

THE APOSTASY AND RESTORATION

By James Trimm

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Chapter 1 The Position of Nazarene Judaism

There is a lot of talk these days about getting back to the "New Testament Church." But the real truth is, there are two things the "New Testament Church" did not have: A "New Testament" and a "Church". The believers of the "New Testament Church" met in synagogues (Acts 15:21; James 1:1; 2:2) and had no book known as the "New Testament" because it had not been written and compiled yet. Thus when a believer from the "New Testament Church" referred to "The Scriptures" he was speaking of the Tanak ("Old Testament") for they were the only Scriptures he had. Thus when Paul wrote to Timothy:

All *Scripture* is given by inspiration of God,
and is *profitable for doctrine*, for reproof,
for *correction*, for instruction in righteousness:
That the man of God may be perfect,
thoroughly furnished to all good works.
(2Tim. 3:16-17)

Paul was referring to the Tanak, the only Scriptures they had. Moreover when Paul spoke to the Bereans in Acts 17:11 we are told of them:

These were more *noble* than those at Thessalonica,
in that they received the word with all readiness of mind,
and searched *the Scriptures* daily,
whether those things were so.

Paul was saying that the Bereans were noble because they did not believe what Paul said simply on the authority of Paul. They were looking to see if what Paul was teaching could be found in the Scriptures. Remember, they were looking in the Tanak, the only Scriptures they had at the time. Paul said that it was noble of them to only accept his teaching if it lined up with the Tanak. That means that whenever we study the New Testament we should ask ourselves this

question: "Can you get here from there?" (There being the Tanak). If you think you understand something in the New Testament in such a way that it contradicts the Tanak, then you need to realize that you are misunderstanding it.

Yeshua (Jesus) came to be the Jewish Messiah of Judaism and not to create a new religion. Now I know that within many Christian circles there is a teaching that says that originally Judaism was the true faith but that it has now been replaced by a new faith "Christianity" which is now the true faith. This theology is totally counter to the teachings of the "New Testament". The "New Testament" is plain in telling us that there is one true faith (Eph. 4:5) which was given once and for all time (Jude 1:3). This means that the theology that claims that Christianity is a true faith which has replaced Judaism which had been the previous true faith is absolutely false! There is, according to the "New Testament" itself ONE TRUE FAITH and it was ONLY GIVEN ONCE. Christianity is to young to be that ONE true faith that was ONCE given, that ONE true faith that was ONCE given therefore MUST be Judaism!

The original believers in Yeshua were a Jewish sect known as "Nazarenes" or in Hebrew "Netzarim" (Acts 24:5). The "church father" Jerome (4th Cent.) described these Nazarenes as those "...who accept Messiah in such a way that they do not cease to observe the old Law." (Jerome; On. Is. 8:14).

Elsewhere he writes:

Today there still exists among the Jews in all the synagogues of the East a heresy which is called that of the Minæans, and which is still condemned by the Pharisees; [its followers] are ordinarily called 'Nazarenes'; they believe that Messiah, the son of God, was born of the Virgin Miriam, and they hold him to be the one who suffered under Pontius Pilate and ascended to heaven, and in whom we also believe."
(Jerome; Letter 75 Jerome to Augustine)

The fourth century "church father" Epiphanius gives a more detailed description:

But these sectarians... did not call themselves Christians--but "Nazarenes," ... However they are simply complete Jews. They use not only the New Testament but the Old Testament as well, as the Jews do... They have no different ideas, but confess everything exactly as the Law proclaims it and in the Jewish fashion-- except for their belief in Messiah, if you please! For they acknowledge both the resurrection of the dead and the divine creation of all things, and declare that Elohim is one, and that his son is Yeshua the Messiah. They are trained to a nicety in Hebrew. For among them the entire Law, the Prophets, and the... Writings... are read in Hebrew, as they surely are by the Jews. They are different from the Jews, and different from Christians, only in the following. They disagree with Jews because they have come to faith in Messiah; but since they are still fettered by the Law--circumcision, the Sabbath, and the rest-- they are not in accord with Christians.... they are nothing but Jews.... They have the Goodnews according to Matthew in its entirety in Hebrew. For it is clear that they still preserve this, in the Hebrew alphabet, as it was originally written.

(Epiphanius; Panarion 29)

There has been a great deal of confusion over the years over what the "church" is. Some have taught that the Church is a new entity which replaces Israel. Others have taught that the Church is a new body which is totally independent of Israel. Still others have taught that the Church and Israel are two different but overlapping entities. With all of the misconceptions about the identity of the "Church" the time has come to set the story straight and reveal what the "Church" really is.

The English word "Church" comes originally from the Old English word KIRKE. The Old English word KIRKE was the word the Anglo-Saxons used to refer to their pagan places of worship. When they became Christianized the Anglo-Saxons continued to call their places of worship KIRKES and as the language evolved "Churches". You may have heard that the word "Church" originally referred to the people and later came to refer to the building. This is not true. The word "Church" originally referred to the building and later came to refer to the people. Moreover the word "church" is of pagan origin

Now if you look up the English word "Church" in Webster's dictionary you will find the following meanings:

1. a building set apart or consecrated for public worship, esp. one for Christian worship.
2. All Christians as a whole.
3. A denomination of Christians.

In short a "church" is either a building or a group of Christians.

Now wherever we see the English word "church" in an English Bible we would expect the underlying Greek word would be a Greek word that also means "a group of Christians". Since the English uses such a technical theological term one would expect that the Greek has also used a technical theological term. But the reality is that the Greek word that appears wherever the English has "church" is not a technical theological term and DOES NOT mean "a group of Christians" at all. That's right, a technical theological term of pagan origin meaning "a group of Christians" has been inserted in your English Bible despite the fact that the corresponding Greek word is not a technical theological term and does not mean the same thing as the word "Church".

The Greek word that appears where our English Bible's have "church" is EKKLESIA. EKKLESIA is just the Greek word for "assembly". Although it comes from a root meaning "to call out" there is no special theological significance to this word. In fact this is the same Greek word which was used for "assembly" by the classical Pagan Greek writers. Inscriptions in ancient Greek auditoriums where pagan ritual dramas were performed by the Bacchus cult have the audience section inscribed with the sign "EKKLESIA". This same Greek word EKKLESIA is used throughout the Greek Septuagint translation of the Tanak as the word for "assembly". There are also many places where the Greek word EKKLESIA appears in the NT but which the KJV and other translators did NOT translate the word as "church". This same Greek word is even used in Acts 19:32-41 to describe an unruly mob, yet here the translators suddenly translate the word as "assembly" rather than "church".

There is therefore no such thing as the "church" because the Greek word translated "church" does not mean "church" at all but "assembly".

There are some who claim that the "Church" was a new entity born in Acts 2 at Pentecost of 32 C.E. . However if we examine the events of Acts 2 we find that at that event persons were "added to" the "church" (Acts 2:47) which means that the "church" had to have already existed at that time. If we turn to Acts 7:38 we see that it speaks of Moses as "he that was in the church in the wilderness". Certainly this "church" could not have been a new "New Testament" entity.

While the term "church" is a mistranslation for a word simply meaning "assembly", there is an entity which is commonly referred to as "The Assembly" in the New Testament. Let us examine the Scriptures and determine what the true identity of this "Assembly" is.

To begin with we must understand that this Assembly is also known as the "Body of Messiah" as we read:

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."
(Col. 1:18 - KJV)

"And hath put all things under his feet, and gave him to be the head over all things to the church,
Which is his body, the fulness of him that filleth all in all."
(Eph. 1:22-23 - KJV)

Now one may ask what "Assembly" is the allegorical Messiah? To find the answer to that question lets look at Matthew 2:14-15:

"When he arose, he took the young child and his mother by night, and departed into Egypt:
And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord
by the prophet, saying, Out of Egypt have I called my son. "
(Matthew 2:14-15 - KJV)

Now here Matthew is citing a prophecy in Hosea 11:1 and applying it to Messiah. Now let us go back and look at this prophecy in Hosea 11:1 in context:

"When Israel was a child, then I loved him,
and called my son out of Egypt."
(Hosea 11:1 - KJV)

Here Hosea is referring to Israel as the son who is called out of Egypt. This points us back to a passage in the Torah:

"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:
And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go,
behold, I will slay thy son, even thy firstborn."
(Ex. 4:22-23 - KJV)

From these two passages we learn that Israel is the firstborn son of Elohim who is called out of Egypt. However in Matthew it is Yeshua the Messiah who is called up out of Egypt and in Col. 1:18 Messiah is the "firstborn". Moreover Hebrews speaks of the "church of the firstborn" (Heb. 12:23 - KJV).

Thus Israel is allegorically equivalent to the Messiah. There are some very important reasons for this allegorical relationship:

- * Both are the "firstborn Son of Elohim".
- * Both made a major impact on the world.
- * Both were born through a biological miracle on their mother's womb.
- * Both were taken into Egypt to save their lives.
- * Both were called up out of Egypt.

- * Both were despised and rejected by men.
- * Rome attempted to destroy them both.
- * Both are resurrected.

Thus Israel is the allegorical "Body of Messiah". Moreover in the Tanak, Israel is commonly called "The Assembly of Israel" and wherever the phrase "The Assembly of Israel" appears in the Tanak the Greek LXX has "EKKLESIA of Israel".

The so-called "church" which is the "Body of Messiah" is in reality "the Assembly of Israel". Yeshua did not come to create a new religion, but to be Messiah of the old one. Wherever your English New Testament refers to a "church" (i.e. a group of Christians) the Greek has "EKKLESIA a term which commonly refers to the "Assembly of Israel". The "Church" as most Christians have understood it never existed. All of the passage people have thought were talking about the "Church" were actually talking about the Assembly of Israel, not Christianity, but the Nazarene sect of Judaism.

