom (*house of Judah*) were dispersed into the nations of the world. In Deuteronomy (*Devarim*) 28:15, 36-37, 64 it is written:

*"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee ... The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee ... And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone ."*

### **THE NORTHERN KINGDOM IS TAKEN CAPTIVE TO ASSYRIA**

The Northern Kingdom (*house of Israel*) was taken captive by the nation of Assyria (II Kings [*Melachim*] 17:7-23). In the fullness of time, they lost their identity as the *house of Israel* and became assimilated into all the nations of the world.

### **THE SOUTHERN KINGDOM IS TAKEN CAPTIVE TO BABYLON**

Meanwhile, the Southern Kingdom (*house of Judah*) was initially taken captive by the Babylonians. The G-d of Israel declared through the prophet Jeremiah (*Yermiyahu*) that the duration of the Babylonian captivity was to last for 70 years (Jeremiah [*Yermiyahu*] 25:1-11). Following the 70 years of Babylonian captivity, a remnant of people from the Southern Kingdom (*house of Judah*) returned to the land of Israel during the days of Ezra and Nehemiah.

### **THE SOUTHERN KINGDOM IS THE JEWISH PEOPLE**

Those from the Southern Kingdom (*house of Judah*) who returned from Babylon with Ezra and Nehemiah were called Jews. In Ezra 2:1, 5:1 it is written: *"Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city ... Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto THE JEWS that were in Judah and Jerusalem in the name of the God of Israel, even unto them."*

In Nehemiah 1:1-2 it is written: *"The words of Nehemiah the son of Hachaliah. And it came to pass in the month of Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and certain MEN OF JUDAH; and I asked them concerning THE JEWS that had escaped, which were left of the captivity, and concerning Jerusalem."*

### **THE ROMANS TAKE THE HOUSE OF JUDAH INTO WORLDWIDE CAPTIVITY**

Following the destruction of the second Temple (*Beit HaMikdash*), the Roman Empire took the Southern Kingdom (*house of Judah*) captive. From this captivity, the Southern Kingdom (*house of Judah*) was eventually taken captive into every nation of the world. In spite of this worldwide captivity, the Southern Kingdom (*house of Judah*) has never lost their identity of being a nation of people called Jews from the Southern Kingdom (*house of Judah*) even unto this day.

### **WHO ARE JEWS AND WHO ARE ISRAELITES?**

The descendents of Jacob (*Ya'acov*)/Israel (*house of Jacob*) consisting of all twelve tribes) are Israelites. The descendents of Jacob (*Ya'acov*)/Israel (*house of Jacob*) were divided into Northern Kingdom (*house of Israel*) and Southern Kingdom (*house of Judah*). The descendents of the Northern Kingdom (*house of Israel*) lost their identity of being a nation of people from the Northern Kingdom (*house of Israel*) when they were taken captive by the nation of Assyria (around 721 BCE) and assimilated into all the nations of the world. However, the Southern Kingdom (*house of Judah*) never lost their identity of being Jews from the Southern Kingdom (*house of Judah*) during their worldwide captivity.

In a strict definition of the literal (*peshat*) Biblical word Jew, Jews are descendents from the *tribe of Judah*. However, in a broader definition of the literal (*peshat*) Biblical term Jew, those tribes from the Southern Kingdom (*house of Judah*) were also called Jews in the Biblical books of Ezra and Nehemiah. The Southern Kingdom (*house of Judah*) consisted of the tribes of Judah, Levi and a part of Benjamin. Meanwhile, those tribes from the Northern Kingdom (*house of Israel*) are not Biblically called Jews because they are not from the Southern Kingdom (*house of Judah*). Instead, the Northern Kingdom (*house of Israel*) is called Israelites.

Therefore, ALL Jews (those from the Southern Kingdom) are Israelites (a subset of all twelve tribes). However, not all Israelites (those from the Northern Kingdom) are Jews (from the Southern Kingdom).

### **THE NORTHERN KINGDOM IS CUT-OFF FROM THE NATURAL OLIVE TREE**

The judgment of the Northern Kingdom (*house of Israel*) for forsaking the Torah/covenant of the G-d of Israel at mount Sinai was that they would be cut off from the natural olive tree. Their judgment is given in Hosea (*Hoshea*) 1. In this chapter, the G-d of Israel told the prophet Hosea (*Hoshea*) to marry a whore named Gomer (Hosea [*Hoshea*] 1:2-3). The children born from this marriage would be a prophecy of the future judgment of the Northern Kingdom (*house of Israel*). There are three children born from this marriage who are mentioned in Hosea [*Hoshea*] 1. The names of these three children are *Jezeel* (Hosea [*Hoshea*] 1:4, *Lo-ruhamah* Hosea [*Hoshea*] 1:6 and *Lo-ammi* Hosea [*Hoshea*] 1:9).

*Jezreel* is the Strong's word 3157 in the Hebrew dictionary. The Hebrew word *Jezreel* comes from two Hebrew words. These two Hebrew words are *Zarah* (2232) and *El* (410). *Zarah* means "to sow or scatter." *El* is the Hebrew word for G-d. Therefore, the Hebrew word *Jezreel* means "G-d will sow or G-d will scatter."

*Lo-ruhamah* is the Strong's word 3819. The Hebrew word *Lo-ruhamah* comes from two Hebrew words. These two Hebrew words are *Lo* (3808) which means "no or not" and *Ruhamah* which comes from the Strong's word (7355) *racham* which means "mercy or compassion." So, the Hebrew word *Lo-ruhamah* means "no mercy or no compassion."

*Lo-ammi* is the Strong's word 3818. The Hebrew word *Lo-ammi* comes from two Hebrew words. These two Hebrew words are *Lo* (3808) which means "no or not" and *ammi* which comes from the Strong's word (5971) *am* which means "people." So, the Hebrew word *Lo-ammi* means "not my people."

The forefathers of the Northern Kingdom (*house of Israel*) along with the Southern Kingdom (*house of Judah*) were called together the house of Jacob (*Ya'acov*). In Exodus (*Shemot*) 19:3, the house of Jacob (*Ya'acov*) entered into a marriage covenant (Jeremiah [*Yermiyahu*] 2:1-3) with the G-d of Israel at mount Sinai. At that time, they became a called out people unto the G-d of Israel known in Hebrew as a *kahal* (assembly) and in Greek as an *ekklesia* (church). In doing so, the rights of this covenant gave the house of Jacob (*Ya'acov*) an eternal inheritance if they were obedient in keeping the covenant (Exodus [*Shemot*] 19:5-6). However, by breaking the terms of the Torah/covenant that the G-d of Israel made with His people, the G-d of Israel is now telling the Northern Kingdom (*house of Israel*) that they are no longer His people and He will no longer have mercy upon them. In doing so, the G-d of Israel divorced the Northern Kingdom (*house of Israel*). In Jeremiah (*Yermiyahu*) 3:6, 8 it is written: "*The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel [house of Israel] hath done? she is gone up upon every high mountain and under every green tree, and there hath played the HARLOT ... And I saw, when for all the causes whereby backsliding Israel [house of Israel] committed ADULTERY [was unfaithful to the terms of the Torah/marriage covenant at mount Sinai] I had put her away, and given her a bill of DIVORCE...*"

In giving the Northern Kingdom (*house of Israel*) a divorce (*get*), they lost the inheritance that was rightfully theirs by being a member of the family (*mishpochah*) of the G-d of Israel. The G-d of Israel declared that they would not be His people and that He would have no mercy upon them. Therefore, they were cut off (*karet*) (3772) from the natural olive tree.

#### **THE HOUSE OF JUDAH IS AN UNFAITHFUL WIFE TO THE G-D OF ISRAEL**

Both the Northern Kingdom (*house of Israel*) and the Southern Kingdom (*house of Judah*) broke the marriage covenant that the G-d of Israel made with His called out assembly (*kahal/church/ekklesia*) at mount Sinai. In Jeremiah (*Yermiyahu*) 3:6-8, 10 it is written: "*The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel [house of Israel] hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot ... and her treacherous sister Judah [house of Judah] saw it. And I saw, when for all the causes whereby backsliding Israel [house of Israel] committed adultery I had put her away and given her a bill of divorce; yet her treacherous sister JUDAH feared not, but went and played the HARLOT also ... and yet for all this her treacherous sister Judah hath not turned unto me with her whole heart but in falsehood saith the Lord.*"

#### **G-D DOES NOT DIVORCE THE HOUSE OF JUDAH**

Even though the Southern Kingdom (*house of Judah*) broke the Torah/marriage covenant at mount Sinai along with the Northern Kingdom (*house of Israel*), the G-d of Israel proclaimed that the Southern Kingdom (*house of Judah*) would be punished for their sins but that He would not remove His mercy (*chesed*) from them or divorce them because of His love for David and the city of Jerusalem (*Yerushalayim*). In Psalm (*Tehillim*) 89:1-3, 28-37 it is written:

"*I will sing of the MERCIES of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant ... my MERCY will I KEEP for him forevermore, and MY COVENANT SHALL STAND fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law [Torah], and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once I have sworn by my holiness that I will not lie unto David. His seed shall endure FOREVER, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness of heaven. Selah.*"

#### **THE NORTHERN KINGDOM IS PROMISED MERCY IF THEY REPENT**

The G-d of Israel is slow to anger, quick to forgive and abundant in mercy. In Psalm (*Tehillim*) 103:8-9, 17-18 it is written:

"*The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever ... But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them.*"

In Jeremiah (*Yermiyahu*) 3:5, 12-13 it is written: "*Will he reserve his anger forever? ... Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.*"

The G-d of Israel promised that if the Northern Kingdom (*house of Israel*) would repent that they would again be called His people. In Hosea (*Hoshea*) 1:10 it is written: "*Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.*"

#### **THE NORTHERN KINGDOM BECOMES FUTURE CHRISTIANITY**

Once again, in Hosea (*Hoshea*) 1, the G-d of Israel proclaimed that the Northern Kingdom (*house of Israel*) would not be His people (*Lo-Ammi* — Hosea 1:9) and He would have no mercy (*Lo-ruhamah* — Hosea 1:6) upon them. But, if they would repent, (*teshuvah*) (Jeremiah [*Yermiyahu*] 3:5, 12-13) they would be called again His people (Hosea [*Hoshea*] 1:10). The Apostle (*Shaliach*) Peter (*Kefa*) makes a direct link with those from among the nations who have accepted *Yeshua/Jesus* as the Jewish Messiah (*Mashiach*) with the prophecy that the G-d of Israel made to the Northern Kingdom (*house of Israel*) in Hosea (*Hoshea*) 1. In I Peter (*Kefa*) 2:5-6, 9-10 it is written: "*Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ [Yeshua HaMashiach]. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded [Isaiah 28:16] ... But you are a chosen generation [Deuteronomy 7:6], a royal priesthood, a holy nation, a peculiar people [Exodus 19:5-6] ... which in time past were not a people [Lo-Ammi — Hosea 1:9] but are now the people of God [Hosea 1:10]: which had not obtained mercy [Lo-ruhamah — Hosea 1:6], but now have obtained mercy [through the Jewish Messiah (*Mashiach*) Yeshua/Jesus who is of the seed of David (Revelation 5:5)]."*

The Apostle (*Shaliach*) Paul (*Rav Sha'ul*) also wrote about how the G-d of Israel would pour out His mercy upon the Northern Kingdom (*house of Israel*) through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*. In Romans 9:23-26 it is written: "*And that he might make known the riches of his glory on the vessels of mercy [those who would accept the Jewish Messiah (*Mashiach*) Yeshua/Jesus], which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles [those from the house of Israel and from the nations who previously assimilated into Gentile culture]. As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved [Hosea 2:23]. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God [Hosea 1:10]."*

### **THE MESSIAH IS THE AGENT OF G-D'S MERCY UPON HIS PEOPLE**

Even though both the Northern Kingdom (*house of Israel*) and the Southern Kingdom (*house of Judah*) was an unfaithful wife to the G-d of Israel, G-d promised MERCY/GRACE to both houses of Israel if they would repent (*teshuvah*). In His judgment upon His people, the G-d of Israel divorced the Northern Kingdom (*house of Israel*) but He did not divorce the Southern Kingdom (*house of Judah*). Why did the G-d of Israel not divorce the Southern Kingdom (*house of Judah*) because of their unfaithfulness to Him? The reason is because of the G-d of Israel's love for David and for the city of Jerusalem (*Yerushalayim*). In I Kings (*Melachim*) 11:34, 36 it is written: "*Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes ... that David my servant may have a light always before me in Jerusalem [Yerushalayim] the city which I have chosen to put my name there.*"

The G-d of Israel promised that He would ALWAYS have mercy upon the seed of David (Psalm [*Tehillim*] 89:1-3, 28-37). The Jewish Messiah (*Mashiach*) was promised to come through the seed of David. In Isaiah (*Yeshayahu*) 11:1 it is written: "*And there shall come forth a rod out of the stem of Jesse, and a Branch [a term for the Messiah] shall grow out of his roots.*"

David was a man after the G-d of Israel's heart. In Acts 13:22-23 it is written: "*...he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus [Yeshua]."*

The Jewish Messiah (*Mashiach*) *Yeshua/Jesus* is the root and offspring of David (Revelation 22:16) and has the key of David (Revelation 3:7).

The G-d of Israel did not divorce the Southern Kingdom (*house of Judah*) because of His love and mercy for David, the city of Jerusalem (*Yerushalayim*), and all those who believe upon the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* for their salvation (deliverance/redemption).