Chapter 2

False Doctrines and Universal Apostasy

1 Now the Spirit plainly says that in the last times some men shall depart from the faith and shall go after deceiving spirits and after teachings of shadim,
2 those who deceive by false appearance and are speaking a lie, and are seared in their conscience,
(1Timothy 4:1-2)

What does it mean "depart from the faith"? There is only one true faith (Eph. 4:5) which was once and for all delivered (Jude 1:3). In fact that faith is inseparable from Torah:

Remove the false way from me,
and graciously grant me your Torah.
I have chosen the way of faith;
I have placed your ordinances before me.
(Psalm 119:29-30)

Now when he was on trial before Pilate Yeshua said:

37 Pilate said to him, Then are you a king? Yeshua said to him, You have said that I am a king. I was born for this, and for this I came into the world that I might testify concerning the truth . Every man who is of the truth hears my voice.
38 Pilate said to him, What is truth? And after he had said this he went out again to the Judeans and said to them, I do not find even one fault in him.
(John 18:37-38)

To this Pilate asked the all important question:

What is truth?
(John. 18:38)

Let us look back to the Tanak to find the answer to Pilate's question:

Your righteousness is an everlasting righteousness,
and your Torah is truth.
(Psalm 119:142)

You are near, O YHWH,
and all your commandments are truth.
(Psalm 119:151)

This definition explains many phrases in the New Testament:

"Obey the truth" (Gal. 3:1)

"But he that does truth..." (Jn. 3:20)

4 I rejoice greatly that I found some of your sons walking in truth, as we have received commandment from the Father.
(2Jn. 1:4)

Yeshua came to bear witness of the Torah, those who hear the Torah hear his voice. This leads us to another important saying from Yeshua:

31 And Yeshua said to those Judeans who trusted in him, If you will remain in my word, you are truly my talmidim.
32 And you will know the truth, and the truth will set you free.
(John 8:31-32)

Paul, however, speaks of those "who changed the truth of God into a lie" (Rom. 1:25) Now if Messiah came to bear witness of the truth then what has HaSatan to bear witness to? The scriptures tell us:

44 You are from your father, the 'Akel Kartza. And you want to do the lust of your father, who from the beginning killed men and did not stand in the truth because the truth was not in him. When he speaks a lie, he speaks from himself because he is a liar, even its father.
(John 8:44)

...HaSatan, who deceives the whole world...
(Rev. 12:9)

When HaSatan speaks a lie, he is merely speaking his native language.

Now if the Torah is truth, then what is HaSatan's lie? His lie is that there is not a Torah, that the Torah has been done away with.

Now that we know what these terms "the faith" as opposed to "a lie" mean lets look again at 1Tim. 4:1-2:

- 1 Now the Spirit plainly says that in the last times some men shall depart from the faith and shall go after deceiving spirits and after teachings of shadim,
- 2 those who deceive by false appearance and are speaking a lie, and are seared in their conscience,
- 3 and forbid to marry, and require abstinence from foods which Eloah created for use and for thanksgiving for those who believe and know the truth;
- 4 because everything which was created by Eloah is good, and there is not a thing which should be rejected, if it is received with thanksgiving,

(1Timothy 4:1-2)

Now we can see that 1Timothy 4:1-2 refers to a departure from the Nazaerene faith of Torah to a new faith which is without the Torah.

Now lets look at 2Timothy 3:1-7:

- 1 But this know, that in the last days, difficult times will come.
- 2 And sons of men will be lovers of their nefeshot, and lovers of money, boasters, proud, blasphemers, those who are not obedient to their parents, ungrateful, wicked,
- 3 slanderers, slaves to lust, cruel, haters of good,
- 4 betrayers, unrestrained, proud, lovers of lusts more than the love of Eloah,
- 5 those who have the form of the awe of Eloah, but are far removed from his power. Those who are thus thrust them out from you.

6 For from them are those who creep from house to house and captivate women who are loaded down with sins and are led away by various lusts,
7 who always are learning and are not ever able to come to the knowledge of the truth.

Once again Paul writes to Timothy about a great apostasy, which he associates with a lack of Torah observance by those "Who always are learning and are not ever able to come to the knowledge of the truth". Remember, the Torah is truth (Ps. 119:142, 151).

A few verses down Paul writes:

3 For the time will come when they will not hear sound teaching, but according to their lusts, they will multiply teachers to their nefeshot with the itching of their hearing,
4 And they will turn their ear from the truth, and they will turn aside to myths.
(2Tim. 4:3-4)

Once again he associates this great apostasy with a rejection of the Torah.

Kefa also speaks of this last days apostasy as follows:

1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive sects, even denying the Adon who redeemed them, and bring on themselves swift destruction.
2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed.
(2Kefa 2:1-2)

Then a little further down he writes:

19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.
(2Kefa 2:19)

Remember we learned that the Torah is Truth (Ps. 119:142) and that Yeshua said:

31 And Yeshua said to those Judeans who trusted in him, If you will remain in my word, you are truly my talmidim.

32 And you will know the truth, and the truth will set you free.

(John 8:31-32)

Therefore the Torah brings freedom. This is completely contrary to what most people have been taught. The common wisdom is that the Torah is bondage and that "freedom in Christ" means freedom from Torah. However as we shall see the scriptures teach that exactly the opposite is true.

The central story of Judaism is that of the Exodus from Egypt. The children of Israel were in bondage in Egypt. Elohim promised to bring them out of bondage and give them freedom. Upon leading the children of Israel out of Egypt, YHWH led them to Mt. Sinai where he delivered the Torah to them. Note that the theme of this central story is that God promised freedom from bondage and gave the children of Israel Torah. Now why would YHWH lead the people out of bondage in Egypt, lead them to Mt. Sinai, and deliver them right back into bondage again? And why would he at the same time promise them freedom. God is no liar. He promised the people freedom and he gave them Torah because the Torah is freedom from bondage. The Torah is truth (Ps. 119:142) and the truth will make you free (John 8:31-32).

This truth is proclaimed by the Psalmist:

So shall I keep your Torah continually forever and ever,

And I will walk in freedom: for I seek your precepts.

(Psalm 119:44-45)

As well as by Ya'akov HaTzadik (James the Just) who called the Torah "the Torah of freedom" (James 1:25; 2:12).

So as we look once again at 2Kefa:

19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.
(2Kefa 2:19)

Two entire books of the New Scriptures, 2Peter and Jude, are dedicated to combating this apostate teaching. These books warn us of men who will promise "freedom" but turn from the "holy commandment" (the Law) (2Pt. 2:18-21) turning "the grace of our God" into a license to sin (Jude 1:4, 14-18).

Now you may be saying to yourself: "Ok, so Christendom teaches lawlessness, but don't the lawless teachers of 2Peter & Jude go so far as to teach sexual immorality? Surely the lawless teachers of Christendom would never use their "the Law is not for today" teaching to promote sexual immorality." Wrong! Some of Christendom's teachers have already carried the "the Law is not for today" reasoning to its fullest and logical conclusion. A sect of Christendom known as "The Universal Fellowship of Metropolitan Community Churches" has published a tract which does just that. The nameless author of the tract writes:

Another Scripture verse that is used to show that the Bible condemns the gay lifestyle is found in the Old Testament Book of Leviticus, 18:22, "Thou shalt not lie with a man as thou would with a woman." Anyone who is concerned about this prohibition should read the whole chapter or the whole Book of Leviticus: No pork, no lobster, no shrimp, no oysters, no intercourse during the menstrual period, no rare meats, no eating blood, no inter-breeding of cattle, and a whole host of other laws, including the law to kill all divorced people who remarry.

As Christians, our law is from Christ. St. Paul clearly taught that Christians are no longer under the Old Law (for example in Galatians 3:23-24); that the Old Law is brought to an end in Christ (Romans 10:4); and its fulfillment is in love

(Romans 13:8-10, Galatians 5:14). The New Law of Christ is the Law of Love. Neither Jesus, nor Paul, nor any of the New Testament Scriptures implies that Christians are held to the cultic or ethical laws of the Mosaic Law.

(Homosexuality; What the Bible Does and Does not Say; Universal Fellowship press, 1984, p. 3)

Thus Christendom's teaching that "the Law is not for today" is already being used to "turn the grace of our God into perversion." (Jude 1:4; see also 2Pt. 2:18-21)

The Scriptures forewarn us about a coming "apostasy":

3 Do not let anyone deceive you in any way, because [it will not come] except an apostasy should come first and the son of man of sin be revealed, the son of destruction,
(2Thes. 2:3)

The scriptures abound with prophecies about this great apostasy. We read in the Tanak:

11 Behold, the days come, says the Adonai YHWH, that I will send a famy in the land, not a famy of bread, nor a thirst for water, but of hearing the words of YHWH.

12 And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of YHWH, and shall not find it.

(Amos 8:11-12)

Now just what is "The Word of YHWH"? In Isaiah we read:

...For the Torah will go out from Zion;
and the word of YHWH from Jerusalem.

(Isaiah 2:3)

Thus the "Word of YHWH" would seem to be the Torah.

Micah writes:

5 Thus says YHWH concerning the prophets that make my people to err; that cry: 'Peace', when their teeth have any thing to bite; and whoso puts not into their mouths, they even prepare war against him:

6 Therefore it shall be night unto you, that you shall have no vision; and it shall be dark unto you, that you shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them.

7 And the seers shall be put to shame, and the diviners confounded; yes, they shall all cover their upper lips; for there shall be no answer of Elohim.

11 The heads thereof judge for reward, and the cohanim thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon YHWH, and say: 'Is not YHWH in the midst of us? No evil shall come upon us?' (Micah 3:5-7, 11)

And Isaiah says:

1 Behold, YHWH makes the earth empty and makes it waste, and turns it upside down, and scatters abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the cohen; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor.

3 The earth shall be utterly emptied, and clean despoiled; for YHWH has spoken this word.

4 The earth faints and fades away, the world fails and fades away, the lofty people of the earth do fail.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, violated the statute, broken the everlasting covenant.

6 Therefore has a curse devoured the earth, and they that dwell therein are found guilty; therefore the inhabitants of the earth waste away, and men are left few.

(Is. 24:1-6)

The authors of the "New Testament" also refer to this great apostasy:

11 And many false prophets will arise,
and will lead many astray.

12 And because apostasy will abound,
the love of many will wax cold.

(Mt. 24:11-12 DuTillet Hebrew text)

Do not let anyone deceive you in any way,
because [it will not come] except
an apostasy should come first
and the son of man of Torah-less-ness be revealed,
the son of destruction ,
(2Thes. 2:3)

Now the spirit plainly says that in the last times
some men shall depart from the faith
and shall go after deceiving spirits
and after teachings of shadim,
Those who deceive by false appearance
and are speaking a lie,
and are seared in their conscience,
(1Timothy 4:1-2)

Paul also said to the Ephesians on his last visit to them:

I know that after I am gone fierce wolves will enter in among
you without mercy upon the flock.

And also from among you there will rise up men speaking
perverse things, so that they might turn away the talmidim
to follow after them.

(Acts 20:29-30)

Paul seems to indicate that after his death leaders would begin to rise up from the overseers [Bishops] in his stead that would draw people to follow themselves and draw them away from Torah. In fact Paul died in 66 C.E. and the first overseer (Bishop) of Antioch to take office after his death was Ignatius in 98 C.E.. Ignatius fulfilled Paul's words

precisely. After taking the office of Bishop over Antioch Ignatius sent out a series of epistles to other assemblies. His letters to the Ephesians, Magnesians, Trallianns, Romans, Philadelphians and Smyrnaeans as well as a personal letter to Polycarp overseer of Smyrnaea have survived to us.

The Ancient Nazarene Historian and commentator Hegesippus (c. 180 CE) writes of the time immediately following the death of Shim'on, who succeeded Ya'akov HaTzadik as Nasi of the Nazarene Sanhedrin and who died in 98 CE:

Up to that period (98 CE) the Assembly had remained like a virgin pure and uncorrupted: for, if there were any persons who were disposed to tamper with the wholesome rule of the proclaiming of salvation, they still lurked in some dark place of concealment or other. But, when the sacred band of Emissaries had in various ways closed their lives, and that generation of men to whom it had been vouchsafed to listen to the inspired Wisdom with their own ears had passed away, then did the confederacy of godless error take its rise through the treachery of false teachers, who, seeing that none of the emissaries any longer survived, at length attempted with bare and uplifted head to oppose the proclaiming of the truth by proclaiming "knowledge falsely so called."

(Hegesippus the Nazarene; c. 185 CE; quoted by Eusebius in Eccl. Hist. 3:32)

Hegisippus indicates the apostasy began the very same year that Ignatius became bishop of Antioch!

Up until the time of Ignatius, matters of dispute that arose at Antioch were ultimately referred to the Jerusalem Council (as in Acts 14:26-15:2). Ignatius usurped the authority of the Jerusalem council, declaring himself as the local bishop as the ultimate authority over the assembly of which he was bishop, and likewise declaring the same as true of all other bishops and their local assemblies. Ignatius writes:

...being subject to your bishop...
...run together according to the will of God.
Jesus... is sent by the will of the Father;

As the bishops... are by the will of Jesus Christ.
(Eph. 1:9, 11)

...your bishop...I think you happy who are so joined to him,
as the church is to Jesus Christ and Jesus Christ is to the
Father... Let us take heed therefore, that we not set ourselves
against the bishop, that we may be subject to God....
We ought to look upon the bishop, even as we would
upon the Lord himself.
(Eph. 2:1-4)

...obey your bishop...
(Mag. 1:7)

Your bishop presiding in the place of God...
...be you united to your bishop...
(Mag. 2:5, 7)

...he... that does anything without the bishop...
is not pure in his conscience...
(Tral. 2:5)

...Do nothing without the bishop.
(Phil. 2:14)

See that you all follow your bishop,
As Jesus Christ, the Father...
(Smy. 3:1)

By exalting the power of the office of bishop (overseer) and
demanding the absolute authority of the bishop over the assembly,
Ignatius was actually making a power grab by thus taking absolute
authority over the assembly at Antioch and encouraging other Gentile
overseers to follow suite.

Moreover Ignatius drew men away from Torah and declared the Torah
to have been abolished, not only at Antioch but at other Gentile
assemblies to which he wrote:

Be not deceived with strange doctrines;

nor with old fables which are unprofitable.
For if we still continue to live according to the Jewish Law,
we do confess ourselves not to have received grace...
(Mag. 3:1)

But if any one shall preach the Jewish law unto you,
hearken not unto him...
(Phil. 2:6)

It is also Ignatius who first replaces the Seventh Day Sabbath with Sunday worship, writing:

...no longer observing sabbaths, but keeping the Lord's day
in which also our life is sprung up by him, and through
his death...
(Magnesians 3:3)

Having seceded from the authority of Jerusalem, declared the Torah abolished and replacing the Sabbath with Sunday, Ignatius had created a new religion. Ignatius coins a new term, never before used, for this new religion which he calls "Christianity" and which he makes clear is new and distinct religion from Judaism. He writes:

let us learn to live according to the rules of Christianity, for
whosoever is called by any other name besides this, he is not of
God....

It is absurd to name Jesus Christ, and to Judaize.
For the Christian religion did not embrace the Jewish.
But the Jewish the Christian...
(Mag. 3:8, 11)

By the end of the first century Ignatius of Antioch had fulfilled Paul's warning. He seceded from Judaism and founded a new religion which he called "Christianity". A religion which rejected the Torah, and replaced the Seventh Day Sabbath with Sunday Worship.

Now Paul's prophecy was being fulfilled. Gentile leaders were causing men to follow after themselves and drawing people away from Torah, and it was springing forth from the first Gentile assembly. The result

was the birth of a new Gentile religion that had effectively rebelled against Torah based Judaism, a religion known as “Christianity”.

Thus the Ancient Nazarene Historian and commentator Gish’fa (Hegesippus) (c. 180 CE) writes of the time immediately following the death of Shim'on, who succeeded Ya'akov HaTzadik (James the Just) as Nasi of the Nazarene Sanhedrin and who died in 98 CE:

Up to that period (98 CE) the Assembly had remained like a virgin pure and uncorrupted: for, if there were any persons who were disposed to tamper with the wholesome rule of the preaching of salvation, they still lurked in some dark place of concealment or other. But, when the sacred band of Emissaries had in various ways closed their lives, and that generation of men to whom it had been vouchsafed to listen to the Godlike Wisdom with their own ears had passed away, then did the confederacy of godless error take its rise through the treachery of false teachers, who, seeing that none of the apostles any longer survived, at length attempted with bare and uplifted head to oppose the preaching of the truth by preaching "knowledge falsely so called."

(Hegesippus the Nazarene; c. 185 CE Eusebius; Eccl. Hist.3:32)

Gish’fa indicates the apostasy began the very same year that Ignatious became bishop of Antioch!

CHRISTMAS

Following the great flood mankind attempted to centralize on the plains of Shinar and built a city called Babel (Babylon and Babel are the same word in Hebrew: Bavel). HaSatan immediately sought to turn mankind away from the true Messiah by introducing a false Messiah. HaSatan found the perfect tool, an ambitious woman named Semeramis. She was the widow of Nimrod, "the mighty hunter before YHWH" (Gen. 10:9) who had met with a violent death. Nimrod had been deified as being a deliverer from the menace of wild animals. Semeramis, seeking to perpetuate his worship and also to retain her throne, deceived them into joyfully believing that by way of a miraculous conception she had given birth to a son called Tammuz, who was claimed to be Nimrod reincarnated. This woman with her

mamzer (illegitimate) child was thenceforth worshipped as "mother of ELOHIM" (Madonna)-- "the queen of heaven."

This was the birth of the ancient Babylonian-Akkadian religion, the fountainhead of all idolatry. Every form of paganism, can be traced to this source.

Alexander Hislop, in his book. THE TWO BABYLONS, has clearly documented that Christian worship is none other than the worship of Nimrod and his wife, disguised Concerning the Christmas festival Hislop writes:

The Christmas was originally a pagan festival is beyond all doubt. The time of the year, the ceremonies with which it is celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, about the time of the winter solstice. The very name by which Christmas is popularly known among ourselves-- Yule day-- proves at once its pagan and Babylonian origin. "Yule" is the Chaldee name for "infant," or "little child"; and as the 25th of December was called by our pagan Anglo-Saxon ancestors "Yule-day" or "the child's day", and the night that preceded it, "Mother night", long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide in the realms of paganism was this birthday observed
(THE TWO BABYLONS; Alexander Hislop; p. 93)

It may be demonstrated that Yeshua was not born in the winter at all, but during the Fall Feasts. Since YHWH has not in his Torah authorized the celebration of Christmas, then where did it come from? As early as the first century Paul was condemning those from the Gentiles who were attempting to incorporate their old pagan "days, and months and seasons and years" into their new faith (Gal. 4:8-11). About the year 230 the Gentile Christian "Church Father" Tertullian wrote:

By us [Gentile Christians] who are strangers to (Jewish) Sabbaths, and new moons, and festivals, ...
the Saturnalia, the feasts of January, the Brumalia, and

Matronalia are now frequented, with gifts being carried to and fro.

Since Tammuz was identified with Ba'al, the sun god, and since the sun noticeably began to grow stronger at about the 25th of December, at the winter solstice this season came to be celebrated as the rebirth of Nimrod. The feast of Saturnalia, lasting about a week, was held at this time.

Now it was the policy of Roman Catholicism to incorporate pagan festivals into Christianity so as to bring in more converts. Pope Gregory wrote to Augustine the first missionary to the British Isles (C.E. 597):

Do not destroy the temples of the English gods; change them to Christian churches. Do not forbid the "harmless" customs which have been associated with the old religions; consecrate them to Christian use.

Thus Rome retained a pagan form for "Xmas" but could not restrain its pagan spirit-- existing to this day.

Sir James Fraser in "The Golden Bough" writes:

Thus it appears that the Christian Church chose to celebrate the birthday of its founder on the 25th of December in order to transfer the devotion of the heathen from the sun to him who was called the Sun of Righteousness. If that was so, there can be no intrinsic improbability in the conjecture that motives of the same sort may have led the ecclesiastical authorities to assimilate the Easter festival of the death and resurrection of their Lord to the festival of the death and resurrection of another Asiatic God which fell in the same season.