The G-d of Israel made provision in the Torah that if a family member of the G-d of Israel sold his possession or inheritance (which the Northern Kingdom [*house of Israel*] did when the G-d of Israel divorced them) that one of his kin (somebody from the Southern Kingdom [*house of Judah*] — the Jewish Messiah [*Mashiach*]) could redeem a near kinsman (*go'el*), which was sold away. In Leviticus (*Vayikra*) 25:25 it is written: "*If thy brother be waxen poor, and hath sold away some of his possession [Northern Kingdom (house of Israel) Hosea 1], and if any of his kin [Southern Kingdom (house of Judah) through the Jewish Messiah (*Mashiach*) Yeshua/Jesus] come to redeem it, then shall he redeem that which his brother sold.*"

The Jewish Messiah (*Mashiach*) *Yeshua/Jesus* is the agent of the G-d of Israel's mercy upon His people. In Luke 1:54-55, 72-73 it is written: "*He hath helped his servant Israel, in remembrance of his MERCY; As he spake to our fathers, to Abraham, and to his seed forever ... to perform the MERCY promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham"*

### **THE HOUSE OF ISRAEL IS GRAFTED INTO THE NATURAL OLIVE TREE**

The physical descendants of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) are the root and natural branches of the G-d of Israel's olive tree. The physical descendants of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) who are members of the Southern Kingdom (*house of Judah*) will remain as a natural people as long as there is a sun, moon and stars. In Jeremiah (*Yermiyahu*) 31:35-36 it is written:

"*Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar, The Lord of hosts is his name: If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever.*"

Following the reign of Solomon (*Shlomo*), the house of Jacob (*Ya'acov*) split into the Northern Kingdom (*house of Israel*) and the Southern Kingdom (*house of Judah*). For being disobedient to the terms and conditions of the marriage contract (*ketubah*) made with the G-d of Israel at mount Sinai, the G-d of Israel divorced the Northern Kingdom (*house of Israel*). By repenting of their sins, the G-d of Israel promised mercy to the divorced Northern Kingdom (*house of Israel*). The agent of the mercy of the G-d of Israel is the

Jewish Messiah (*Mashiach*) from the seed of David and from the Southern Kingdom (*house of Judah*). By repenting of their sins and by putting their faith, trust and confidence (*emunah*) in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus for their salvation, redemption and deliverance, the assimilated Northern Kingdom (*house of Israel*) and all people from among the nations are GRAFTED into the natural olive tree and become members of the commonwealth of Israel. In Ephesians 2:11-13 it is written: "*Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ [Mashiach], being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus [Yeshua HaMashiach] ye who sometimes were far off are made nigh by the blood of Christ [Mashiach].*"

While the natural seed from the Southern Kingdom (*house of Judah*) will remain a remnant of people as long as there is a sun, moon and stars, because they have been unfaithful (Jeremiah [*Yermiyahu*] 3:6-10) in their marriage covenant (Jeremiah [*Yermiyahu*] 2:1-3) made with the G-d of Israel at mount Sinai (Exodus [*Shemot*] 19), they also need the mercy that the G-d of Israel promised David through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus.

When they accept *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*), the natural branches will be grafted into their own olive tree. The grafting of the wild olive branches (those from the nations not from the Southern Kingdom [*house of Judah*]) with the natural root and the natural branches (those from the Southern Kingdom [*house of Judah*]) into ONE olive tree by accepting *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*) is mentioned by the Apostle (*Shaliach*) Paul (*Rav Sha'ul*) in Romans 11. In Romans 11:13, 17-19, 24, 26 it is written: "*For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles [the grafted Northern Kingdom/house of Israel] ... and if some of the branches be broken off, and thou, being a wild olive tree, wast grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in ... For if thou wast cut out of the olive tree which is wild by nature, and wast grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches be grafted into their own olive tree? ... And so all Israel [both the grafted house of Israel (wild branches) and the grafted house of Judah (natural branches)] shall be saved: as it is written, There shall come out of Zion the Deliverer [kinsman redeemer/go'el], and shall turn away ungodliness in Jacob [Isaiah 59:20].*"

### **WHO IS THE CHURCH AND WHO IS ISRAEL?**

In today's world, the term "*church*" is traditionally identified and associated with the *house of Israel* (Christianity) while the term "*Israel*" is traditionally identified and associated with the *house of Judah* (Jews/Judaism). In this chapter, we learned that the Biblical "*church*" was born at mount Sinai. It consisted of physical natural born descendents of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) and a mixed multitude from among the nations who came out of Egypt (*Mitzrayim*).

Biblical Israel is the olive tree of the G-d of Israel. The physical natural born descendents of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) will remain a remnant of people and a part of the redemptive plan of the G-d of Israel as long as there is a sun, moon and stars. Biblical Israel consists of the natural root of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) and the assimilated Northern Kingdom (*house of Israel*) and all people from among the nations who are grafted into the natural olive tree by repenting (*teshuvah*) of their sins and accepting *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*). Those from the Southern Kingdom (*house of Judah*) who accept *Yeshua*/Jesus as Messiah (*Mashiach*) are natural branches grafted into their own olive tree. So, Biblical Israel consists of the physical descendents of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) and a mixed multitude from among the nations who are grafted into the natural olive tree. Therefore, the Biblical terms "*church*" and "*Israel*" are synonymous terms.

The traditional understanding of the word "*church*" (associated with Christianity) has NOT replaced "*Israel*" (associated with the traditional understanding as Jews who have not accepted *Yeshua*/Jesus as the Jewish Messiah). On the contrary, the non-Jews from among the nations who have repented (*teshuvah*) of their sins and have accepted *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*) are grafted into the natural olive tree. While all Jews (those from the Southern Kingdom [*house of Judah*]) are Israelites, not all Israelites (those from the Northern Kingdom [*house of Israel*]) and who have been grafted into the natural olive tree from among the nations) are Jews. Those grafted in from among the nations to the natural olive tree are Biblical Israelites.

In conclusion, in order for restoration to come to both the *house of Israel* (Christianity) and the *house of Judah* (Judaism), both houses of Israel need to recognize who each other are Biblically. The *house of Israel* (Christianity) needs to recognize that they have NOT replaced the natural seed of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) but have been grafted into the natural olive tree. The *house of Judah* (Judaism) needs to recognize the *house of Israel* (Christianity) as being *Messianic Israel*. Therefore, both houses of Israel need to understand that they are brethren (Psalm [*Tehillim*] 133) and members of the SAME olive tree. May the G-d of Israel bring redemption, restoration, reconciliation and unity to both houses of Israel speedily in our days. Amen!

### **CHAPTER 3 G-D'S POWER TWINS: TORAH AND GRACE**

In order for full restoration to come to both the *house of Judah* (Judaism) and the *house of Israel* (Christianity), both houses of Israel need to understand that the G-d of Israel is a G-d of Torah AND a G-d of grace/mercy. Corporately speaking, the *house of Judah* (Judaism) mainly identifies with the G-d of Israel as being the giver of the Torah (*matan Torah*). The *house of Israel* (Christianity) mainly identifies with the G-d of Israel as being a G-d of grace/mercy through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus.

The *house of Judah* (Judaism) needs to Biblically understand that the G-d of Israel has expressed His grace/mercy to His people through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. The *house of Israel* (Christianity) needs to Biblically understand that the Torah is the Word of G-d and the Word of G-d is the Torah and that the Torah goes from Genesis (*Bereishit*) to Revelation. Furthermore, the *house of Israel* (Christianity) needs to understand that the Torah is ETERNAL and that the G-d of Israel did not do away with His Torah through the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. If the G-d of Israel did away with His

Torah/Word, He would have to do away with Himself because the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the Torah/Word of G-d manifested in the flesh. Heaven and earth will pass away but the Torah/Word of G-d will live and abide FOREVER (Isaiah [*Yeshayahu*] 40:8, I Peter [*Kefa*] 1:23-25).

Because the *house of Israel* (Christianity) does not understand that Biblically the Torah and the Word of G-d are synonymous terms and that G-d's Torah/Word goes from Genesis (*Bereishit*) to Revelation, they have unbiblically embraced a dispensational theology that teaches that before the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was the age of law and following the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the age of grace. In this chapter, we will learn that the G-d of Israel has always been a G-d of Torah AND a G-d of grace/mercy and that the G-d of Israel's grace/mercy is mentioned MORE in the *TeNaKh* (Old Testament) than in the *Brit Hadashah* (New Testament). Furthermore, we will examine what the Biblical term Torah means and the purpose of the G-d of Israel's Torah. In our conclusion, we will find that the G-d of Israel is a G-d of Torah and a G-d of grace/mercy and that the Torah of the G-d of Israel and the grace/mercy of the G-d of Israel are His *Power Twins*.

### **HEBREW AND GREEK WORDS FOR GRACE/MERCY**

The Greek word found in the *Brit Hadashah* (New Testament) translated as *grace* in the King James Bible is *charis*. It is the Strong's number 5485 in the Greek dictionary. In the *Thayer's Greek-English Lexicon of the New Testament coded to the Strong's Concordance*, it will tell you that the Greek word *charis* (5485) corresponds to the Hebrew word *chayn*. The Hebrew word *chayn* is the Strong's word 2580 in the Strong's dictionary. It is most often translated as grace/favor in the King James Bible.

The Greek word found in the *Brit Hadashah* (New Testament) translated as *mercy* in the King James Bible is *eleos*. It is the Strong's number 1656 in the Greek dictionary. In the *Thayer's Greek-English Lexicon of the New Testament coded to the Strong's Concordance*, it will tell you that the Greek word *eleos* (1656) is related/associated/corresponds to the Hebrew word *chesed*. The Hebrew word *chesed* is the Strong's word 2617 in the Strong's dictionary. It is most often translated as mercy/lovingkindness in the King James Bible.

Therefore, the two primary Greek words for grace/mercy found in the Bible are *charis* (5485) and *eleos* (1656). The two primary Hebrew words for grace/mercy found in the Bible are *chayn* (2580) and *chesed* (2617).

### **THE G-D OF ISRAEL IS A G-D OF GRACE/MERCY**

The G-d of Israel is a G-d of grace/mercy. It is an attribute/characteristic of the G-d of Israel Himself. In Jeremiah (*Yermiyahu*) 9:23-24 it is written:

*"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness [2617/chesed/mercy]..."*

In Psalm (*Tehillim*) 117 it is written:

*"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness [2617 / chesed/mercy] is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."*

### **THE G-D OF ISRAEL'S GRACE/MERCY IS ETERNAL AND EVERLASTING**

The grace/mercy of the G-d of Israel is ETERNAL and EVERLASTING. In Psalm (*Tehillim*) 103:17-18 it is written:

*"But the mercy [2617/chesed] of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them."*

In Isaiah (*Yeshayahu*) 54:8 it is written:

*"...with everlasting kindness [2617/chesed] will I have mercy on thee, saith the Lord thy Redeemer."*

### **THE G-D OF ISRAEL CREATED THE HEAVENS AND EARTH BY HIS GRACE/MERCY**

The G-d of Israel created the heavens and the earth by His grace/mercy. In Psalm (*Tehillim*) 136:1, 6-9 it is written:

*"O give thanks unto the Lord; for he is good: for his mercy [2617/chesed] endureth forever ... to him that stretched out the earth above the waters: for his mercy [2617/chesed] endureth forever. To him that made great lights: for his mercy [2617/chesed] endureth forever: The sun to rule by day: for his mercy [2617/chesed] endureth forever: The moon and stars to rule by night: for his mercy [2617/chesed] endureth forever."*

### **NOAH FOUND GRACE IN THE EYES OF G-D**

Noah found grace in the eyes of the G-d of Israel. In Genesis (*Bereishit*) 6:8 it is written:

*"But Noah found grace [2580/chayn] in the eyes of the Lord."*

### **G-D SHOWED GRACE/MERCY TO JOSEPH**

The G-d of Israel found grace/mercy with Joseph (*Yosef*). In Genesis (*Bereishit*) 39:21 it is written:

*"But the Lord was with Joseph, and showed him mercy [2617/chesed] and give him favor [2580/chayn/grace] in the sight of the keeper of the prison."*

### **G-D SAVES THE CHILDREN OF ISRAEL OUT OF EGYPT BY HIS GRACE/MERCY**

The G-d of Israel saved/delivered His people out of Egypt (*Mitzrayim*) by His grace/mercy. In Exodus (*Shemot*) 3:15-16, 20-21 it is written: *"And God said moreover unto Moses ... Go, and gather the elders of Israel together, and say unto them ... And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof ... and I will give this people favor [2580/chayn/grace] in the sight of the Egyptians..."*

In Psalm (*Tehillim*) 136:10-15 it is written: *"To him that smote Egypt in their firstborn: for his mercy [2617/chesed] endureth forever: And brought out Israel from among them: for his mercy [2617/chesed] endureth forever: With a strong hand, and with a stretched out arm: for his mercy [2617/chesed] endureth forever. To him which divided the Red sea into parts: for his mercy [2617/chesed] endureth forever: And made Israel to pass through the midst of it: for his mercy [2617/chesed] endureth forever: But overthrew Pharaoh and his host in the Red sea: for his mercy [2617/chesed] endureth forever."*

### **THE CHILDREN OF ISRAEL ARE LED THROUGH THE WILDERNESS BY THE GRACE/MERCY OF G-D**

The G-d of Israel led the children of Israel through the wilderness by His grace/mercy. In Psalm (*Tehillim*) 136:16 it is written:

*"To him which led his people through the wilderness: for his mercy [2617/chesed] endureth forever."*

The "rock" which led the children of Israel through the wilderness was the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. In I Corinthians 10:1-4 it is written: *"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized [mikvah/immersed] unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."*

In Jeremiah (*Yermiyahu*) 31:2-3, it is written: *"Thus saith the Lord, The people which were left of the sword found grace [2580/chayn] in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness [2617/chesed/mercy] have I drawn thee."*

### **MOSES FINDS GRACE/MERCY IN G-D'S SIGHT**

Moses (*Moshe*) found grace/mercy in the sight of the G-d of Israel. In Exodus (*Shemot*) 33:11-13, 17 it is written:

*"And the Lord spake unto Moses face to face, as a man speaketh unto his friend ... And Moses said unto the Lord ... yet thou hast said, I know thee by name, and thou hast also found grace [2580/chayn] in my sight. Now therefore, I pray thee, if I have found grace [2580/chayn] in thy sight, show me now thy way, that I may know thee, that I may find grace [2580/chayn] in thy sight: and consider that this nation is thy people ... And the Lord said unto Moses ... for thou hast found grace [2580/chayn] in my sight, and I know thee by name."*