The name "Christmas" appeared around 450 C.E. when Pope Julius decreed that all Christians must observe the birth of Jesus at the same time that the pagans were observing the Saturnalia, etc. It was then called "Christe-masse", or Christ's mass.

The so-called "Christmas tree" had its origin in Babylonian religion, The tree was used to represent Tammuz (a name meaning "branch" or "sprout") HaSatan's counterfeit of "The Branch" (Hebrew: NETZER; branch; shoot; sprout)-- Messiah, who was also prophetically called "The Root out of dry ground" (Is. 11:1; 53:2; Jer. 23:5; Zech. 6:12-- "Behold the man whose name is The Branch"). Ancient coins have been found picturing a tree stump (representing dead Nimrod) and a small tree growing nearby (Tammuz).

EASTER

The present variable time was appointed by early Romanism in amalgamation with the very ancient pagan spring festival to the goddess of the spring. It was fixed on the Sunday immediately following the 14th day of the paschal moon which happened on or first after the vernal equinox.

(Schaff-Herzog Ency. Of Religious Knowledge, Vol. 2, p. 682)

Eostre was the Anglo-Saxon name for the Babylonian goddess Ishtar . The celebration of the Christian holiday "Easter" goes back to the Pagan Babylonian spring festival also known as the Roman Pagan festival Veneralia held on April 1st in honor of Venus , the Romasn equivelant of the Greek Aphrodite who was the same as the Babylonian Ishtar.

So-called "Lent" is of purely Babylonian origin. The word "Lent" actually came from the Saxon word "Lenc", meaning "spring." Lent began as the forty days of "weeping for Tammuz" (see Ezek. 8:13-14) leading up to the spring equinox and the festival of Ishtar.

Tammuz was the supposed reincarnation of Ishtar's (i.e. Semeramis') husband (Nimrod). In the spring, his death and reappearance was celebrated. A season of lamentation was followed by one day of joy at the rising of the sun at the spring equinox (as in Ezek. 8:15-18) with the Istharr sunrise service:

15 Then said He unto me: 'Have you seen this, O son of man? you shall again see yet greater abominations than these.'

16 And He brought me into the inner court of YHWH's house, and, behold, at the door of the temple of YHWH, between the porch and the altar, were about five and twenty men, with their backs toward the temple of YHWH, and their faces toward the east; and they worshipped the sun toward the east.

17 Then He said unto me: 'Have you seen this, O son of man? Is it a light thing to the House of Y'hudah that they commit the abominations which they commit here in that they fill the land with violence, and provoke Me still more, and, behold, they have put the branch to their nose.'

18 Therefore will I also deal in fury; My eye shall not spare, neither will I have pity; and though they cry in My ears with a loud voice, yet will I not hear them.'

Ishtar (the queen of heaven) was worshipped with nice fluffy cakes (Jer. 7:18; 44:17-19) today's hot-cross buns. By contrast Passover which occurs at about the same time is observed with unleavened bread. In fact Easter eggs and Easter bunnies are both fertility symbols associated with the fertility goddess Ishtar.

Notice that Ishtar worship was a big family event for the children:

The children gather wood
and the fathers kindle the fire
and the women knead their dough,
to make cakes to the queen of heaven
and to pour out drink offerings to other gods, that
they may provoke me to anger,
(Jer. 7:18; 44:17-19)

The custom of wearing new clothes at Easter also seems to be the antipathy of Passover during which traveling clothes are to be worn (Ex. 12:11).

STEEPLES

The steeple originates from the vile phallic worship referred to in Isa. 57:5-8 and Ezek. 16:17. The "groves" connected with "high places"

that Israel so frequently "went whoring with" (Ps. 106:28-39) were the images and places where these "queen of heaven" festivals were carried on. The word "groves," found forty times in the KJV English, comes from the Hebrew word asherah and is always associated with the worship of Ashtoreth, alias Ishtar, Eostre, the goddess of spring, Easter. This phallic worship often involved the use of phallic symbols (see Ezek. 16:17). Egyptian obelisks are just such phallic symbols. Today many churches are also topped with these Babylonian phallic symbols known today as "steeple".

CROSSES, DOVES AND FISHES

Tammuz (Ezek. 8:14) also called Dumuzi was the Sumerian and Babylonian Akkadian name for the Phoenician god Ba'al Shamin . Ba'al Shamin (the Lord of Heaven) originated in Canaanite culture as Ba'al (Lord) so often mentioned in the Bible. Ba'al also appears in the Babylonian pantheon as Bel . Which was also a title of the Babylonian god Marduk called in Hebrew Merodach . One of the Biblical titles of Ba'al was "Ba'al Gad" (pronounced Ba'al Gawd or Ba'al God) (Josh. 11:17; 12:7; 13:5). Ba'al Gad (the Lord God) is also listed in the Encyclopedia of Gods as a Western Semetic god.

According to the Encyclopedia of Gods:

He is the first "dying-and-rising" god to be historically recorded by name...
He is commanded by Inana [Ishtar] to enter the underworld for a period each year, which accounts for the seasonal demise of the green world to drought.
... as late as biblical times there are references to women "weeping for Tammuz".

Ba'al also is said to have died, descended into the underworld and been restored

The Greek version of the Babylonian god Tammuz was Adonis. Adonis was synonymous with the Phoenician diety Adon (lord) . Regarding Adonis the Encyclopedia of Gods say:

Adonis is modeled on the Mesopotamian dying vegetarian god Dumuzi (Hebrew: Tammuz)... Tradition has it that he was killed... and is condemned to the underworld for six months of each year, during which the earth's vegetation parches and dies under the Summer sun and drought. He was honored in a spring festival...

The first letter in Tammuz is the Semitic letter TAW which appeared in Canaanite script as a cross. As a result Tammuz was often worshipped with the symbol of the cross.

Thus Tammuz was also known as Adon (Lord); Ba'al (Lord); "Ba'al Shamin" (The Lord of Heaven) and Ba'al Gad (The Lord God). He died, descended into the underworld and was resurrected. His resurrection was celebrated with a spring festival and he was worshipped with the symbol of the cross.

Dagon is mentioned as the god of the Philistines in Judges 16:23; 1Sam. 5:2-7 and 1Chron. 10:10. Dagon (Strong's # 1712) means "fish-god" and is taken from DAG (Strong's # 1709 "fish"). According to the Encyclopedia of Gods Dagan (Dagon) was a grain and fertility god and the father of Ba'al. His attributes included a fish tail. Thus the father of Ba'al was worshiped with the symbol of the fish.

Ishtar was the Babylonian equivalent of the Sumarian goddess Inan who was the consort of Tammuz . She was known to the Greeks as Aphrodite and to the Romans as Venus and worshipped her with the symbol of the dove. She was known to the Amorites, Canaanites and Phoenicians as Asherah . The Phoenicians also called her Astarte the consort of Ba'al Shamin . Her festival was the Roman feast of Veneralia on April 1st . This corresponded to the Babylonian Spring Equinox festival of Ishtar also called "Easter" still observed today.

Chapter 3 Prophecy of Restoration

Despite all of these prophecies of a universal apostasy and their fulfillment, there are also prophecies of a great restoration in the last days. An amazing time is at hand! Biblical prophecy is being fulfilled. A major prophetic event that the Scriptures state will occur before the return of Messiah, is just about ready to occur, in fact it is happening right now! We read in the Book of Baruch (in the Apocrypha):

... but in the land of their captivities they shall remember themselves. And shall know that I am YHWH their Elohim: for I will give them a heart, and ears to hear: And they shall praise me in the land of their captivity, and think upon my name, And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before YHWH. And I will bring them again into the land which I promised with an oath unto their fathers, Avraham, Yitzchak, and Ya'akov, and they shall be masters of it: and I will increase them, and they shall not be diminished. And I will make an everlasting covenant with them to be their Elohim, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.
(Barukh (Baruch) 2:30-35)

Baruch tells us that while still in the land of our captivity Elohim's people will have a great awakening. Notice this happens shortly before YHWH brings them back into the Land, shortly before they are gathered together on the four winds and return to the Land (Is. 11:12; Deut. 30:4; Zech. 2:6) at the return of Messiah (Mt. 24:27-31). This Last Days restoration of truth is also mentioned in the Book of Enoch:

And thereafter, in the Seventh Week, a perverse generation shall arise. And many shall be its misdeeds and all its doings shall be apostate. And at its close the elect shall be chosen, as witnesses to righteousness, from the eternal plant of righteousness, to whom shall be given seven-fold wisdom and knowledge. And they will uproot the foundations of

oppression, And the structure of falsehood therein to destroy it
utterly.
(Enoch 93:9-11)

Yes, after the apostasy takes hold, then a restoration will take place. This restoration will derive from the “plant of righteousness”, YHWH’s cultivated olive tree (see Romans 11) and have seven-fold wisdom and knowledge, a profound enlightenment in understanding the Word of Elohim and tear down the false doctrines and customs of the apostasy.

Chapter 4 Restoration of Semikhah

Semikhah is derived from a Hebrew word which means to is a Hebrew word referring to the laying on of hands and which is commonly used to refer to “authority” or “ordination”. This word commonly refers to the ordination of a rabbi within Judaism. Smikhah is the transmission of rabbinic authority to give advice or judgment concerning the Torah and only someone who had semikhah was authorized to give religious and legal decisions (b.San. 5b). Semikhah is a system of ordination that according to tradition, traces its line of authority back to Moses and the seventy elders.