### **THE CHILDREN OF ISRAEL DEFEAT THEIR ENEMIES AND CONQUER THE PROMISED LAND BY THE GRACE/MERCY OF G-D**

The children of Israel defeated their enemies and conquered the Promised Land by the grace/mercy of the G-d of Israel. In Psalm (*Tehillim*) 136:1, 17-22, 24 it is written: *"O give thanks unto the Lord; for he is good: for his mercy [2617/chesed] endureth forever ... to him which smote great kings: for his mercy [2617/chesed] endureth forever: And slew famous kings: for his mercy [2617/chesed] endureth forever: Sihon king of the Amorites: for his mercy [2617/chesed] endureth forever: And Og the king of Bashan: for his mercy [2617/chesed] endureth forever: And gave their land for a heritage: for his mercy [2617/chesed] endureth forever: Even a heritage unto Israel his servant: for his mercy [2617/chesed] endureth forever ... And hath redeemed us from our enemies: for his mercy [2617/chesed] endureth forever."*

### **G-D PROMISES DAVID'S SEED GRACE/MERCY**

The G-d of Israel promised David that He would have grace/mercy upon His seed forever. In II Samuel (*Shmu'el*) 7:4,8, 12-16 it is written: *"And it came to pass that night, that the word of the Lord came unto Nathan, saying ... Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel ... And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy [2617/chesed] shall not depart away from him ... and thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."*

In Psalm (*Tehillim*) 89:1-4, 24, 28-36 it is written: *"I will sing of the mercies [2617/chesed] of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy [2617/chesed] shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. Selah. ... my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted ... My mercy [2617/chesed] will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law [Torah], and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness [2617/chesed/mercy] will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."*

### **DAVID'S SINS ARE FORGIVEN BY THE GRACE/MERCY OF G-D**

David's sins were forgiven by the G-d of Israel by His grace/mercy upon David when he repented of his sins. In Psalm (*Tehillim*) 25:6-7, 51:1-2 it is written: *"Remember, O Lord, thy tender mercies and thy lovingkindnesses [2617/chesed/mercy]; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy [2617/chesed] remember thou me for thy goodness' sake, O Lord ... Have mercy upon me, O God, according to thy lovingkindness [2617/chesed]: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin."*

In Psalm (*Tehillim*) 86:5 it is written: *"For you, Lord, art good, and ready to forgive; and plenteous in mercy [2617/chesed] unto all them that call upon thee."*

### **THE HOUSE OF JUDAH WAS PRESERVED IN BABYLONIAN CAPTIVITY AND BUILT THE TEMPLE BY THE GRACE/MERCY OF G-D**

The house of Judah (Judaism/Southern Kingdom) was preserved in Babylonian captivity and a remnant from the house of Judah (Judaism/Southern Kingdom) returned to the land of Israel to rebuild the Temple (*Beit HaMikdash*) in the days of Ezra and Nehemiah because of the grace/mercy of the G-d of Israel upon His people. In Ezra 9:7-9 it is written:

*"Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is*

*this day. And now for a little space grace has been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy [2617/chesed] unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."*

### **THE G-D OF ISRAEL IS MARRIED TO HIS PEOPLE IN GRACE/MERCY**

When the G-d of Israel entered into a marriage covenant with His people, He became betrothed unto them in grace/mercy. In Hosea (*Hoshea*) 2:19-20 it is written: "*And I will betroth [marry] thee unto me forever; yea, I will betroth [marry] thee unto me in righteousness, and in judgment, and in lovingkindness [2617/chesed], and in mercies. I will even betroth [marry] thee unto me in faithfulness: and thou shalt know the Lord."*

### **G-D WILL SAVE/REDEEM THE HOUSE OF DAVID THROUGH THE MESSIAH BY HIS GRACE/MERCY**

The G-d of Israel will save/redeem the *house of David* through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus by His grace/mercy. In Zechariah (*Zecharyah*) 12:9-10 it is written: "*And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace [2580/chayn] and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."*

### **THE G-D OF ISRAEL HAS ALWAYS BEEN A G-D OF GRACE/MERCY**

The G-d of Israel has ALWAYS been a G-d of grace/mercy. The death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus did not usher in the age of grace. The grace/mercy of the G-d of Israel has always been from everlasting to everlasting.

Grace/mercy is an attribute/characteristic of the G-d of Israel Himself. The G-d of Israel showed grace/mercy to Noah, Joseph (*Yosef*), Moses (*Moshe*) and David. The G-d of Israel forgave the sins of the children of Israel because of His grace/mercy toward them. The G-d of Israel forgave the sins of David because of His grace/mercy toward David. The G-d of Israel made an eternal covenant with David that His grace/mercy would be upon David's seed forever.

The G-d of Israel created the heavens and the earth because His grace/mercy endures forever. He redeemed the children of Israel from Egypt (*Mitzrayim*) because of His grace/mercy toward His people in remembrance of His covenant with Abraham (*Avraham*). The G-d of Israel led the children of Israel in the wilderness and gave them victory over their enemies in the wilderness and in the Promised Land because of His grace/mercy toward His people.

### **THE G-D OF ISRAEL REDEEMED HIS PEOPLE FROM EGYPT BY HIS GRACE/MERCY**

After studying in this chapter the grace/mercy of the G-d of Israel and realizing that the G-d of Israel is a G-d of grace/mercy throughout the entire *TeNaKh* (Old Testament), it should be easy for us to understand the Biblical truth that the G-d of Israel saved/redeemed the children of Israel from Egypt (*Mitzrayim*) by His grace/mercy and brought them to mount Sinai to show them how He wanted them to live their daily lives in obedience to the G-d of Israel AFTER they were saved/redeemed by His grace/mercy. The children of Israel were NEVER saved/redeemed/delivered from their enemies because they kept the Torah and deserved to be saved/redeemed/delivered. However, they were ALWAYS redeemed/delivered/saved because of the grace/mercy of the G-d of Israel toward His people.

### **THE TORAH IS ETERNAL AND EVERLASTING**

Just as we have seen that the grace/mercy of the G-d of Israel is eternal and everlasting, in the last part of this chapter, we will see that the Torah of the G-d of Israel is also eternal and everlasting. We will discover that in traditional Hebraic/Jewish thought, "Torah" and the "Word of G-d" are synonymous terms. Therefore, the G-d of Israel's Torah is from Genesis (*Bereishit*) to Revelation. The age of law did not end with the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus because the Torah/Word of G-d lives and abides forever.

Next, let us examine the meaning and purpose of the Torah of the G-d of Israel and why the Torah of the G-d of Israel should be important to every believer in *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*). By embracing the Biblical truth that the Torah of the G-d of Israel is eternal and everlasting, the G-d of Israel can bring restoration and reconciliation to both houses of Israel.

### **WHAT IS THE MEANING OF TORAH?**

Probably one of the most misunderstood words in the entire Bible to the *house of Israel* (Christianity) is the word LAW. In reality, the word LAW is a very poorly translated and misrepresented word to describe the Hebrew word, TORAH. When most believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus from the *house of Israel* (Christianity) hear the word, TORAH, they take two steps backward and put up a religious wall against any member from the *house of Israel* (Christianity) who would mention the word TORAH or who would suggest that we need to live our lives according to the *Torah* of the G-d of Israel. In fact, most members from the *house of Israel* (Christianity) view the *Torah* with the attitude, "We are not under the Law, we are New Testament believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and under grace."

### **WE ARE SAVED BY GRACE THROUGH FAITH**

It is a Biblical truth that we are NOT saved/redeemed/delivered from our sins by keeping the Torah of the G-d of Israel. We are saved/redeemed/delivered by grace (2580/*chayn*)/mercy (2617/*chesed*) through faith (*emunah*) and salvation/redemption is a FREE gift from the G-d of Israel. In Ephesians 2:8-9, it is written:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

However, the Apostle Paul (*Rav Sha'ul*) tells us in Romans 3:28, 31 that AFTER we are saved/redeemed/delivered, we are to uphold/keep the *Torah* of the G-d of Israel as it is written:

"Therefore we conclude that a man is justified by faith without the deeds of the law ... Do we then make void the law through faith? God forbid: yea, we establish the law [Torah]."

## **TORAH MEANS INSTRUCTION**

While it is true that we are not saved/redeemed/delivered on our own merit by our own ability through keeping the Torah of the G-d of Israel, the *house of Israel* (Christianity) must know and understand WHAT the word, TORAH, means. The word Law is the Hebrew word, TORAH. It is the Strong's word 8451 in the Hebrew Concordance. The best meaning of the word, TORAH, is "*teaching or instruction.*" The word TORAH does not mean salvation/redemption/deliverance but rather "*teaching or instruction.*" There is a word in the Bible that means "*salvation.*" The English word, Jesus, is the Hebrew word, *Yeshua*. The Hebrew word *Yeshua* means "*salvation.*" This was the role of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus when He came to the earth at His first coming as the suffering Messiah (*Mashiach*) known as Messiah ben Joseph (*Yosef*). In Matthew (*Mattityahu*) 1:21 it is written:

*"And she [Mary] shall bring forth a son, and thou shalt call his name JESUS [Yeshua in Hebrew]: for he shall SAVE his people from their sins."*

## **WHAT IS THE PURPOSE OF G-D'S TORAH?**

From this, we can understand that YESHUA/JESUS means SALVATION and TORAH means INSTRUCTION. Therefore, the Torah was NEVER meant by the G-d of Israel to be a means of salvation for His people. The G-d of Israel's only salvation for His people is by His grace/mercy (*chesed*) through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus!

## **TORAH DOES NOT MEAN LAW**

Because there is no proper corresponding word in Greek or English for the Hebrew word, TORAH, it is commonly translated as "*law.*" Law implies a set of do's and don'ts intended to imprison people when they are broken. However, the G-d of Israel gave the Hebrew language to communicate His spiritual truths. In fact, the G-d of Israel calls Hebrew a pure language (Zephaniah 3:9). This truth is beautifully understood when we do a Biblical word study of the Hebrew word, TORAH.

## **THE TORAH IS G-D'S INSTRUCTION MANUAL TO LIVE OUR LIVES**

The word *Torah*, which is the Strong's word 8451 in the Hebrew dictionary, comes from the Hebrew word, "*Yarah.*" The Hebrew word, "*Yarah*" is the Strong's word 3384. The meaning of the word, "*Yarah*" is "*to teach, to point out as aiming the finger, to lay a foundation.*" By examining the Hebrew meaning of the word, TORAH, we can understand that the word *Torah* means, "*to instruct, to teach, to point out as aiming the finger, to lay a foundation.*"

So, the Torah should be correctly seen as the G-d of Israel's INSTRUCTION tool to TEACH His people HOW to live their lives AFTER they are saved/redeemed/delivered. The TORAH should be seen as a foundation for our lives and a foundation for understanding the entire Bible. Therefore, the most basic understanding of the meaning of *Torah* is "*instruction for the purpose of teaching done by pointing out or aiming the finger.*" The G-d of Israel's purpose in giving the *Torah* to His people is to "*lay a foundation*" and to communicate His spiritual truths to His people regarding the principles of the Kingdom of Heaven (*Malkut Shamayim*) and His redemptive plan for all of mankind.

While members from the *house of Judah* (Judaism) and from the *house of Israel* (Christianity) who are saved by the grace/mercy (*chesed*) of the G-d of Israel through faith (*emunah*) in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus without the deeds of the law will go to heaven (*olam haba*), salvation/redemption/deliverance by the G-d of Israel by his grace/mercy (*chesed*) does not give His people the freedom to neglect the TORAH of the G-d of Israel because the TORAH is the G-d of Israel's INSTRUCTION MANUAL for members of His body to conduct and live their lives in obedience (*shema*) to the G-d of Israel AFTER they are saved/redeemed/delivered.

## **G-D'S TORAH IS FROM GENESIS TO REVELATION**

EVERYTHING in the Bible was divinely ordained by the G-d of Israel to teach or instruct His people about the spiritual truths of His Kingdom. In Romans 15:4 it is written:

*"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."*

ALL Scripture is divinely inspired by the G-d of Israel. In II Timothy 3:16 it is written:

*"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."*

It should be understood that when the Apostle Paul (*Rav Sha'ul*) wrote this letter and made the statement that "*ALL Scripture is given by inspiration of God,*" he was talking about the *TeNaKh* (Old Testament) INCLUDING the TORAH. The *Brit Hadashah* (New Testament) was not yet canonized when the Apostle Paul (*Rav Sha'ul*) wrote this letter.

## **G-D'S TORAH IS THE WORD OF G-D**

The G-d of Israel's Torah is His Word. The "*Torah*" and the "*Word of G-d*" are synonymous terms in the Bible. Most members from the *house of Israel* (Christianity) view the "TORAH" as the first five books of the Bible but "*The Word of God*" as the entire Bible from Genesis (*Bereishit*) to Revelation. However, in Isaiah (*Yeshayahu*) 2:3, we see an example where the *Torah* and the *Word of God* are used interchangeably as it is written: "*And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law [TORAH], and the WORD OF THE LORD from Jerusalem.*"

In this verse, we can see an example of Hebrew parallelism. "*Out of Zion shall go forth the Torah*" is the same as "*The Word of the Lord from Jerusalem.*" Therefore, from this example, we can see that the Torah and the Word of the L-rd are used synonymously in the Bible.

Another example where we can see the word TORAH used interchangeably with the WORD OF THE LORD is in Psalm 119. In Psalm (*Tehillim*) 119:97 it is written: "*O how love I thy law [Torah]! it is my meditation all the day.*"

In Psalm (*Tehillim*) 119:105 it is written:

*"Thy word is a lamp unto my feet, and a light unto my path."*

Once again, we can see from the example in Psalm (*Tehillim*) 119 that in one verse, David refers to the TORAH and in verses following he refers to the WORD OF GOD. Therefore, in a strict interpretation of the meaning of the word, TORAH, the Torah is the first five books of the Bible. However, in a broad sense, everything in the Bible from Genesis (*Bereishit*) to Revelation should be seen as the G-d of Israel's TORAH or instruction to His people.

### **WHAT WAS THE TREE OF LIFE IN THE GARDEN OF EDEN?**

When the G-d of Israel created Adam and Eve (*Chavah*), He placed them in the Garden of Eden (*Gan Eden*). In the middle of the Garden of Eden (*Gan Eden*) was the "Tree of Life." (Genesis [*Bereishit*] 2:9). What was the tree of life (*etz chayim*) that the G-d of Israel planted in the middle of the Garden of Eden (*Gan Eden*)? The Tree of Life (*etz chayim*) is the Torah! In Proverbs (*Mishlei*) 3:1, 18 it is written: "My son, forget not my law [TORAH]; but let thine heart keep my commandments ... She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

### **THE TORAH IS MORE DESIRED THAN FINE GOLD**

The G-d of Israel said that His Torah is to be more desired than fine gold. In Psalm (*Tehillim*) 19:7-8, 10 it is written: "The law [TORAH] of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes ... More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

### **THE TORAH IS THE TREE OF LIFE**

Those members of the family (*mishpochah*) of the G-d of Israel who delight in the TORAH of the G-d of Israel and meditate in His TORAH day and night are like a tree planted by the rivers of water. In Psalm (*Tehillim*) 1:1-3 it is written: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law [TORAH] OF THE LORD; and in his law [TORAH] doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

In these verses we can see that a member of the family of the G-d of Israel who delights himself in the TORAH of the L-rd and meditates day and night in the TORAH is like a tree planted by the rivers of water. In Revelation 22:1-2, the tree planted by the rivers of water is the tree of life as it is written: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Furthermore, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus told the members of His body that those who DO His commandments (Torah) will have right to the tree of life. In Revelation 22:14 it is written: "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."

### **THE PAGES OF THE TORAH SCROLL ARE CALLED LEAVES**

In Revelation 22:2, we are told that the LEAVES of the tree of life (*Torah*) are for the healing of the nations. The *pages* of the Torah scroll are called *leaves*. An example of pages of a scroll being called leaves can be found in Jeremiah (*Yermiyahu*) 36:21, 23 it is written: "So the king sent Jehudi to fetch the roll ... and it came to pass, that when Jehudi had read three or four leaves..."

Therefore, from these scripture verses we can understand the following:

1. The tree of life that was planted in the Garden of Eden (*Gan Eden*) was the Torah.
2. G-d's Torah is worth far above pure gold.
3. G-d's Torah is for the healing of the nations.
4. Those who keep the Torah of the G-d of Israel have right to the tree of life.

### **ABRAHAM: THE FATHER OF OUR FAITH**

In Romans 4:16, Abraham (*Avraham*) is called the father of our faith (*emunah*). Why did the G-d of Israel choose Abraham (*Avraham*) and why is Abraham (*Avraham*) called the father of our faith (*emunah*)? The G-d of Israel chose Abraham (*Avraham*) because G-d knew that Abraham (*Avraham*) would teach his children the Torah of the G-d of Israel. In Genesis (*Bereishit*) 18:18-19 it is written:

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord [the Torah], to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Abraham (*Avraham*) kept the Torah of the G-d of Israel. In Genesis (*Bereishit*) 26:5 it is written:

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws [TORAH]."

### **WHAT IS THE PURPOSE OF THE TORAH?**

Listed below are seven purposes of the Torah of the G-d of Israel. They are as follows:

1. Teaches and reveals the Divine nature of G-d.
  - a. G-d is Holy (Leviticus 19:2).
  - b. G-d is Love (I John 4:7-8).
  - c. G-d is Gracious, Righteous, Merciful (Psalm 116:5).
  - d. G-d is Light (I John 1:5).
2. Teaches and reveals sin (Romans 3:20, Galatians 3:10, James 2:10, I John 3:4).
3. Teaches and reveals man's need to have a Messiah (*Mashiach*) (Romans 10:4). "End" in Greek means "Goal/Target."
4. Teaches and reveals the G-d of Israel's redemptive plan through the Messiah (*Mashiach*) (Psalm 40:6-7, Hebrews 10:5-7, Luke 24:36, 44).

5. Teaches and reveals that man is saved/redeemed/delivered by the grace/mercy (*chesed*) of the G-d of Israel by faith (*emunah*) and not by the deeds of the law (Romans 3:20, 24, 28, Galatians 2:16, Ephesians 2:8-9).

6. Teaches and reveals the difference between the life of the Spirit (the Torah written upon a heart of flesh) and the life of the flesh/evil inclination (the Torah written upon a heart of stone) (Romans 8:1-3, 5-9).

7. Teaches us how to grow from spiritual babies to spiritual maturity (Genesis 17:1, Psalm 19:7-8, Psalm 119:1-2, Ephesians 4:11-15, Hebrews 5:12-14).

### **TORAH MEANS A FOUNDATION**

As mentioned earlier in this chapter, Torah comes from the Hebrew word, "*Yarah*" which means "*to lay a foundation.*" The prophets (*Nevi'im*) and writings (*Ketuvim*) build upon that foundation. Spiritually, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the LIVING TORAH and the G-d of Israel's FIRM FOUNDATION to all that believe upon Him. In Isaiah (*Yeshayahu*) 28:16 it is written: "*Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.*"

The firm foundation and chief cornerstone of the G-d of Israel's Kingdom is the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. He is the living Torah. This foundation is built upon by the prophets (*Nevi'im*) and apostles. In Ephesians 2:19-20 it is written:

*"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."*

### **WHAT METHOD DID G-D USE TO COMMUNICATE HIS TORAH**

The G-d of Israel gave us the understanding of the ways of His Kingdom in the form of spiritual pictures, blueprints or shadows. In other words, the literal or natural world (*peshat*) was given to communicate the spiritual world (*sod*). Therefore, the G-d of Israel spoke His Torah to His people through different mechanisms including:

1. Parables (Psalm 78:1-4, Mark 4:10-13)
2. Deep or dark sayings/mysteries (*sod*) (Proverbs 1:1-6, 1 Corinthians 2:6-10, 14)
3. Spiritual blueprints/shadows (Ezekiel 43:10-12, Colossians 2:16-17)

The Torah of the G-d of Israel was given in the form of parables, deep sayings and spiritual blueprints, so that His Word would be fulfilled concerning the righteous (*tzaddikim*) and the wicked. Those who would obey (*shema*) the greatest commandment (Deuteronomy [*Devarim*] 6:4-9, Mark 12:28-31) in Spirit and in truth (John [*Yochanan*] 4:24) would know and understand the ways of the G-d of Israel. However, the wicked would consider the things of the G-d of Israel as foolishness (1 Corinthians 2:14).

### **THE FOUR LEVELS OF UNDERSTANDING TORAH/G-D'S WORD**

1. Peshat — Literal
2. Ramez — One scripture tied to another scripture
3. Derash — Derived interpretation of scripture through exegesis and spiritual applications
4. Sod — Deeper spiritual meaning (dark sayings, mysteries) of the scripture not seen at its surface meaning

### **HOW DO WE GROW IN THE KNOWLEDGE (TORAH) OF G-D?**

The G-d of Israel supernaturally begins to reveal Himself and the principles of His Kingdom whenever we obey (*shema*) the greatest commandment to love the G-d of Israel with all our heart, mind, soul and strength. (Deuteronomy [*Devarim*] 6:4-5, Mark 12:28-31) By obeying the greatest commandment, the Holy Spirit (*Ruach HaKodesh*) will lead us so that we can grow into spiritual maturity (*tamim*). This spiritual growth is designed by the G-d of Israel to be in a step by step fashion, building upon the foundation of the Torah. In Isaiah (*Yeshayahu*) 28:9-10, it is written: "*Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.*"

It is the desire of the G-d of Israel that after we are saved/redeemed/delivered by His grace/mercy (*chesed*) through faith (*emunah*) that we grow in the knowledge (*da'at*) and understanding (*binah*) of the ways of His Kingdom "*line upon line*" and "*precept upon precept.*" In doing so, the G-d of Israel desires that we grow from spiritual babies to spiritual maturity (*tamim*). In Hebrews 5:12-14 it is written: "*For when for the time ye ought to be teachers [rabbis], ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*"

### **WHAT IS THE NEW COVENANT?**

Most members from the *house of Israel* (Christianity) associate the Old Testament (the Biblical name is TeNaKh - Torah, Prophets [*Nevi'im*], and Writings [*Ketuvim* — Luke 24:44]) with the Torah, but they do not associate the New Testament (*Brit Hadashah*) with the Torah. At the same time, most members from the *house of Israel* (Christianity) fail to realize that the BIBLE tells us that the New Testament (*Brit Hadashah*) is TORAH based !!

### **THE NEW COVENANT IS TORAH BASED**

The New Covenant (*Brit Hadashah*) is Torah based. In Jeremiah (*Yermiyahu*) 31:31, 33, it is written: "*Behold, the days come, saith the Lord, that I will make a NEW COVENANT with the house of Israel and with the house of Judah ... THIS SHALL BE THE COVENANT that I will make with the house of Israel; After those days, saith the Lord, I will put my law [TORAH] in their inward parts, and WRITE IT IN THEIR HEARTS; and will be their God, and they shall be my people.*"

The book of Hebrews confirms that the Holy Spirit (*Ruach HaKodesh*) is a witness that the New Covenant (*Brit Hadashah*) is the TORAH written upon our hearts. In Hebrews 10:15-16 it is written: "*Whereof the HOLY GHOST [SPIRIT] also IS A WITNESS to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws [TORAH] into their hearts, and in their minds will I write them.*"

## **G-D DID NOT DO AWAY WITH THE LAW**

Why was the New Covenant (*Brit Hadashah*) necessary? Did the G-d of Israel find fault with His Torah? NO !! The G-d of Israel could not find fault with His Torah because He is the giver of the Torah. Therefore, if the G-d of Israel found fault with His Torah, He would have to find fault with Himself. So, what did the G-d of Israel need to change when He ushered in the New Covenant (*Brit Hadashah*)? The G-d of Israel didn't want to change His Torah because His Torah is a Tree of Life (*etz chayim*) and the Torah is eternal. However, the G-d of Israel desired to change the HEARTS of His people. We can understand this truth in Hebrews 8:7-8 as it is written: "*For if that first [covenant] had been faultless, then should no place have been sought for the second. For finding fault with THEM, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel AND with the house of Judah...*"

Therefore, the G-d of Israel did not find fault with the Torah that HE gave at mount Sinai. However, He did find fault with the HEARTS of the people who received His Torah!

## **WHAT IS THE DIFFERENCE BETWEEN THE OLDER AND NEWER COVENANT?**

Because most members from the *house of Israel* (Christianity) believe that the G-d of Israel did away with His Torah after the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus, they do not understand the difference between the older and newer covenant (*Brit Hadashah*). Most members from the *house of Israel* (Christianity) believe that the G-d of Israel found fault with the TORAH given at mount Sinai and for this reason the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus needed to come at His first coming as the suffering Messiah (*Mashiach*) known as Messiah ben Joseph (*Yosef*).

However, as stated earlier, since the G-d of Israel was the giver of the Torah at mount Sinai, if the G-d of Israel found fault with the Torah then He would have to find fault with Himself. By understanding that BOTH the older covenant and the newer covenant (*Brit Hadashah*) is Torah based, we can understand that the G-d of Israel found fault with the RECEIVERS of the Torah and the HEARTS of the children of Israel. So, if both the older covenant and the newer covenant (*Brit Hadashah*) is Torah based, what is the difference between the two covenants?

- a. The Older Covenant = Torah written upon a heart of stone
- b. The Newer Covenant = Torah written upon a heart of flesh

The problem with the First Covenant was the HEARTS of the PEOPLE who RECEIVED the Torah, NOT THE TORAH!

## **THE OLDER COVENANT WAS THE TORAH WRITTEN UPON A HEART OF STONE**

When the G-d of Israel gives His Torah/Word, the target/destination of His Torah/Word is the human heart. The older covenant was written on a *heart (tablets) of stone*. Therefore, the G-d of Israel desired to bring forth a newer (renewed) covenant (*Brit Hadashah*) so that His Torah could be written upon a *heart of flesh*. We can understand this truth in Ezekiel (*Yechezekel*) 36:26-27 as it is written: "*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*"

## **WHAT IS A STONY HEART?**

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus explained to us the characteristics of a stony heart in the parable known as the parable of the sower. In Mark 4:3-6 it is written: "*Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away.*"

In Mark 4:14-17, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus explains the parable and the meaning of the stony ground (heart) as it is written: "*The sower soweth the word [Torah]. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word [Torah] that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word [Torah], immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's [Torah] sake, immediately they are offended.*"

Therefore, what are the characteristics of a stony heart according to the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus?

1. Hears the Word
2. Receives the Word with gladness
3. No root/endures for a time
4. When affliction and persecution arises for the Torah/Word's sake they are offended and turn away

## **THE CHILDREN OF ISRAEL RECEIVED THE TORAH UPON A STONY HEART**

When the G-d of Israel gave His Torah to the children of Israel through Moses (*Moshe*) at mount Sinai, they heard the Torah/Word and received it with gladness (Mark 4:16). In Exodus (*Shemot*) 24:3 it is written:

"*And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.*"

The joy and gladness of the hearts of the children of Israel to receive and obey the Word/Torah of the G-d of Israel is seen in a greater dimension by understanding the Hebrew meaning of the phrase, "*All the words which the Lord has said will we do.*" In Hebrew the phrase reads, "*Na'aseh v'Nishmah,*" which means, "*We agree to do even before we have heard/listened !!*"

The heart of the children of Israel was so eager to please the G-d of Israel that when the G-d of Israel said "*Will you ...*" the people said, YES! even before they heard/knew what the G-d of Israel was going to request of them. This *should* be the ATTITUDE of every member from the *house of Israel* (Christianity) and the *house of Judah* (Judaism)!! What the children of Israel lacked was the POWER

of the indwelling Holy Spirit (*Ruach HaKodesh*) to fulfill their initial conviction to love and serve the G-d of Israel with all their heart, mind, soul and strength.