According to the Torah, Moses ordained Joshua through semikhah:

15 And Moshe spoke unto YHWH, saying,
16 Let YHWH, the Elohim of the spirits of all flesh, set a man over the assembly,
17 Who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in: that the assembly of YHWH be not as sheep which have no shepherd.
18 And YHWH said unto Moshe: Take you Yahushua the son of Nun, a man in whom is spirit, and lay your hand upon him.
19 And set him before El'azar the cohen and before all the assembly, and give him a charge in their sight.
20 And you shall put of your honor upon him, that all the assembly of the children of Yisra'el may hearken.
21 And he shall stand before El'azar the cohen, who shall inquire for him by the judgment of the Urim before YHWH. At his word shall they go out, and at his word they shall come in: both he, and all the children of Yisra'el with him, even all the assembly.
22 And Moshe did as YHWH commanded him. And he took Yahushua and set him before El'azar the cohen, and before all the assembly.
23 And he laid his hands upon him, and gave him a charge, as YHWH spoke by the hand of Moshe.
(Num 27:15-23 HRV)

And Yahushua, the son of Nun was full of the spirit of wisdom, for Moshe had laid his hands upon him. And the children of Yisra'el hearkened unto him, and did as YHWH commanded Moshe.
(Deuteronomy 34:9 HRV)

Moses also ordained the 70 elders (Num 11:16-25) And the elders later ordained their successors in the same way. Their successors in turn gave semikhah others. The chain of semikhah thru laying on of hands continued and at least until the time of Hillel II.

After the Bar Kokhba revolution was put down by Rome in 132–135 CE, and the emperor Hadrian sought to end to the Sanhedrin. According to the Talmud, Hadrian decreed that anyone giving or accepting semikhah was to be killed and the city in which the it took place would be destroyed, and all crops within a mile of the event were to be destroyed. The line of succession was saved by Rabbi Yehuda ben Bava's martyrdom: he took no other rabbis with him, and five students of the recently martyred Rabbi Akiva, to a mountain pass far from any settlement or farm, and this one Rabbi ordained all five students.

R. Aha the son of Raba, asked R. Ashi: Is ordination effected by the literal laying on of hands? — [No,] he answered; it is by the conferring of the degree: He is designated by the title of Rabbi and granted the authority to adjudicate cases of kenas.³¹

Cannot one man alone ordain? Did not Rab Judah say in Rab's name: 'May this man indeed be remembered for blessing — his name is R. Judah b. Baba; were it not for him, the laws of kenas would have been forgotten in Israel.' Forgotten? Then they could have been learned. But (13b) these laws might have been abolished; because once the wicked Government [Hadrian], decreed that whoever performed an ordination should be put to death, and whoever received ordination should he put to death, the city in which the ordination took place demolished, and the boundaries wherein it had been performed, uprooted. What did R. Judah b. Baba do? He went and sat between two great mountains, [that lay] between two large

cities; between the Sabbath boundaries of the cities of Usha and Shefaram and there ordained five elders: viz., R. Meir, R. Judah, R. Simeon, R. Jose and R. Eliezer b. Shamua'. R. Awia adds also R. Nehemia in the list. As soon as their enemies discovered them he [R.J.b.B.] urged them: 'My children, flee.' They said to him, 'What will become of thee, Rabbi?' 'I lie before them like a stone which none [is concerned to] overturn,' he replied. It was said that the enemy did not stir from the spot until they had driven three hundred iron spear-heads into his body, making it like a sieve. — With R. Judah b. Baba were in fact some others, but in honour to him, they were not mentioned.

(b.San. 13b)

We do in fact see this doctrine represented among the ancient Nazarenes. Paul advises Timothy "Do not quickly lay a hand upon a man" (1Tim. 5:22).

This discussion is not complete without mentioning an incident in which Yeshua was questioned about His authority. This was his reply:

23 And when He had come to the Temple, the Chief Cohenim and the elders of the people approached Him as He was teaching, saying, By what authority do you these things? And who gave you this authority?

24 And Yeshua answered and said to them: I also will ask you this thing, which if you tell me, I in like wise will tell you, by what means I do what I am doing.

25 The immersion of Yochanan--of where was it: of Heaven, or of men? And they reasoned with themselves and said, If we shall say, Of Heaven, He will say to us, Why did you not believe him?

26 But if we shall say, Of men, we fear the crowd: for Yochanan was in the eyes of all as a prophet.

27 And they answered and said to Yeshua, We know not. And He also said to them: And neither tell I you, by what means I do these things.

(Matt. 21:23-27 HRV)

The Pharisees challenge Yeshua as to where his *semikhah*, or authority comes from. Yeshua responds by asking them about where Yochanan's authority came from. Yeshua was not evading their question. Yeshua was raising this point because Yeshua's earthly authority (*semikhah*) came from Yochanan (Jn. 1:6-8, 15, 26-27, 29-37) and Yochanan's authority was from an Essene rather than a Pharisaic source. Thus Yeshua's *semikhah* traced back through Yochanan to the Essene line of *semikhah*. Yeshua was putting the Pharisees in the position of either acknowledging Essene Halachic authority or declaring it to be false. It would appear that the Pharisees were hesitant to question the *semikhah* of a sect that was known for being even stricter on observance than they were.

This doctrine parallels the Catholic doctrine of "Apostolic Succession" which teaches that they have a succession of authority from the first century to the present day. This Apostolic Authority was the spiritual, ecclesiastical and sacramental authority, power, and responsibility that was supposedly passed by succession and conferred upon them through the Apostles, who in turn received their spiritual authority from Messiah. The Catholic and Apostolic Churches are the predominant proponents of this doctrine, claiming to have an unbroken chain of ordinations stemming from the Apostles.

Protestants take a very different approach to the "authority of the Church", generally taking the view that their authority is derived not by succession from Moses of the Apostles, but from the Bible. The Reformer Calvin expresses this view plainly:

"This, then, is the difference. Our opponents (speaking of the Roman Catholic Church) locate the authority of the Church outside God's Word, that is, outside of Scripture and Scripture alone. But we insist that it be attached to the Word and to not allow it to be separated from it. And what wonder if Christ's bride and pupil be subject to her spouse and teacher so that she pays constant and careful attention to His words. For this is the arrangement of a well-governed house. The wife obeys the husband's authority. This is the plan of a well-ordered school, that there the teaching of the schoolmaster alone should be heard. For this reason the Church should not be wise of itself, should not devise anything of itself but should set the limit of

its own wisdom where Christ has made an end of speaking. In this way the Church will distrust all the devisings of its own reason. But in those things where it rests upon God's Word the Church will not waiver with any distrust or doubting but will repose in great assurance and firm constancy."
(Calvin: Institutes of the Christian Religion, Volume 1, Chapter VIII)

The problem with Protestantism is that they cannot quite point to where the Bible actually gives them “the authority of the Church”, they simply point to the Scriptures in general and not to a specific passage that gave them authority.

Now the original authority of Nazarene Judaism was the Assembly of Elders and Emissaries (Acts 15) which had received its authority from Yeshua (Matt. 16:17-19; 18:15-20). However this Assembly disappeared around the fourth century with the passing of organized Nazarene Judaism.

If prophecy is fulfilled and there is to be a restoration from the great apostasy, there must of necessity be a restoration of semikhah as well. Elohim's Assembly cannot be in chaos. YHWH is not an author of confusion (1Cor. 14:33) that He desires that everything be done on a decent and orderly manner (1Cor. 14:40). How then, in the restoration, is the authority to govern the Assembly of Yahweh restored? How is SEMIKHAH restored to the earth?

The answer is to be found in the Torah itself. As Nazarene Judaism was reorganized and restored, and non-selective Torah Observance implemented among the restored Nazarene Community, the International Nazarene Beit Din was established in obedience to the Torah:

Judges and officers shall you make you in all your gates, which YHWH your Elohim gives you, tribe by tribe. And they shall judge the people with righteous judgment.
(Deut. 16:18)

In 1996 prophecy was fulfilled and SEMIKHAH was restored with the re-establishment of the International Nazarene Beit Din. It is

important to note that establishing the International Nazarene Beit Din was not optional, it was in obedience to the Torah. Nazarene Judaism did not choose to establish an International Nazarene Beit Din, Nazarene Judaism was required by Torah, in the absence of such a governing body, to re-establish it to the earth. The Scripture was the authority, and specifically Deut. 16:18 was the authority and according to the Mishna and Talmud, SEMIKAH can be given by a Beit Din of a minimum of three Elders (m.Sanhedrin 1:3; b.San. 13b).

The fact that SEMIKHAH was to be taken from the earth as the apostasy progressed and that of necessity it would have to be restored so that the Assembly could be restored can be clearly shown from the Scriptures.

The authority to administer the Assembly in the Name of Yahweh is operative today in the International Nazarene Beit Din today and this authority or SEMIKHAH was conferred upon the first officers of the International Nazarene Beit Din by the Torah itself.

The restoration of this authority is essential to restoring the Assembly. As Paul writes:

3 And be diligent to keep the unity of the Spirit in the bond of shalom:
4 That you be one body and one spirit, even as you are called in one hope of your calling...

11 And He gave some: emissaries, and some prophets, and some proclaimers, and some pastors, and some teachers,

12 For the perfecting of the Set-Apart-Ones: for the work of the service; for the edification of the body of the Messiah,

13 Until all of us become one and the same, in the Trust and in the knowledge of the Son of Eloah: and one complete man, according to the measure of the stature of the fullness of the Messiah.

14 And we should not be infants, who are shaken and turned about by every wind of the

deceitful teachings of the sons of men, who by their craftiness are plotting to deceive:
(Eph. 4:3-4, 11-14 HRV)

The world as been "shaken and turned about by every wind of the deceitful teachings of the sons of men, who by their craftiness are plotting to deceive" (Eph. 4:14). This was the result of the apostasy.

The officers of YHWH's Assembly were called by YHWH to maintain the Unity of the Body so that it should not be "shaken and turned about by every wind of the deceitful teachings." (Eph. 4:14). In fact we are specifically told to disfellowship those who "cause divisions" from the Assembly:

Now I beseech you, brothers, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.
(Rom. 16:17 HRV)

But Matthew 18:15-20 makes it clear that disfellowshipment can only occur after a process which involves bringing witnesses before the Beit Din. The logic is inescapable. Endeavoring to the unity of the Assembly sometimes requires the unpleasant task of disfellowshipping those who engage in the sin of sectarianism. Disfellowshipping such persons requires a Matthew 18:15-20 process. And a Matthew 18:15-20 process requires leadership structure, an Assembly of Elders with the power to bind and loose.