In Mark 4:17, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught that a stony heart becomes offended by affliction and persecution. This is exactly what happened to the children of Israel in the wilderness. Time after time they were tempted in the wilderness and became offended by their trials and tribulations and desired to return to Egypt (*Mitzrayim*).

When the twelve spies were sent to explore the land of Canaan, ten spies came back with an evil report that the children of Israel were not able to take the land of Canaan even though the G-d of Israel promised Abraham (*Avraham*) that He would give the descendants of Abraham (*Avraham*) the land of Canaan as their eternal inheritance. Therefore, the ten spies and those who believed their evil report became offended at the promise of the G-d of Israel to Abraham (*Avraham*) and desired to return to Egypt (*Mitzrayim*). In Numbers (*Bamidbar*) 14:1-4 it is written:

*"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt."*

This is the characteristic of a stony heart. The children of Israel received the Torah of the G-d of Israel with gladness (Exodus [*Shemot*] 24:3), however, when they encountered the trials and tribulations of the wilderness and they viewed with their natural eyes the giants in the land of Canaan, they became offended by the promise of the G-d of Israel to Abraham (*Avraham*) and desired to return to Egypt (*Mitzrayim*).

A stony heart rejects the Torah/Word of the G-d of Israel. In Zechariah (*Zecharyah*) 7:11-12 it is written:

*"But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone lest they should hear the law [TORAH], and the WORDS which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts."*

The Ten Commandments were written on tablets (hearts) of stone (Exodus [*Shemot*] 24:12, 31:18, Deuteronomy [*Devarim*] 4:13-14, 5:22, 9:10-11).

**A HEART OF STONE CANNOT OVERCOME THE FLESH (*SIN NATURE/EVIL INCLINATION*)**

A stony heart exemplifies the characteristics of our sin nature (*evil inclination*) inherited from Adam and rejects the TORAH/Word of the G-d of Israel. The newer (renewed) covenant (*Brit Hadashah*) was needed because in the older covenant the heart of stone could not overcome the sin nature of the flesh (*evil inclination*). The problem in the older covenant was not the Torah because the Torah is the tree of life! (*etz chayim*) Therefore, what the G-d of Israel wanted to do away with was a HEART OF STONE and NOT THE TORAH. The G-d of Israel desired to replace the Torah written upon a heart of stone with the Torah written upon a heart of flesh. The G-d of Israel wanted to do this by putting His Holy Spirit (*Ruach HaKodesh*) within us so that we would have HIS POWER to live our lives and follow our good inclinations rather than our evil inclinations. In doing this, the G-d of Israel desired to change the HEARTS of His people not His Torah because His Torah is eternal!

**WHAT IS THE DIFFERENCE BETWEEN A HEART OF STONE AND A HEART OF FLESH?**

The Torah given at mount Sinai was written upon a heart (*tablets*) of stone. A heart of stone does not have the power to overcome the flesh (*evil inclination*). The newer (renewed) covenant (*Brit Hadashah*) is the Torah written upon a heart of flesh. A heart of flesh has the power to overcome the desires of the flesh and our sin nature (*evil inclination*). The difference between a heart of stone (which cannot overcome our sin nature [*evil inclination*]) and a heart of flesh (which can overcome the desires of our sin nature (*evil inclination*)) by the power of the Holy Spirit (*Ruach HaKodesh*) dwelling in our hearts) is the message that the Apostle Paul (*Rav Sha'ul*) is trying to communicate to us in Romans 8:2-10 as it is written:

*"For the law of the Spirit of life in Christ Jesus [a heart of flesh] hath made me free from the law of sin and death [a heart of stone]. For what the law could not do, in that it was weak through the flesh [a heart of stone], God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh [a heart of stone]: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit [a heart of flesh]. For they that are after the flesh do mind the things of the flesh [a heart of stone]: but they that are after the Spirit the things of the Spirit [a heart of flesh]. For to be carnally minded is death [a heart of stone]; but to be spiritually minded is life and peace [a heart of flesh]. Because the carnal mind is enmity against God [a heart of stone]: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [a heart of stone] cannot please God. But ye are not [have not been given a stony heart] in the flesh, but in the Spirit, [a heart of flesh], if so be that the Spirit of God dwell in you [a heart of flesh]. Now if any man have not the Spirit of Christ [a heart of flesh], he is none of his. And if Christ be in you [a heart of flesh], the body is dead because of sin [a heart of stone]: but the Spirit is life because of righteousness [a heart of flesh]."*

The difference between the older covenant (*which is the Torah written upon a heart of stone*) and the newer (renewed) covenant (*which is the Torah written upon a heart of flesh*) is the difference between two natures within us (*our good inclination and our evil inclination*). The Torah written upon a heart of stone is the nature of the flesh (*evil inclination*). The Torah written upon a heart of flesh follows after the nature of the Spirit (*Ruach HaKodesh*) of the G-d of Israel (*good inclination*). This is the message being communicated by the Apostle Paul (*Rav Sha'ul*) in Galatians 4:22-26, 29 as it is written:

*"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh [a heart of stone]; but he of the free woman was by promise [a heart of flesh]. Which things are an allegory: for these are two covenants [or two natures]; the one from the mount Sinai, which engendereth to bondage which is Agar [a heart of stone]. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her*

children [a heart of stone]. *But Jerusalem which is above is free, which is the mother of us all [a heart of flesh] ... But as then he that was born after the flesh [a heart of stone] persecuted him that was born after the Spirit [a heart of flesh], even so it is now.*"

In Romans 7, the Apostle Paul (*Rav Sha'ul*) tells us that the Torah is holy and the commandments are holy, just, good, and spiritual. He also tells us that the Torah bears fruit after the INWARD man. In Romans 7:12,14, 22 it is written:

*"Wherefore the LAW [TORAH] IS HOLY, and the commandment holy, and just, and good ... For we know that the LAW [TORAH] IS SPIRITUAL: but I am carnal, sold under sin ... For I delight in the LAW [TORAH] of God after the INWARD MAN."*

#### **WHAT IS THE PURPOSE OF THE NEWER COVENANT?**

The newer (renewed) covenant is the TORAH written upon a heart of flesh (Jeremiah [*Yermiyahu*] 31:33). This would be accomplished by the G-d of Israel putting His Holy Spirit (*Ruach HaKodesh*) within us so that His Holy Spirit (*Ruach HaKodesh*) can teach G-d's people how to walk in the ways of the G-d of Israel, keep His Torah and be obedient (*shema*) to His commandments. In Ezekiel (*Yechezkel*) 11:19-20 it is written:

*"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."*

A stony heart brings death but a heart of flesh brings life. This is what the Apostle Paul (*Rav Sha'ul*) was talking about in 2 Corinthians 3:3, 6 as it is written:

*"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshly tables of the heart ... Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."*

#### **WHAT IS THE ROLE OF THE HOLY SPIRIT IN THE NEWER COVENANT?**

1. The Holy Spirit (*Ruach HaKodesh*) is a witness that the Newer Covenant = Torah written upon our heart (Jeremiah 31:31, 33, Hebrews 10:15-16).
2. The Holy Spirit (*Ruach HaKodesh*) was sent into the earth to teach us the TRUTH of the ways of the G-d of Israel's Kingdom (John 14:16-17, 26, 15:26, 16:13).
3. What is the TRUTH? The G-d of Israel's Torah/Word is TRUTH. (Psalm 119:142, John 17:17).
4. The G-d of Israel wanted to write His Torah upon our heart and teach us His Torah which is called "TRUTH" (Psalm 119:142) through His Holy Spirit (*Ruach HaKodesh*) who is called "THE SPIRIT OF TRUTH" (John 14:16-17, 26, 15:26, 16:13).
5. We need the G-d of Israel's Holy Spirit (*Ruach HaKodesh*) WITHIN us for the following reasons:
  - a. Have the power to overcome the sin nature (*evil inclination*) inherited by Adam.
  - b. To bear spiritual fruit in our lives (Galatians 5:22-25).
  - c. To understand, grow, and have a revelation of the G-d of Israel's Torah/Word and the ways of His Kingdom.

#### **G-D'S POWER TWINS ARE HIS TORAH AND HIS GRACE/MERCY**

In this chapter, we studied the G-d of Israel's *power twins*. The G-d of Israel's *power twins* is His Torah and His grace/mercy (*chesed*). Corporately speaking, the *house of Judah* (Judaism) mainly identifies with the G-d of Israel as being the G-d who gave the Torah (*matan Torah*) to His people. Meanwhile, the *house of Israel* (Christianity) mainly identifies with the G-d of Israel as being a G-d of grace/mercy through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*.

In order for restoration to come to the *house of Judah* (Judaism), they need to Biblically understand that the G-d of Israel has expressed His grace/mercy to His people through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*. In receiving the grace/mercy (*chesed*) expressed by the G-d of Israel through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*, the *house of Judah* (Judaism) needs to maintain their identity with the Torah and keep the commandments of the G-d of Israel.

In order for restoration to come to the *house of Israel* (Christianity), they need to realize that dispensational theology which teaches that before the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* was the age of law and after the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* is the age of grace is unbiblical. In this chapter, we learned that the G-d of Israel has always been a G-d of grace/mercy (*chesed*) from Genesis (*Bereishit*) to Revelation. We also learned that the New (renewed) Covenant (*Brit Hadashah*) is the Torah written upon a heart of flesh by the power of the indwelling Holy Spirit (*Ruach HaKodesh*). Furthermore, we learned that the Torah and the Word of G-d are synonymous terms and that the G-d of Israel's Torah/Word is a tree of life and is ETERNAL. The *house of Israel* (Christianity) needs to embrace the Torah of the G-d of Israel while being led by the indwelling Holy Spirit (*Ruach HaKodesh*) following the Torah in Spirit, in truth and in love.

When the *house of Judah* (Judaism) and the *house of Israel* (Christianity) embraces the Torah AND the grace/mercy (*chesed*) of the G-d of Israel expressed through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*, the G-d of Israel can bring redemption, restoration, reconciliation and unity to both houses of Israel through the outpouring of His Holy Spirit (*Ruach HaKodesh*) upon His people. May the G-d of Israel bring this redemption, restoration, reconciliation and unity to both houses of Israel speedily in our days. Amen!

#### **CHAPTER 4 THE SABBATH: OUR REST IS IN MESSIAH**

In order for full restoration to come to both the *house of Judah* (Judaism) and the *house of Israel* (Christianity), both houses of Israel need to come to a more fuller understanding and application of the weekly Sabbath (*Shabbat*) rest that the G-d of Israel ordained in the Bible that His people celebrate. The *house of Judah* (Judaism) needs to realize that the fullness of their spiritual Sabbath (*Shabbat*) rest is in the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*. The *house of Israel* (Christianity) needs to repent (*teshuvah*) and realize that the Biblical day of rest that the G-d of Israel gave to His people is from Friday sundown to Saturday sundown. In doing so, the *house of Israel* (Christianity) needs to study the spiritual significance of the weekly Sabbath (*Shabbat*) to learn that the G-d of Israel gave His people the physical weekly Sabbath (*Shabbat*) rest as a prophetic blueprint to understand in a greater degree His

redemptive plan to be accomplished through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and the rule and reign of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus during the Messianic Age (*Athid Lavo*).

In this chapter, we will examine these issues so that we can study, learn and understand that the G-d of Israel gave the physical weekly Sabbath (*Shabbat*) rest from Friday sundown to Saturday sundown to establish the following Biblical truths:

1. The Sabbath (*Shabbat*) is the seventh day of the week and is to be a day of rest (Genesis [*Bereishit*] 2:1-3).
2. The Sabbath (*Shabbat*) is a sanctified (set apart made holy/*kodesh*) day unto the G-d of Israel (Genesis [*Bereishit*] 2:3).
3. The Sabbath (*Shabbat*) is an eternal covenant between the G-d of Israel and His people and is to be kept forever as an everlasting ordinance (Exodus [*Shemot*] 31:16-17).
4. The Sabbath (*Shabbat*) is a festival (*mo'ed*/appointed time) of the G-d of Israel which is to be kept on a weekly basis (Leviticus [*Vayikra*] 23:1-3).
5. Spiritually, we experience Sabbath (*Shabbat*) rest when we obey the G-d of Israel, keep His commandments (*mitzvot*), and believe the promises made by the G-d of Israel to His people in His Torah/Word of God (Leviticus [*Vayikra*] 26:1-12, Psalm [*Tehillim*] 95:6-11, Hebrews 3:7-19, 4:1-12).
6. The Sabbath (*Shabbat*) is a spiritual picture given to us by the G-d of Israel that is a shadow of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus (Colossians 2:16-17).
7. The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the spiritual rest of the believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus (Matthew [*Mattityahu*] 11:28-30).
8. After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus finished the work that the G-d of Israel sent (*shaliach*) Him to do by dying on the tree/cross as the suffering Messiah (*Mashiach*) known as Messiah son of Joseph (*Yosef*), He sat down (rested/had *Shabbat*) at the right hand of the G-d of Israel (John [*Yochanan*] 17:1,4, 19:30, Psalm [*Tehillim*] 110:1 = Hebrews 1:1-3, 10:12-13).
9. The Sabbath (*Shabbat*) is the day of the L-rd (Isaiah [*Yeshayahu*] 58:13-14).
10. The Sabbath (*Shabbat*) is personified as a bride whose bridegroom is the G-d of Israel and the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and is a spiritual blueprint of the Messianic Age (*Athid Lavo*) and the world to come (*Olam Haba*/eternity).
11. The Sabbath (*Shabbat*) will be kept during the time of the new heavens and the new earth and for all eternity (Isaiah [*Yeshayahu*] 66:22-23, Revelation 21:1-3).