Chapter 5 The Body and its Plan of Organization

Many proclaim that they are uncomfortable with “organized religion”. Yet Scripturally we all know that YHWH is not an author of confusion (1Cor. 14:33) that He desires that everything be done on a decent and orderly manner (1Cor. 14:40).

We know that built into the Torah was a structure of order. Moses “sat and judged” (Ex. 18:13), established lower Assemblies of Elders on the tribal levels (Ex. 18:13-27) and a Great Assembly of 70 Elders (Num. 11:16f). The Torah lays out a whole system for the functioning of these bodies (Deut. 16:18-17:13; 19:15-21).

The early Nazarenes likewise were structured with an “Assembly” of “Emissaries and Elders” (Acts 15:4) and a structure of leadership:

Listen to the voice of your teachers and submit your neshomot
like they must give an account to Him for you,
that they may do this with joy and not in grief
for this is not profitable to you.
(Heb. 13:17 HRV)- See also 1Thes. 5:12-13

In fact the Matthew 18:15-20 process which is key to guaranteeing Nazarenes due process and protecting us from religious Overlords, is founded on, and requires the existence of this structure with an Assembly with the power to “bind and loose”.

As much as some are distrustful of organized religion, our Nazarene forefathers did *not* live in a sort of religious anarchy. A restoration of the ancient sect of the Nazarenes ultimately must include a restoration of the ancient Nazarene governing structures.

There is only one Body of Messiah (1Cor. 12:12-13; Rom. 12:5) and we are obligated to endeavor to keep the unity of the Body in the bond of peace (Eph. 4:4). The unity of the Assembly of Elohim is absolutely a priority to YHWH (Rom. 12:5; 1Cor. 1:10; 12:12-13; Eph. 4:1-6 & 1Jn. 1:7).

In fact the Scriptures tell us that dividing the Assembly of Elohim into sects and factions is a “work of the flesh” comparable to murder and idolatry (Gal. 5:20; 1Cor. 1:10-13; 3:3; 11:7-18 and 2Pt. 2:1)

In fact we are specifically told to disfellowship those who “cause divisions” from the Assembly:

Now I beseech you, brothers, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.
(Rom. 16:17)

But Matthew 18:15-20 makes it clear that disfellowshipment can only occur after a process which involves bringing witnesses before the Beit Din.

The logic is inescapable. Endeavoring to the unity of the Assembly of Elohim sometimes requires the unpleasant task of disfellowshipping those who engage in the sin of sectarianism. Disfellowshipping such persons requires a Matthew 18:15-20 process. And a Matthew 18:15-20 process requires leadership structure, an Assembly of Elders with the power to bind and loose.

Many leadership structures have been proposed by Christian Churches over the centuries but few if any of them truly reflect the leadership structure of the ancient sect of the Nazarenes.

After years of research and study I am now ready to lay out the following reconstruction of the ancient Nazaerene leadership structure. This reconstruction is based on studying the Scriptures in their original language and interpreting them in light of what we know of Second Temple Era Judaism from the Dead Sea Scrolls, Mishna, Talmud etc.

Of course the head of the Body is the Messiah (Col. 1:18; 2:10-19) but under his headship we have earthly leaders to help maintain the unity of the Body:

11 And He gave some: emissaries, and some prophets, and some proclaimers, and some pastors, and some teachers,

12 For the perfecting of the Set-Apart-Ones: for the work of the service; for the edification of the body of the Messiah,
13 Until all of us become one and the same, in the trust and in the knowledge of the Son of Eloah: and one complete man, according to the measure of the stature of the fullness of the Messiah.

14 And we should not be infants, who are shaken and turned about by every wind of the deceitful teachings of the sons of men, who by their craftiness are plotting to deceive:

15 But we should be steadfast in our love, that [in] everything we may grow up in the Messiah, who is the head.

16 And from Him the whole body is fit together, and is tied together in all the joints, according to the gift that is given by measure to each member, for the growth of the body, that its edification might be accomplished in love.

(Eph. 4:11-16)

Note that the leadership structure is key to the unity of the Body. How did this leadership structure work?

The leadership structure under the headship of Messiah was lead by a pair of men. In the Mishna this pair was called a ZUG (“pair”). In the Torah the pair were Moses and Aharon. In the Mishna the pair occupy two offices: NASI and AV BEIT-DIN. The pair give testimony to the headship of Messiah following the Torah principle of a matter being established by two or more witnesses (Deut. 19:15).

The Nasi (“president”) occupied the "seat of Moses" (“Moses sat and judged” (Ex. 18:13), he served as Overseer General or Pastor General of the Worldwide Nazarene Assembly of Elohim. In fact the ancient Nazarenes may simply have referred to this office as MEVAKAR “Overseer”). The Nasi shall guide the community. The Nasi would feed (teach) and protect the sheep, however he did not have the power to disfellowship individuals from the community (that power shall rest solely with the Great Nazarene Sanhedrin). He was the highest-ranking member and president of the Great Nazarene Sanhedrin He would preside over meetings of the Great Nazarene Sanhedrin and have the tie breaking vote in that body. Among the original Nazarenes Ya’kov HaTzadik seems to have first occupied this office. After the death of Yeshua, the Nazarenes recognized his brother James the Just

as legal heir to the throne of David. For this reason the Nazarenes recognized James the Just as the Nasi of their Nazarene Sanhedrin (Acts 15). This is evident because there is scarcely any mention of James the Just prior to Yeshua's death, however very early on he became leader of the Nazarene movement (Acts 12:17; 15:13-29; 21:18-26 & Gal. 1:19; Eusebius Eccl. Hist. 2:23). According to the Apocryphal Goodnews of Thomas, it was Yeshua himself who named James the Just as their new leader:

The students said to Yeshua: "We know you will leave us. Who is going to be our leader then?" Yeshua said to them: "No matter where you reside, you are to go to James the Just, for whose sake heaven and earth came into being."
(Goodnews of Thomas saying 12)

AV BEIT-DIN (Father of the Beit Din) – The Av Beit-Din jointly guided the Assembly under the Nasi. The Av Beit-Din also fed (teach) and protected the sheep, he also did not have the power to disfellowship individuals from the community (that power rests solely with the Great Nazarene Sanhedrin). He was the second-highest ranking member of the Great Nazarene. He would preside over the Sanhedrin in the absence of the Nasi, and was the chief justice of the Sanhedrin when it sits as a criminal court. He also served as the Sergeant of Arms of the Great Nazarene Sanhedrin. Since he controlled who came and went from the meeting chamber, he was said to hold the “keys”. Because of this, and the major role he plays in the meeting in Acts 15, it is apparent that Kefa (Peter) was the first Av Beit-Din of the Nazarene Sanhedrin (Mt. 16:18-19; Acts 15:7). Notice in Acts 15:7 Kefa brings the room to order “when there had been much disputing” and presents the case (the traditional role of the Av Beit Din) while Ya’akov HaTzadik delivers the verdict (Acts 15:13-21).

THE GREAT NAZARENE SANHEDRIN

This was made of a council of seventy elders plus the Nasi. This council is parallel to that of the seventy elders plus Moses described in the Torah (Num. 11:16f). The Pharisaic version of this body is described in the Talmud as follows:

It has been taught; R. Jose said; Originally there were not many disputes in Israel, but one Beth din of seventy-one members sat in the Hall of Hewn Stones, and two courts of twenty-three sat, one at the entrance of the Temple Mount and one at the door of the [Temple] Court, and other courts of twenty-three sat in all Jewish cities. If a matter of inquiry arose, the local Beth din was consulted. If they had a tradition [thereon] they stated it; if not, they went to the nearest Beth din. If they had a tradition thereon, they stated it, if not, they went to the Beth din situated at the entrance to the Temple Mount; if they had a tradition, they stated it; if not, they went to the one situated at the entrance of the Court, and he [who differed from his colleagues] declared, 'Thus have I expounded, and thus have my colleagues expounded; thus have I taught, and thus have they taught.' If they had a tradition thereon, they stated it, and if not, they all proceeded to the Hall of Hewn Stones, where they [i.e., the Great Sanhedrin] sat from the morning tamid until the evening talmid; on Sabbaths and festivals they sat within the hel. The question was then put before them: if they had a tradition thereon, they stated it; if not, they took a vote: if the majority voted 'unclean' they declared it so; if 'clean' they ruled even so. But when the disciples of Shammai and Hillel, who [sc. the disciples] had insufficiently studied, increased [in number], disputes multiplied in Israel, and the Torah became as two Torah. From there [the Hall of Hewn Stones] documents were written and sent to all Israel, appointing men of wisdom and humility and who were esteemed by their fellowmen as local judges. From there [sc. the local Beth din] they were promoted to [the Beth din of] the Temple Mount, thence to the Court, and thence to the Hall of Hewn Stones.
(b.Sanhedrin 88b)

Now you will note that the so-called "Jerusalem Council" in Acts 15 consisted of a joint meeting of two councils, "the emissaries and the elders". So next we will discuss the Assembly of Emissaries.

THE ASSEMBLY OF EMISSARIES

Twelve Emissaries corresponding intentionally with the twelve tribes (Rev. 21:12-14) often known simply as "The Twelve" (1Cor. 15:5).

The office of Emissary is in Hebrew SHALIACH, meaning: Envoy, Legate, Emissary, Deputy, or Agent (it is commonly translated "Apostle"). The office of SHALIACH in Judaism refers to one who is empowered to act legally on behalf of the person or body which dispatched him. A SHALIACH acts with a sort of "power of attorney" for whom he represents. The Twelve would have been an administrative body which was empowered to act on behalf of YHWH and His Assembly in logistical matters. Not only might they deal in practical matters such as buying and selling property, but they also acted as traveling representatives of the Assembly acting as prophets, teachers, proclaimers, and shepherds. As such they also oversee matters of doctrine in the community, just as the Assembly of Elders oversees matters of halacha.

The Twelve were a trim streamlined administrative body. They were appointing Overseers to establish local Assemblies is implied by the fact that they often traveled and planted new Congregations in various parts of the world.

This body had a parallel in the Essene community in the body known as the ETZAT HA-YACHAD (Assembly of the Union/Community):

In the Assembly of the Union there shall be twelve men and three priests who are blameless in the light of all that has been revealed from the whole Law, so as to work truth, righteousness, justice, loving-kindness, and humility, one with another. They are to preserve faith in the land with self-control and a broken spirit ... when such men as these come to be in Israel, then shall the Assembly of the Union truly be established, an "eternal planting" ...
(Manual of Discipline; 1QS 8:1f)

The process for replacing members of this Assembly is recorded in Acts chapter one. The remaining Emissaries nominate two candidates and a final decision is determined by casting lots.

Note that the Essene ETZAT HA-YACHAD was made up of "twelve men and three priests" and it is unclear whether these were twelve men plus three priests, or twelve men, three of whom were priests.

This does have an amazing parallel with the Nazarene Assembly of Emissaries. Three of the Emissaries: Kefa, Ya'akov and Yochanan were often singled out by Yeshua for special attention, taken aside by Yeshua for special instruction (for example Mt. 17:1; 26:37; Mk. 5:37 etc.) these three are called by Paul "three pillars" (Gal. 2:9). Thus three of the Assembly of Twelve served as the "Three Pillars".

THE THREE PILLARS

Clearly "Kefa, Ya'akov and Yochanan" of old (Mt. 17:1; 26:37; Mk. 5:37; Gal. 2:9) had a special role in leading the community. They were often singled out by Messiah as a sort of special inner circle (Mt. 17:1; 26:37; Mk. 5:37) and formed "the Pillars". According to the Mishna (m.San. 1:3) and Talmud (b.San. 13b) the laying on of hands to give S'MIKHA ("authority") to teach, was given by a court of three judges. It is no accident that Paul went to these three pillars to receive "the right hand of fellowship... that we proclaim among the goyim" (Gal. 2:9). These three pillars seemed to have the function of S'MIKHA and the power to approve appointments made by the Nasi.

LOCAL LEADERSHIP

On the local level there was a similar leadership structure.

MEVAKAR (Overseer) or "Pastor/Shepherd" he would the local congregation, feed the sheep and protects them from wolves. The Mevakar did not have the power to disfellowship.

COUNCIL OF ELDERS – The local council ideally had twenty-three seats including the Overseer who would preside over its meetings. The

council had to have at least three seats filled in order to function. Any decision of this council may be appealed to the Great Nazarene Sanhedrin, however the Av Beit Din would determine which cases would be heard by that body.

SHAMISH – This office was held by any volunteer appointed by the Overseer to assist in the logistics of running the local congregation (as depicted in Acts 6:1-5). Ideally each congregation would have seven.

Chapter 6 The Sin of Sectarianism

Now I beseech you, brothers, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.

(Rom. 16:17)

One of the most under recognized and most serious sins is the sin of division of the Assembly.

In Galatians 5:19-21 Paul gives a list of the "works of the flesh":

19 For the works of the flesh are known, which are:
fornication, uncleanness, perversion,
20 worship of idols, magic, animosity, contention, over
zealousness, anger, insolence, **FACTIONALISM,**
SECTARIANISM,
21 envy, murder, drunkenness and reveling, and all that are
similar to these.

(Gal. 5:19-21)

Notice the last two items in verse 20: "factionalism" and "sectarianism". We will discuss exactly what these two words mean in a moment, but notice that Paul lists them on a par with such sins as "fornication", "worship of idols" and "murder".

In the Greek text these two words are "hairesis" (Strong's Gk 139) and "dichostasia" (Strong's 1370).

The Greek word "hairesis" means "a party or disunion". The NAS and NIV versions translate this word to mean "factions" the RSV has "party spirit" the NEB has "party intrigues", Beck has "divisions". The TEV has "They Separate into parties and groups." The Complete Jewish Bible has "factionalism" while ISR has "dissensions."

The word that appears in the Original Aramaic here is SEDAKA. Jastro defines this word as "split, slit, rent" The Syriac Dictionary

(Lewis) has "a rent, tear, division, schism, sect" while the Lexicon to the Syriac New Testament (Jennings) has "a rent, tear, rupture, schism" from the root meaning "rived, split asunder, tore". Murdock and the Way version have "discords"

The Greek word "dichostasia" means "disunion, dissention, division, sedition". The NIV, NAS and RSV translate the word "dissention(s)" the Complete Jewish Bible has "intrigue". ISR has "factions".

The word that appears here in the original Aramaic is P'LUGGOTA (Aramaic cognate of Strong's Heb. 6392) meaning "divisions" as Murdock translates the word "divisions". The Way version has "divisions"

These last two words in Gal. 5:20 each refer to those who split congregations and divide them! And Paul counts this as a "work of the flesh" along with fornication, idol worship and murder!

Paul writes to the Corinthians:

"for you are in the flesh. For there are among you, envy and contention and FACTIONS, (P'LUGGOTA) are you not carnal and walking in the flesh? For when each man of you says, I am of Paul and another says, I am of Apollos, are you not carnal?" (1Cor. 3:3-4)

Kefa writes:

"But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive sects (Gk: haireisis = Aramaic sedaka)..." (2Kefa 2:1)

This could also be translated "bring in destructive DIVISIONS".

And Paul warns the Romans to "beware of those who cause DIVISIONS (P'LUGGOTA)" (Rom. 16:17)

Dividing up the Assembly of Elohim into factions is a very serious sin.

It is Elohim's desire that his people be at unity. When Yeshua was speaking to his talmidim over his last earthly Passover sader, he took the time to specifically pray for the unity of the believers

17 Father, sanctify them by your truth, for your word is truth.

18 As you sent me into the world also I send them into the world.

19 And for their sakes, I sanctify my nefesh that they also might be sanctified in truth.

20 And I do not ask for the sake of these alone, but also for the sake of those who will have faith in me through their word,

21 That ALL MIGHT BE ONE as you are, my Father, in me, and I am in you that they also might BE ONE in us, that the world might believe that you sent me.

22 And the glory that you gave me I gave to them, that they might BE ONE as we are one.

23 I am in them and you are in me, that they be perfected into one, and that the world might know that you sent me, and that you have loved them as also you loved me.

24 Father, I want that those whom you gave me might also be with me wherever I am so that they might see my glory, which you gave me because you loved me from before the foundations of the world.

25 My righteous Father, the world has not known you but I know you and they know that you sent me.

26 And I have made known to them your name and will make known so that the love with which you loved me might be in them and I might be in them.:

(John 17:17-26)

Three times in this short prayer, Yeshua faced with his eminent death, concerns himself, not with his own welfare, but with our unity as believers.

Many times the Scriptures emphasize the importance of being unified as believers:

" and be diligent to keep the UNITY of the Spirit in the bond of shalom, that you be ONE body and one spirit, even as you are called in ONE hope of your calling. For YHWH is one and the

faith is one and the immersion is one, And one Eloah is the Father of all, and above all, and through all, and in us all."
(Eph. 4:3-6)

"So also we who are many are ONE body in the Messiah and each of us are MEMBERS OF ONE ANOTHER."
(Rom. 12:5)

"Now I urge you, my brothers, in the name of our Adon Yeshua the Messiah, that you have ONE word to all and [that] there be no FACTIONS (P'LUGGOTA) among you, but [that] you be whole hearted in ONE purpose and in ONE mind."
(1Cor. 1:10)

"For as the body is ONE, and there are in it many members, and all the members of the body, though they are many, are ONE body, so also the Messiah. For all of us also are immersed by ONE spirit into ONE body, whether Jew or Aramaean, whether slave or son of freedom. And all of us drank of ONE spirit."
(1Cor. 12:12-13)

"Nevertheless, this that we have attained, let us follow in one path and with ONE ACCORD."
(Phil. 3:16)

"But if we walk in the light as he is in the light, we have FELLOWSHIP ONE WITH ANOTHER..."
(1Jn. 1:7)

Beware of those who cause divisions in the Assembly. Creating such divisions is a "work of the flesh" comparable to fornication, idolatry and murder. Elohim's will is for believers is that we be in fellowship with one another, in one accord, and endeavoring for the unity of the spirit in the bond of Shalom.

Chapter 7 The Sealed Book Restored

One of the most beautiful prophecies of the reunion of the two houses of Israel is the "two sticks" prophecy in Ezekiel 37:15-20. In this prophecy each of the two houses of Israel are symbolized by two "sticks" which are brought together and made as one (Ezek. 37:15-18) the text goes on to specify that YHWH 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,...
(Ezek. 37:19)

Now lets look at another prophecy in Zech. 8:23:

Thus said YHWH of hosts, 'In those days ten men from all languages of the nations take hold, yea, they shall take hold of the edge of the garment of a man, a Yehudite, saying, "Let us go with you, for we have heard that Elohim is with you .

Now lest anyone think that the "Jew" (Yehudite) in this passage is a certain Jew, such as the Messiah, I must point out that in the Hebrew the word "you" in "let us go with you" and "Elohim is with you" is PLURAL and therefore refers not to an individual Jew, but to the House of Judah. No doubt the number "ten" here implies the lost ten tribes of Ephraim. Note that Ephraim says to Judah:

"let us [Ephraim] go with you [Judah]
for we [Ephraim] have heard that YHWH is with you [Judah]."

Finally let us look at the olive tree prophecy of Romans 11. This prophecy parallels the two "sticks" prophecy of Ezekiel 37 (note that the word STICK in Ezek. 37 is ETZ which also means "tree").