#### THE SABBATH IS THE SEVENTH DAY AND IS A DAY OF REST

In Genesis (*Bereishit*) 1:1-31, 2:1-3, we have the story of the seven days of creation. In the creation story, we learn that the Biblical day begins in the evening and ends in the morning (Genesis [*Bereishit*] 1:5, 8, 13, 19, 23, 31). Following the first six days of creation, the G-d of Israel rested on the seventh day and sanctified it. In Genesis (*Bereishit*) 2:1-3, it is written:

*"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."*

#### G-D SANCTIFIED THE SABBATH AND MADE IT HOLY

When the G-d of Israel rested on the seventh day of creation, He blessed the seventh day and *sanctified* it (Genesis [*Bereishit*] 2:3). The Hebrew word for sanctified is the Strong's word (6942) in the Strong's Hebrew dictionary. It is the Hebrew word *kadesh* which comes from the Strong's word (6944) which is the Hebrew word *kodesh*. The Hebrew words *kadesh/kodesh* mean "to make clean, consecrate, dedicate, purify, set apart, make holy." Therefore, when the G-d of Israel blessed the Sabbath (*Shabbat*), He consecrated, dedicated, set apart and made holy this special day and purposed that the seventh day of the week (from Friday sundown to Saturday sundown) be a day sanctified, made holy and set apart from every other day of the week.

#### THE SABBATH IS AN ETERNAL COVENANT BETWEEN G-D AND HIS PEOPLE

As we just stated in the previous section, when the G-d of Israel blessed the Sabbath (*Shabbat*) in Genesis (*Bereishit*) 2:3, He also *sanctified* it. The Sabbath (*Shabbat*) is personified in Jewish (*house of Judah/Judaism*) tradition as a bride whose bridegroom is Israel.

1

The Hebrew term for the Biblical Jewish marriage ceremony (*kiddushin*/betrothal) really means "hallowing/sanctified." The Hebrew word for marriage (*kiddushin*/betrothal) comes from the three letter Hebrew root (K = Kaf, D = Dalet, SH = Shin). The Hebrew word for sanctified (6942 = *Kadesh*) which comes from the Hebrew word for holy (6944 = *Kodesh*) is also derived from the same three Hebrew root letters (K = Kaf, D = Dalet, SH = Shin). Therefore, the traditional Jewish rabbis from the *house of Judah* (Judaism), interpret the Biblical statement that "God blessed the sabbath day and *hallowed/sanctified* (*va-yekaddesh*) it" (Genesis [*Bereishit*] 2:3) as meaning that the G-d of Israel wedded (*kiddushin*/betrothal) the Sabbath (*Shabbat*) to His people. 2

On the day of the wedding in the Biblical Jewish (*house of Judah/Judaism*) ceremony, the bride is seen as a queen and the groom is seen as a king. Therefore, "*queen*" and "*bride*" are two terms used to describe the weekly Sabbath day (Talmud, *Shabbat* 119a). Since the Sabbath (*Shabbat*) is seen as being a queen and a bride, it represents the feminine element of creation. 3

The Talmud (oral tradition of the rabbi's from the *house of Judah/Judaism*) tells us that on the eve of the Sabbath (*Sabbath*), the famous teacher, Rabbi Hanina used to put on his best clothes and say, "*Come, let us go and welcome Queen Sabbath,*" while Rabbi Yannai used to rise and declare, "*Come, O bride; come, O bride.*" From this custom, music was composed for the Sabbath (*Shabbat*) which symbolically imitated conventional marriage songs. The most famous of these is "*Lechah Dodi*" (Come my Beloved). 4

In traditional Judaism (*house of Judah*), the rabbi's understood that the G-d of Israel entered into a marriage covenant with the *house of Jacob* (both the *house of Israel* and the *house of Judah*) at mount Sinai. In Jeremiah (*Yermiyahu*) 2:1-2, it is written:

*"Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals [betrothal/kiddushin], when thou wentest after me [the G-d of Israel/the groom] in the wilderness [mount Sinai], in a land that was not sown."*

However, in the Biblical/Jewish (*house of Judah/Judaism*) marriage ceremony, you must first be sanctified (consecrated/set apart/made holy) before you can get married. In Exodus (*Shemot*) 19:10-11, 14, it is written:

*"And the Lord said unto Moses, Go unto the people, and sanctify [6942 = consecrate/set apart/make holy] them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai ... and Moses went down from the mount unto the people, and sanctified [6942 = consecrate/set apart/made holy] the people; and they washed their clothes."*

In the traditional Biblical/Jewish (*house of Judah/Judaism*) wedding ceremony, the bride becomes sanctified before the marriage by having a *mikvah* (water immersion). *Mikvah* is a Hebrew word which means "pool or body of water." *Mikvah* is the ceremonial act of purification. 5

Every traditional Biblical/Jewish (*house of Judah/Judaism*) marriage will have two witnesses. They are called the friends of the bridegroom. Their role is to prepare the bride and escort her to meet the groom underneath the *chupah* (wedding canopy) where the marriage will occur. When the G-d of Israel entered into a marriage with the *house of Jacob* (both the *house of Israel* and the *house of Judah*) at mount Sinai, Moses (*Moshe*) was seen as being one of the friends of the bridegroom of the G-d of Israel. In Exodus (*Shemot*) 19:17, we can see Moses (*Moshe*) fulfilling the role of escorting the bride (the *house of Jacob*) to meet the G-d of Israel at mount Sinai (a type of *chupah*/wedding canopy) as it is written:

*"And Moses brought forth the people [the house of Jacob/escorting them] out of the camp to meet with God; and they stood at the nether [underneath/at the foot of] part of the mount."*

When the marriage took place between the G-d of Israel and the *house of Jacob* (both the *house of Israel* and the *house of Judah*), mount Sinai was symbolically seen as being the *chupah* (wedding canopy). 6

When the bride and groom are married in a traditional Biblical/Jewish (*house of Judah/Judaism*) wedding ceremony, they will have a *ketubah* (marriage contract) which states the terms and the conditions of the marriage. In traditional Judaism (*house of Judah*), the rabbis saw that the *ketubah* (marriage contract) of the marriage between the G-d of Israel and the *house of Jacob* (both the *house of Israel* and the *house of Judah*) was the Torah/Word of G-d. The terms and conditions of the marriage (*ketubah*/marriage contract) between the G-d of Israel and the *house of Jacob* is given in Deuteronomy (*Devarim*) 28 and Leviticus (*Vayikra*) 26. In these two chapters, the G-d of Israel specifies the blessings to the *house of Jacob* (both the *house of Israel* and the *house of Judah*) for being faithful to the G-d of Israel in the marriage and the curses for being unfaithful to the G-d of Israel in the marriage.

The rite of betrothal is completed when the groom (the G-d of Israel) gives something of value to the bride (the *house of Jacob*) and she accepts it. The gift most often given today is the ring. The ring is a token of eternal love and remembrance of the marriage. When the groom places the ring on the bride's finger, the rite of betrothal is completed. The completed rite is known in Hebrew as *kiddushin* which means "sanctification."

Symbolically, the "ring" that was given to the bride (the *house of Jacob*) by the groom (the G-d of Israel) was seen as being the Sabbath (*Shabbat*). The keeping of the Sabbath (*Shabbat*) is seen as being a token of remembrance and eternal love between the groom (the G-d of Israel) and the bride (the *house of Jacob*).

The Sabbath (*Shabbat*) is one of the Ten Commandments given at mount Sinai to remember the marriage between the G-d of Israel and the *house of Jacob*. In Exodus (*Shemot*) 20:8, it is written:

*"Remember the sabbath day, to keep it holy [6942 = sanctified, consecrated, set apart]."*

The Sabbath (*Shabbat*) is an eternal covenant between the G-d of Israel and the *house of Jacob* (both the *house of Israel* and the *house of Judah*) which is to be kept forever. In Exodus (*Shemot*) 31:12-18, it is written:

*"And the Lord spake unto Moses, saying, speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign [a marriage ring] between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify [6942 = consecrate/set apart/make holy] you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."*

### **THE SABBATH IS A FESTIVAL OF THE L-RD**

The Sabbath (*Shabbat*) is a festival of the L-rd. In Leviticus (*Vayikra*) 23:1-4 it is written:

*"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons."*

### **WHAT IS THE MEANING OF THE FEAST OF THE L-RD AND HOLY CONVOCATION?**

There are two important Hebrew words in Leviticus (*Vayikra*) 23:1-4 which are translated as *feasts* and *convocation* which explain to us the importance and significance of the Biblical weekly Sabbath (*Shabbat*) from Friday sundown to Saturday sundown. In Leviticus (*Vayikra*) 23:2, the word translated as feasts is the Hebrew word *mo'ed*. The Hebrew word *mo'ed* is the Strong's word 4150 in the Hebrew dictionary and means "an appointment, a fixed time or season, a cycle, an assembly, an appointed time, a set time or an exact time."

In Leviticus (*Vayikra*) 23:2, the Bible tells us that the Sabbath (*Shabbat*) is not only a *mo'ed* but that it is also a *holy convocation*. The Hebrew word for holy is the Strong's word 6944 in the Hebrew dictionary and is the word *kodesh*. The Hebrew

word *kodesh* means "to consecrate, dedicate, hallow, set apart." The Hebrew word for convocation is the Strong's word 4744 in the Strong's Hebrew dictionary and is the word *miqra*. The Hebrew word *miqra* means, "a public meeting, an assembly, a rehearsal."

Therefore, the G-d of Israel is telling us in His Holy Word that the Sabbath (*Shabbat*) is a *mo'ed* (an appointed time, a set time) during the week (from Friday sundown to Saturday sundown) which is a *kodesh* (holy, consecrated, dedicated and set apart) *miqra* (a public meeting, an assembly of people, a rehearsal). The Sabbath (*Shabbat*) is a commandment (*mitzvah*) which the G-d of Israel wants His people to rehearse (*miqra*) because it is an appointed time or set apart time (*mo'ed*).

If the Sabbath (*Sabbath*) is a rehearsal (*miqra*), what is it that the G-d of Israel wants His people to rehearse (*miqra*)? The Sabbath (*Shabbat*) is a rehearsal of all the things that the G-d of Israel gave His people regarding the Sabbath (*Shabbat*) to teach us/instruct us (*Torah*) about the ways of His Kingdom, trusting (*emunah*) in His written Torah/Word of G-d, the redemption through the Messiah (*Mashiach*) and the Messianic Age (*Athid Lavo*).

#### WHO IS THE L-RD?

The Sabbath (*Shabbat*) is a feast of the L-rd. Who is the L-rd? The Hebrew word for L-rd is the Strong's word 3068 in the Strong's Hebrew dictionary and is the Holy (*kodesh*) name (YHVH) of the G-d of Israel. The Bible tells us in Deuteronomy (*Devarim*) 6:4 that the G-d of Israel is one (*echad*). The Hebrew word *echad* is the Strong's word 259 in the Strong's Hebrew dictionary. The Hebrew word *echad* (259) comes from the Hebrew root word *achad* which is the Strong's word 258 in the Hebrew dictionary. The Hebrew word *achad* means "to unite, to unify." So, the *Shema* (Deuteronomy [*Devarim*] 6:4) tells us that the G-d of Israel is *echad* which comes from the Hebrew root word *achad* which means "to unify." Therefore, the G-d of Israel is a compound unity. In Proverbs (*Mishlei*) 30:4 it is written:

"...who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?"

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the G-d of Israel manifested in the flesh. The holy name (YHVH) of the G-d of Israel as spoken in Exodus (*Shemot*) 3:14 means, "I [ever] shall be [the same] that I am [today]." In Hebrews 13:8 it is written:

"Jesus Christ [*Yeshua HaMashiach*] the same yesterday, and today, and forever."

In I Corinthians 12:3, it tells us that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is L-rd as it is written:

"...no man speaking by the Spirit [*Ruach HaKodesh*] of God calls Jesus [*Yeshua*] accursed: and that no man can say that Jesus [*Yeshua*] is Lord [*YHVH*] but by the Holy Ghost [*Ruach HaKodesh*]."

Philippians 2:8-11 is a Jewish *midrash* (commentary/explanation) which comes from the traditional Jewish prayer known as the *Aleinu* which is also mentioned in Isaiah (*Yeshayahu*) 45:23. In Philippians 2:8-11 it tells us that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is L-rd as it is written:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross [tree]. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus [*Yeshua*] every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ [*Yeshua HaMashiach*] is Lord [*YHVH*] to the glory of God the Father."

The mount of Olives is known in traditional Judaism (*house of Judah*) as the mountain of the Messiah (*Mashiach*). When the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus ascended up into heaven (*olam haba*) following his resurrection as written in Acts 1:6-12, the angels said that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus would come back [in His second coming as the Kingly Messiah (*Messiah ben David*)] in like manner (to the mount of Olives). His return to the mount of Olives as the Kingly Messiah (*Messiah ben David*) is recorded in Zechariah (*Zecharyah*) 14:3-4, 9 as it is written:

"Then shall the Lord [*YHVH*] go forth, and fight against those nations, as when he fought in the day of battle. And his feet [the feet of *YHVH*] shall stand in that day upon the mount of Olives ... and the Lord [*YHVH*] shall be king over all the earth: in that day shall there be one Lord [*YHVH*], and his name one [*echad*]."

#### YESHUA/JESUS IS L-RD OF THE SABBATH

The rabbis in traditional Judaism (*house of Judah*) teach that despite all the legalistic precision to keep and observe the Sabbath (*Shabbat*) that the sages were conscious always that the sabbath was made for man, not man for the sabbath, and they insisted that any of the regulations might be — nay, should be — broken immediately in case of a life-and-death emergency, or of a real danger to health. In support of this relaxation, they were fond of quoting the Scriptural verse in Leviticus (*Vayikra*) 18:5 as it is written: 7

"Ye shall therefore keep My statutes and Mine ordinances, which if a man do, he shall live by them."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus supported this interpretation as can be seen in Mark 2:23-28, 3:1, 4-5 as it is written:

"And it came to pass, that he [*Yeshua*/Jesus] went through the corn fields on the sabbath day; and his disciples [talmidim] began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful [in violation of the Torah]? And he [*Yeshua*/Jesus] said unto them, Have ye never read what David did, when he had need, and was hungry, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore, the Son of man is Lord also of the sabbath. And he entered again into the synagogue; and there was a man there which had a withered hand ... and he saith unto them, is it lawful to do good on the sabbath days, or to do evil? To save life, or to kill? But they held their peace. ...And he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."

Therefore, the Sabbath (*Sabbath*) is a feast of the L-rd (Leviticus [*Vayikra*] 23:2). The L-rd is the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus). In addition, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the L-rd of the Sabbath (*Shabbat*). So, both the

house of Israel (Christianity) and the house of Judah (Judaism) need to keep and celebrate the weekly Sabbath (*Shabbat*) (from Friday sundown to Saturday sundown) that the G-d of Israel gave to His people.

OUR SABBATH REST IS BELIEVING (EMUNAH)  
THE WRITTEN WORD OF G-D

Spiritually, we experience Sabbath (*Shabbat*) rest when we obey the G-d of Israel, keep His commandments (*mitzvot*), and believe the promises made by the G-d of Israel to His people in His Torah/Word of G-d. The G-d of Israel promises great blessings to His people for keeping His weekly Sabbath (*Shabbat*) (from Friday sundown to Saturday sundown). In Leviticus (*Vayikra*) 26:2-12 it is written:

*"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach into the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace [shalom/rest] in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through the land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."*

#### OBEDIENCE BRINGS THE BLESSINGS OF G-D

The G-d of Israel blesses His people when we are obedient (*shema*) to Him. In Isaiah (*Yeshayahu*) 1:19 it is written:

*"If ye are willing and obedient [shema], ye shall eat the good of the land."*

In Jeremiah (*Yermiyahu*) 17:7-8 it is written:

*"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."*

In Isaiah (*Yeshayahu*) 26:3-4 it is written:

*"Thou wilt keep him in perfect peace [shalom, shalom], whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."*

DISOBEDIENCE TO G-D'S WORD  
KEEPS US FROM ENTERING  
INTO HIS SABBATH REST

The Sabbath (*Shabbat*) is a day of rest. In Genesis (*Bereishit*) 2:2 it is written:

*"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made."*

In the Bible, the G-d of Israel associates entering into His rest with believing the written Torah/Word of G-d. In Isaiah (*Yeshayahu*) 28:9-13 it is written:

*"Whom shall he teach knowledge? [which is the Torah/Word of G-d — Hosea 4:6] and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear [shema]. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little..."*

The first occurrence of the word *rest* in Isaiah (*Yeshayahu*) 28:12 is the Strong's word 4496 in the Strong's Hebrew dictionary and is the Hebrew word *menuchah*. The Hebrew word *menuchah* means, "an abode, ease, quiet, resting place, a settled spot, peace, home."

The G-d of Israel associates believing and trusting (*emunah*) in Him and being obedient (*shema*) to His Torah/Word with entering into His (*Sabbath*) rest. In Psalm (*Tehillim*) 95:7-11, it is written:

*"For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear [shema] his voice, harden not your heart as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest."*

In Hebrew 3:7-19, 4:1-12 it is written:

*"Wherefore as the Holy Ghost [Ruach HaKodesh] saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, they should not enter into my rest. Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ [Mashiach], if we hold the beginning of our confidence steadfast unto the end; While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke:*

howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limited a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Therefore, spiritually, we experience the Sabbath (*Shabbat*) rest of the G-d of Israel when we obey (*shema*) and believe (*emunah*) the Torah/Word of G-d and put our trust and confidence (*emunah*) in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus.

#### THE MESSIAH IS OUR SABBATH REST

Isaiah (*Yeshayahu*) 11:1, 10 speaks about the Messiah (*Mashiach*) and the Word of G-d tells us that His rest (*menuchah*) shall be glorious (*kivod*) as it is written:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots ... and in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest [menuchah] shall be glorious [kivod]."

In Matthew (*Mattityahu*) 11:28-30 it is written:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In John (*Yochanan*) 14:23 it is written:

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

In Matthew (*Mattityahu*) 7:24-27 it is written:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

#### THE SABBATH IS A SHADOW/BLUEPRINT OF THE MESSIAH

The Sabbath (*Shabbat*) is a spiritual shadow/blueprint given to us by the G-d of Israel to teach us about the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and the redemptive plan of the G-d of Israel for His people. In Colossians 2:16-17 it is written:

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ [Mashiach]."

#### AFTER THE MESSIAH COMPLETED HIS WORK, HE RESTED

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus came to the earth at His first coming to be the suffering Messiah (*Messiah ben Yosef*). He completed the work that G-d the Father sent (*shaliach*) him to do. In John (*Yochanan*) 17:1, 4, it is written:

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee ... I have glorified thee on the earth: I have finished the work which thou gavest me to do."

After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus completed the work that G-d the Father sent (*shaliach*) Him to do by dying on the tree/cross and coming to the earth to fulfill the role of the suffering Messiah (*Messiah ben Yosef*), He sat down (rested) on the right hand of G-d the Father. In Psalm (*Tehillim*) 110:1 it is written:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

In Hebrews 1:1-3, 10:12-13 it is written: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ... But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool."

#### BOTH JEWS AND NON-JEWS ARE COMMANDED TO KEEP THE SABBATH

Both the *house of Judah* (Judaism) and the *house of Israel* (Christianity) are commanded by the G-d of Israel to keep His Sabbath (*Shabbat*). In fact, the G-d of Israel promises great blessings to the non-Jew/Christianity (*house of Israel*) who keeps His Sabbath (*Shabbat*) and all those who are grafted into the family of the G-d of Israel. In Isaiah (*Yeshayahu*) 56:1-8 it is written:

*"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."*

#### THE SABBATH IS PERSONIFIED AS A BRIDE

Earlier in this chapter, it was seen that the Sabbath (*Shabbat*) is personified in Jewish tradition (*house of Judah*) as a bride. The G-d of Israel and the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the bridegroom of the *house of Judah* (Judaism) and the *house of Israel* (Christianity). Once again, the Hebrew term for the Biblical / Jewish marriage ceremony (*kiddushin*/betrothal) really means "hallowing/sanctified." The Hebrew word for marriage (*kiddushin*/betrothal) comes from the three letter Hebrew root (K = Kaf, D = Dalet, SH = Shin). The Hebrew word for sanctified (6942 = *Kadesh*) which comes from the Hebrew word for holy (6944 = *Kodesh*) is also derived from the same three Hebrew root letters (K = Kaf, D = Dalet, SH = Shin). Therefore, the traditional Jewish rabbis from the *house of Judah* (Judaism), interpret the Biblical statement that "God blessed the sabbath day and hallowed/sanctified (vayekaddesh) it" (Genesis [*Bereishit*] 2:3 as meaning that the G-d of Israel wedded (*kiddushin*/betrothal) the Sabbath (*Shabbat*) to His people.

On the day of the wedding in the Biblical Jewish (*house of Judah*/Judaism) ceremony, the bride is seen as a queen and the groom is seen as a king. Therefore, "queen" and "bride" are two terms used to describe the weekly Sabbath day (Talmud, *Shabbat* 119a). Since the Sabbath (*Shabbat*) is seen as being a queen and a bride, it represents the feminine element of creation.

In traditional Judaism (*house of Judah*) the Sabbath (*Shabbat*) is welcomed by the woman of the house when she lights two Sabbath (*Shabbat*) candles. 8 When she lights the candles, she pronounces the blessing:

"Blessed are you, O L-rd our G-d, King of the Universe, who has hallowed [sanctified/consecrated/set apart] us by your commandments [mitzvot] and commanded us to kindle the lamp." 9

Even as it is traditional to light two Sabbath (*Shabbat*) candles, the traditional Jewish (*house of Judah*) wedding ceremony will have two witnesses. 10 These two witnesses are called the friends of the bridegroom. The two candles which are lit are called the two witnesses.

There are various interpretations of the meaning of lighting two candles. In one interpretation, one candle will represent the Torah and the other candle will represent the Prophets. Moses (*Moshe*) is personified by the Torah and Elijah (*Eliyahu*) is personified by the Prophets. Obedience (*shema*) to the Torah and the Prophets will sanctify (consecrate, dedicated, set apart) and prepare the family of the G-d of Israel to enter into the second stage of the traditional Jewish (*house of Judah*) wedding ceremony when the marriage will be consummated between the bridegroom (the G-d of Israel) and members from the *house of Judah* (Judaism) and the *house of Israel* (Christianity) who believe in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and have prepared themselves for the wedding by being sanctified unto the G-d of Israel by keeping His commandments (*mitzvot*). The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus declared that the Torah and the Prophets were written to speak of Him. In Luke 24:27, 44-47 it is written:

*"And beginning at Moses and all the prophets, he [Yeshua/Jesus] expounded unto them in all the Scriptures [TeNaKh] the things concerning himself ... and he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance [teshuvah] and remission of sins should be preached in his name among all nations, beginning at Jerusalem."*

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus prayed that the family of the G-d of Israel would be sanctified (consecrated, dedicated, set apart) by keeping His commandments (*mitzvot*) and the Torah of the G-d of Israel. In John (*Yochanan*) 14:15, 17:1-4, 17 it is written:

"If ye love me, keep my commandments [mitzvot] ... *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent [shaliach]. I have glorified thee on the earth: I have finished the work which thou gavest me to do ... sanctify them through thy truth: thy word is truth."*

When the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus prayed in John (*Yochanan*) 17:17 that the family of the G-d of Israel would be sanctified through the Word of G-d which He called truth, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was quoting Psalm (*Tehillim*) 119:142 as it is written:

*"Thy righteousness is an everlasting righteousness, and thy law [TORAH] is THE TRUTH."*

Therefore, the two candles which are lit on the Sabbath (*Shabbat*) by the woman of the house represents the Torah and the Prophets which speak about the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. Because the Sabbath (*Shabbat*) is personified in traditional Jewish (*house of Judah*) interpretation as being personified as a bride, the two candles spiritually represent both the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and the marriage of the bride of the Messiah to Himself. In Revelation 19:7-9 it is written:

*"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness [righteous acts/keeping of the commandments/mitzvot and sanctification] of saints [the righteous/tzaddik]."*

#### THE CANDLE IS THE LAMP OF G-D

The *candles* which are lit on the Sabbath (*Shabbat*) by the woman of the house are called *lamps*. When the woman pronounces the blessing over the candles she says:

"Blessed are you, O L-rd our G-d ... who has commanded us to kindle the lamp."

The Hebrew word for candle/lamp is the Strong's word 5216 in the Hebrew dictionary and is the Hebrew word, "*Ner/Nerah*." Candle/lamp/light are very important spiritual pictures in the Bible of the Torah/Word of G-d, keeping the commandments (*mitzvot*), the Gospel (*basar*/good news), the spirit of man, the Messiah (*Mashiach*), the believers in the Messiah (*Mashiach*), marriage and being wedded to the Messiah (*Mashiach*).

The Torah/Word of G-d is likened unto a candle/lamp. Psalm (*Tehillim*) 119:105 it is written:

*"Thy word is a lamp [5216] unto my feet, and a light unto my path."*

Keeping the Torah and the commandments (*mitzvot*) of the G-d of Israel is likened unto a candle/lamp/light. In Proverbs (*Mishlei*) 6:23 it is written:

*"For the commandment is a lamp [5216] and the law [Torah] is light; and reproofs of instruction are the way of life."*

The Gospel (*basar*/good news) of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is light. In II Corinthians 4:3-4, 6 it is written:

*"But if our gospel [basar/good news] be hid, it is hid to them that are lost [have no light/candle/lamp]: in whom the god of this world [HaSatan/Satan/Lucifer who is called the angel of light — II Corinthians 11:14] hath blinded the minds of them which believe not, lest the light [ner] of the glorious [kivod] gospel [basar/good news] of Christ [Mashiach], who is the image of God, should shine unto them ... For God, who commanded the light [ner] to shine out of darkness, hath shined in our hearts, to give the light [ner] of the knowledge [da'at] of the glory [kivod] of God in the face of Jesus Christ [Yeshua HaMashiach]."*

The spirit (heart) of man is the candle/lamp of the G-d of Israel. In Proverbs (*Mishlei*) 20:27 it is written:

*"The spirit of man is the candle [5216] of the Lord, searching all the inward parts of the belly."*

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the light of the world. In John (*Yochanan*) 8:12, 12:35-36, 46 it is written:

*"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life ... Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light ... I am come a light into the world, that whosoever believeth on me should not abide in darkness."*

The lives of the believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus are to shine as a candle. In Matthew (*Mattityahu*) 5:14-16 it is written:

*"Ye are the light of the world: A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works [mitzvot], and glorify your Father which is in heaven."*

The candle/lamp is associated with the Jewish (*house of Judah*) marriage. In Jeremiah (*Yermiyahu*) 25:10 it is written:

*"Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle [5216]."*

In Matthew (*Mattityahu*) 25:1-13, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus compared His wedding to His bride like unto ten virgins who took lamps to their wedding. In Matthew (*Mattityahu*) 25:1, it is written:

*"Then shall the kingdom of heaven [malkut shamayim] be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom."*

In traditional Jewish (*house of Judah*) thought, the city of Jerusalem (*Yerushalayim*) is seen as the city of the bride. In Revelation 21:2, 9-11, 23 it is written:

*"And I John saw the holy city, new Jerusalem [Yerushalayim], coming down from God out of heaven [olam haba], prepared as a bride adorned for her husband ... and there came unto me one of the seven angels ... saying, come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem [Yerushalayim], descending out of heaven [olam haba] from God, having the glory [kivod] of God: and her light [ner] was like unto a stone most precious, even like a jasper stone, clear as crystal ... and the city had no need of the sun, neither of the moon, to shine in it: for the glory [kivod] of God did lighten it, and the Lamb is the light thereof."*

#### THE TWO CANDLES REPRESENT EPHRAIM AND JUDAH AND THEIR REUNITING

In another interpretation of the symbolic meaning of lighting the two candles for Sabbath (*Shabbat*), the one candle represents Judah, the *house of Judah* (Judaism) and the other candle represents Ephraim, the *house of Israel*, (Christianity) and the marriage/reunification/restoration and reuniting that is prophesied to take place in Ezekiel (*Yechezkel*) 37:15-16, 19 as it is written:

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions ... Say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

In the traditional Jewish (*house of Judah*) prayers on the Sabbath (*Shabbat*), prayers are said for the G-d of Israel to reunite and restore the *house of Judah* with the *house of Israel*. The *house of Judah* (Judaism) and the *house of Israel* (Christianity) are the G-d of Israel's two witnesses upon the earth.

#### THE SABBATH IS A BLUEPRINT OF THE MESSIANIC AGE AND THE WORLD TO COME

In traditional Jewish (*house of Judah*) thought, the Sabbath (*Shabbat*) is a blueprint of the Messianic Age (*Athid Lavo*). It is also a foretaste of the world to come (*Olam Haba*) (Genesis R. xvii; Ber, 57b). The Sabbath (*Shabbat*) is a day which points toward the future. It is a day of hope and anticipation of the Messianic fulfillment which the Talmud describes as "*Yom shekulo Shabbat*," a time of eternal Shabbat. 11 (Mishnah Tamid 7.4, Talmud Rosh HaShanah 31a)

#### THE SABBATH IS THE DAY OF THE L-RD

The Sabbath (*Shabbat*) is the *day of the L-rd*. In Isaiah (*Yeshayahu*) 58:13-14 it is written:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob your father: for the mouth of the Lord hath spoken it."

#### THE DAY OF THE L-RD IS A TITLE FOR THE MESSIANIC AGE

The *day of the L-rd* is a major theme in the Bible especially in the writings of the prophets. The subject of the *day of the L-rd* in the writings of the prophets mostly concerns the advent of the coming of the Messiah (*Mashiach*), the judgment of the nations, the tribulation period (*Chevlai shel Mashiach/Ya'acov's trouble*) and the Messianic age (*Athid Lavo*). Because the Sabbath (*Shabbat*) is called the *day of the L-rd* (Isaiah [*Yeshayahu*] 58:13-14), it is therefore a foreshadowing of the Messianic Age (*Athid Lavo*).

The term, *day of the L-rd*, can be found in the following Scripture verses (Isaiah [*Yeshayahu*] 2:12, 13:6, 9, Ezekiel [*Yechezkel*] 13:5, 30:3, Joel [*Yo'el*] 1:15, 2:1, 11, 3:14, Amos 5: 18, 20, Obadiah 1:15, Zephaniah 1:7, 14, Zechariah 14:1, Malachi 4:5, I Thessalonians 5:2, II Peter 3:10).

#### "IN THAT DAY" IS A JEWISH IDIOM FOR THE DAY OF THE L-RD

The *day of the L-rd* is often referred to in the writings of the prophets with the shortened code form of "*in that day*." Actually, *in that day* is a Jewish idiom for *the day of the L-rd*. In fact, a major subject and theme of the book of Isaiah (*Yeshayahu*) are the events that will be taking place during the time period known as *the day of the L-rd*. In his writings, the prophet Isaiah (*Yeshayahu*) most often uses the term "*in that day*" to refer to the day of the L-rd. The term "*in that day*" can be found in the following verses (Isaiah [*Yeshayahu*] 2:11, 17, 20, 3:7, 18, 4:1-2, 5:30, 7:18, 21, 23, 10:20, 27, 11:10-11, 16, 12:1, 4, 17:4, 9, 19:16, 18-19, 21, 23-24, 20:6, 22:8, 12, 20, 25, 23:15, 24:21, 25:9, 26:1, 27:1-2, 12-13, 28:5, 29:18, 30:23, 25-26, 31:7, 52:6).

#### "AT THAT TIME" IS A JEWISH IDIOM FOR THE DAY OF THE L-RD

There is another Jewish idiom which refers to the day of the L-rd. The phrase "*at that time*" is another code word (Jewish idiom) for *the day of the L-rd*. The term, "*at that time*" can be found in the following verses (Isaiah [*Yeshayahu*] 18:7, Jeremiah [*Yerushalayim*] 3:17, 4:11, 8:1, 31:1, 50:4, 20, Daniel 12:1, Joel (*Yo'el*) 3:1, Zephaniah 1:12, 3:20).

#### THE BIBLICAL DAY BEGINS IN THE EVENING AND ENDS IN THE MORNING

The Biblical day begins in the evening and ends in the morning (Genesis [*Bereishit*] 1:1,5,8,13,19,23,31). Likewise, the Sabbath (*Shabbat*) begins in the evening and ends in the morning. Each of the seven days of creation is a spiritual picture of 1,000 years of time. In Psalm (*Tehillim*) 90:4 it is written:

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

The seventh day of creation, the Sabbath (*Shabbat*), is a spiritual picture of the 1,000-year Messianic Age (*Athid Lavo*). The Apostle (*Shaliach*) Peter (*Kefa*) associates the day of the L-rd to the coming of the Messiah (*Mashiach*) and the Messianic Age (*Athid Lavo*) in II Peter 3:7-10 it is written:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the

night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

### **THE SABBATH AND BIBLICAL PROPHECY**

The Sabbath (*Shabbat*) was given to us by the G-d of Israel to understand end-time Bible prophecy because the Sabbath (*Shabbat*) is a foreshadowing of the time known as the *day of the L-rd* or the Messianic Age (*Athid Lavo*). Furthermore, the Biblical day begins in the EVENING (a time of darkness) and ends in the MORNING (a time of light). Therefore, is it possible that the *day of the L-rd* or the 1,000-year Messianic Age (*Athid Lavo*) also begins in the EVENING (the time of the seven year tribulation or birth pangs of the Messiah (*Chevlai shel Mashiach*/Ya'acov's trouble) and ends in the MORNING (a time of light) or the remaining 993 years ???

In my book, *The Seven Festivals of the Messiah*, I explain that one of the themes of Rosh HaShanah (the Feast of Trumpets — Leviticus (*Vayikra*) 23:23-25) is *HaMelech* (the king). This is the Biblical appointed time when the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will be crowned King (*Messiah ben David*). Psalm (*Tehillim*) 47 is a coronation psalm. This event happens in Revelation 4-5.

After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus has His coronation ceremony, the events of the tribulation (*Chevlai shel Mashiach*/Ya'acov's trouble) and the judgment of the nations are described in Revelation 6-18. The return of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as the Kingly Messiah known as *Messiah ben David* when He sets His feet down upon the mount of Olives (Zechariah 14:4) happens also in Revelation 19. Because traditional corporate Christianity (*house of Israel*) has not understood that the Sabbath (*Shabbat*) was given by the G-d of Israel as a prophetic foreshadowing of the Messianic Age (*Athid Lavo*) and by corporately rejecting that the Biblical Sabbath (*Shabbat*) is the seventh day of the week and goes from Friday sundown to Saturday sundown, is it possible that this has darkened the understanding of traditional corporate Christianity (*house of Israel*) regarding correctly interpreting the events surrounding the coming of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as the Kingly Messiah (*Messiah ben David*), the tribulation (*Chevlai shel Mashiach*/Ya'acov's trouble) and the Messianic Age (*Athid Lavo*)???

### **TITLES FOR THE DAY OF THE L-RD**

There are many titles for the *day of the L-rd*. Some of these titles will indicate a time of trial, trouble, tribulation and darkness (EVENING = a time of darkness) while other titles will indicate a time of peace and tranquility (MORNING = a time of light). Some of the titles of the *day of the L-rd* that indicate trial, trouble, tribulation, wrath and darkness are:

- 1) A day of visitation and desolation (Isaiah 10:3)
- 2) A day of fierce anger (Isaiah 13:13)
- 3) The day of grief and desperate sorrow (Isaiah 17:11)
- 4) The day of trouble (Isaiah 22:5, Jeremiah 51:2, Zephaniah 1:14-15)
- 5) The day of the great slaughter (Isaiah 30:25)
- 6) The day of the Lord's vengeance (Isaiah 34:8, 61:2, 63:4)
- 7) The day of His wrath (Zephaniah 1:15,18)
- 8) The day of darkness and gloominess (Joel 2:1-2, Zephaniah 1:14-15)
- 9) The day of clouds and thick darkness (Joel 2:1-2, Zephaniah 1:14-15)
- 10) The great and terrible day of the Lord (Joel 2:31, Malachi 4:5)
- 11) The day of battle (Zechariah 14:3)
- 12) The day of Jacob's trouble (Jeremiah 30:7, Daniel 12:1)
- 13) A day of desolation (Zephaniah 1:15)
- 14) A day of trumpet and alarm (Zephaniah 1:16)
- 15) The day of judgment and perdition of ungodly men (II Peter 3:7)

There are other titles for the *day of the L-rd* which seem to indicate a time of peace, rest, comfort, tranquility and victory. Some of these titles are:

- 1) A day the Lord gives you rest (Isaiah 14:3)
- 2) The day of the EAST wind (Isaiah 27:8)
- 3) The day of salvation (Isaiah 49:8)
- 4) A day of clouds (clouds refer to believers) — (Ezekiel 30:3, Hebrews 12:1)
- 5) The day that I am glorified (Ezekiel 39:13)
- 6) The day of His preparation (Nahum 2:3)
- 7) The day when the Son of Man is revealed (Luke 17:30)
- 8) The day of our Lord Jesus (I Corinthians 1:8, II Corinthians 1:14, Philippians 1:6)
- 9) The day of redemption (Ephesians 4:30)
- 10) The day of Christ (Philippians 1:10, 2:16)
- 11) The day of G-d (II Peter 3:12)

After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus returns to the earth at His second coming as the Kingly Messiah (*Messiah ben David*), there will be perpetual peace and harmony on the earth during the Messianic Age (*Athid Lavo*). Some of the Scriptures which speak of this time of peace (*shalom*) are:

- 1) The animals will be at peace with each other and with mankind (Isaiah 11:6-8).
- 2) The farmland will be prosperous (Ezekiel 34:24-27).
- 3) G-d's people shall dwell safely and peacefully (Ezekiel 34:25, 28).
- 4) The whole world will be filled with the knowledge of G-d (Isaiah 11:9, Jeremiah 31:33-34).
- 5) There will be peace and no wars (Isaiah 2:3-4, Micah 4:3).

6) The Torah will be taught from Jerusalem (Isaiah 2:2-3, Micah 4:1-2).

7) There will be continual light on the earth (Zechariah 14:6-8).

8) The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will be King over all the earth (Daniel 7:13-14,18,27, Zechariah 14:9, Revelation 2:27, 11:15, 12:5, 19:15-16).

So, the *day of the L-rd* is described as being a time of trial, trouble, tribulation, wrath and darkness and ends with a time of peace, prosperity, dwelling safely, no wars, universal knowledge of the Torah and the Messiah (*Mashiach*) and light. There is no contradiction that the *day of the L-rd* is both darkness and light if we understand the Sabbath (*Shabbat*) is a term for the *day of the L-rd* and that each Biblical day begins in the evening and ends in the morning.

Therefore, it seems quite possible that the evening part of the *day of the L-rd* and the first seven years of the 1,000-year Messianic Age (*Athid Lavo*) is the tribulation or birth pangs of the Messiah (*Chevlai shel Mashiach*/Ya'acov's trouble) and the morning part of the *day of the L-rd* is the last 993 years of the 1,000-year Messianic Age (*Athid Lavo*) when the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus who is called the day star (II Peter [*Kefa*] 1:19) and the bright and morning star (Revelation 22:16) returns to the earth at His second coming as the Kingly Messiah (*Messiah ben David*) and sets His feet down on the mount of Olives (Zechariah 14:4).

#### **THE SABBATH WILL BE KEPT FOR ALL ETERNITY**

When the G-d of Israel gave the Sabbath (*Shabbat*) to His people, He proclaimed that it was to be an ETERNAL/EVERLASTING ordinance. In Exodus (*Shemot*) 31:15-17 it is written:

*"Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."*

The Sabbath (*Shabbat*) will be kept during the days of the new heaven and the new earth. In Revelation 21:1 it is written:

*"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."*

During the days of the new heaven and the new earth, the G-d of Israel will REQUIRE that ALL FLESH keep the Sabbath (*Shabbat*). In Isaiah (*Yeshayahu*) 66:22-23 it is written:

*"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."*

In conclusion, in order for full restoration to come to both the *house of Judah* (Judaism) and the *house of Israel* (Christianity), both houses of Israel need to come to a more fuller understanding and application of the Biblical Sabbath (*Shabbat*) that the G-d of Israel gave His people to celebrate on the seventh day of the week from Friday sundown to Saturday sundown. For the *house of Judah* (Judaism), they need to realize that the fullness of their Sabbath (*Shabbat*) rest is in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. For the *house of Israel* (Christianity), they need to understand that the Biblical Sabbath (*Shabbat*) day is from Friday sundown to Saturday sundown and that the G-d of Israel gave the Sabbath (*Shabbat*) as an eternal covenant that is to be kept by His people forever.

Furthermore, the *house of Israel* (Christianity) needs to understand that the G-d of Israel gave the Sabbath (*Shabbat*) to His people to more fully reveal His redemptive plan through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus including the marriage of His bride, the prophetic events regarding the second coming of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as the Kingly Messiah (*Messiah ben David*) and the events surrounding His rule and reign during the Messianic Age (*Athid Lavo*).

May the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus come speedily in our days and set up His Messianic Kingdom bringing eternal peace (*shalom*) and teaching the Torah to all nations from the city of Jerusalem (*Yerushalayim*) so that both houses of Israel can abide forever in the Sabbath (*Shabbat*) rest of the G-d of Israel. Amen !!!