Rom. 9 begins the contrast of the "Jews" and "Gentiles" by quoting Hosea 2:25(23); 2:1 (1:10) in Rom. 9:25-26. But if we look up the context of the people "which were not my people" which he calls "my

people" in Hosea we find that they are the "children of Israel" (Hosea 2:1 (1:10)) as opposed to "the children of Judah" (Hosea 2:2 (1:11)) So if Paul is quoting Hosea in context and contrasting Jews and Gentiles (Rom. 9:24) using Hosea 2:1-2 (1:10-11) then the "Jews" of Rom. 9:24 are the "Children of Judah" of Hosea 2:2 (1:11) and the "Gentiles" of Rom. 9:24 are the "children of Israel" of Hosea 2:1 (1:10). If this is true then as this contrasting pair advances into Rom. Chapter 11 the two trees are the two Houses.

Now the uncultivated olive tree in Romans 11 is clearly therefore Ephraim and the cultivated olive tree is clearly that of Judah. This prophecy tells us that branches from the tree/stick of Ephraim will be broken off and grafted into the tree/stick of Judah, are to be fed by the root of the tree/stick of Judah and are not to boast against the natural branches (Jews)."

The House of Judah is the cultivated olive tree that Ephraimite branches are being grafted into. According to prophecy, the key to the restoration would be "the eternal plant of righteousness" as we read earlier in the Book of Enoch:

And thereafter, in the Seventh Week, a perverse generation shall arise. And many shall be its misdeeds and all its doings shall be apostate. And at its close the elect shall be chosen, as witnesses to righteousness, from the eternal plant of righteousness, to whom shall be given seven-fold wisdom and knowledge. And they will uproot the foundations of oppression, And the structure of falsehood therein to destroy it utterly.
(Enoch 93:9-11)

This "eternal plant of righteousness" is illustrated in Romans chapter 11 as the cultivated olive tree. Now let us further examine the "Parable of the Olive Tree" in the Book of Romans, chapter 11 beginning in verse 16. This parable (found in Rom. 11:16-27) discusses the apostasy and restoration. In verses 16-18 we find the root of the tree mentioned. What does this mean? What is the root? verse 16 tells us that the holiness of the branches is wholly dependant on the holiness of the root. Verses 17 and 18 tell us that the root of the tree is

that which supports the branches which partake of it. Further down in the text, verse 24 indicates that the root is of the same nature as the "natural branches" which are clearly the Jews. It is logical to conclude, then, that the root is Israel. This is supported by the fact that this parable is obviously drawn from the Book of Enoch, from a section commonly called "The Apocalypse of Weeks" (Enoch 93:3-17). In which we read:

And thereafter, in the Third Week, at its close,
A man shall be chosen as a plant of righteous judgment;
And his posterity shall come forth as a plant of eternal
righteousness;"
(Enoch 93:5)

Several scriptures support this understanding that the root is Israel (Rom. 4:16; Gal. 3:7, 29), and that Gentiles are to turn to Israel for the oracles of Elohim (Rom. 3:1-2; Jn. 4:22; Ex. 19:6; Zech. 8:23). As long as Gentile Christendom continued to be fed by the holy root (Israel) then they would remain holy (Rom. 11:16-18), however, if Gentile Christendom turned from that root, then Gentile Christendom too, would apostatize.

As early as the first century dark forces were hard at work intent on destroying this new messianic movement (1Jn. 2:18; 4:3). Paul even warned the elders of Ephesus, in his final address to the, that "savage wolves" would come after his departure to destroy their faith (Acts 20:29-30). Several other scriptures forewarn of this apostasy.

If this apostasy was inevitable, then how would it take place? Again Romans 11 (11:16-19, 24) provides the answer. The apostasy of Christendom would take place when Gentile Christians turned away from the root and based their religion upon some other source.

As we continue our study of the Parable of the Olive Tree we find that following the apostasy of Gentile Christendom, there would be a restoration of Israel (Rom. 11:23-27).

How would this restoration take place? A clue may be found in Romans 11:8 which quotes Isaiah 29:10 relating to the apostasy

stating, "...YHWH has poured over you a spirit of deep sleep, He has shut your eyes...." Isaiah 29:18 describes the restoration this way:

And on that day the deaf shall hear the words of a book,
And out of their gloom and darkness the eyes of the blind
shall see.

So the restoration will occur with the revealing of a book. Isaiah calls this book "a marvelous work and a wonder" (Is. 29:14)

One of the most important things Isaiah tells us about the book is that it is a "sealed" book. He writes:

And the whole vision has become to you like the words of a book that is sealed, which they deliver to one who is literate, saying, "Read this, please"; and he says, "I cannot, for it is sealed." Then the book is delivered to one that is illiterate, saying, "Read this, please"; and he says, "I am not literate. (Is. 29:11-12)

A sealed book is a book, the contents of which, Elohim will not reveal until the time Elohim appoints for it to be unsealed (see Dan. 12:4, 9 & Rev. 22:10). This sealed book is also mentioned elsewhere in the Scriptures, in the Book of Revelation (Rev. 5:1-5; 6; 10:1-11). Due to various correlations we may also identify the sealed book as the book in Ezekiel 2:8-3:6 which is, like the sealed book, written on front and back (See Ezkl. 2:10 & Rev. 5:1) and eaten by the prophet writing (Ezkl. 3:1-3 & Rev. 10:9-10). Likewise the "flying scroll" in Zechariah 5:1-4, which is also written on both sides, may also be identified as the sealed book.

Paul quotes Isaiah 29:14 in 1st Corinthians 1:19 referring to the restoration resulting from the sealed book and describes the book's contents as "the words of the gallows" (i.e. an account of the Crucifixion) (1Cor. 1:18-19). Another important fact is that the sealed book is written in Hebrew. In Ezekiel 3:4-6 Ezekiel is told to go teach the words of the book, and that the language of the book is the language of Israel.

The sealed book opens the eyes of the blind and helps facilitate the restoration is (in part) an account of the crucifixion in Hebrew and Aramaic. It is the original Hebrew and Aramaic of the so-called “New Testament”.

In 2001 the Hebraic Roots Version (HRV) was published. The HRV is a new and accurate translation of the New Testament, taken primarily from old Hebrew and Aramaic sources. Unlike most translations, this edition is not rooted in a Greek Hellenistic text. Instead, this translation seeks to understand the text of the New Testament from the languages in which it was originally written. This is important, because there are some passages in the New Testament, which do not make sense at all in Greek, but only begin to make sense when we look at them in Hebrew and Aramaic.

Chapter 8

More Books Restored

Another element of the restoration is foretold in yet another prophecy in the Book of Enoch. In this prophecy we are told that when a good and accurate translation of the Scriptures is published among Elohim's people, that additional books of Scripture would be given to us:

But when they write down truthfully all my words in their languages, and do not change or diminish ought from my words but write them all down truthfully—all that I first testified concerning them. Then, I know another mystery, that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefore all the paths of uprightness be recompensed.'

(1Enoch 104:10-13)

As we mentioned in the last chapter, the Hebraic Roots Version was published in 2001, presenting the world with a literal translation of the original Hebrew and Aramaic text of the so-called "New Testament". Since that time, Prophecy has been fulfilled and more books have been given to the Nazarene Jewish movement.

The Apocrypha

All English-language Protestant Bibles in the 16th Century included the books of the Apocrypha—generally in a separate section between the Old and New Testaments; However, Puritan theologians were inclined to reject books which owed their inclusion in the Biblical canon to ecclesiastical authority. Starting in 1630, volumes of the Geneva Bible were occasionally bound with the pages of the Apocrypha section excluded. After the Restoration in 1660, Dissenters tended to discourage the reading of the Apocrypha in both public services and in private devotion.

The 1611 KJV included the Apocrypha but many publishers sought to satisfy a demand for cheaper and less bulky Bibles. In 1615 public notice was made that no Bibles were to be bound and sold without the Apocrypha with a penalty of one year in prison. None the less publishers continued seeking to increase their profit margin and soon it became difficult to find an ordinary edition of the KJV which contained the Apocrypha. (Today publishers are doing the same thing with the rest of the Tanak, simply printing the New Testament alone).

And that is how the Apocrypha were taken out of your Bible altogether, to increase the profit margin for the publishers and appeal to the Puritans.

There are thirty nine books about which Jews and Christians agree form the text of the Tanak. There are also thirteen books about which they do not universally agree as to whether they should be in the canon of the Tanak or not. These books are known as the “Apocrypha”.

The “Apocrypha” are a group of books which seem to have been part of the canon of the earliest “Christians” but which were not adopted by Rabbinic Judaism into the Masoretic Text, and which were later rejected by the Protestant movement.

These books are:

- 1Esdras
- 2Esdras
- Tobit
- Y’hudit
- Wisdom of Solomon
- Ben Sirah
- Baruch
- Letter of Jeremiah
- Prayer of Manasseh
- 1Maccabees
- 2Maccabees
- 3Maccabees
- 4Maccabees

While these books were not incorporated into the Masoretic Text, that text was not compiled until the ninth century C.E.. These books (except for 2Esdras) did, however appear in the Greek LXX. And in the Aramaic Peshitta version of the Tanak (which excluded 1Esdras).

These books are clearly Jewish books, of Jewish origin. Also, while they did not come to be included in the canon of the Masoretic Text, the Talmud three times quotes Ben Sirach as “Scripture”.

These books were clearly used by the earliest believers in Messiah. While they are never quoted outright in the “New Testament”, they are often strongly alluded to.

The following comparisons are all taken from the KJV version for consistency.

New Testament	Apocrypha
<p>“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who</p>	<p>For by the greatness and beauty of the creatures proportionably the maker of them is seen. ... Howbeit neither are they to be pardoned. ...They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.... For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.” (Wis. 13:5, 8; 14:24,27)</p>

<p>changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,” (Rom. 1:20-29)</p>	
<p>“Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor. What if God, willing to shew his wrath, and to make his power known, endured with much</p>	<p>“For who shall say, What hast thou done? Or who shall withstand thy judgment? Or who shall accuse thee for the nations that perish, whom thou made? Or who shall come to stand against thee, to be revenged for the unrighteous men?... For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place,</p>

<p>longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,” (Rom. 9:20-23)</p>	<p>whereby they might be delivered from their malice:... For the potter, tempering soft earth, fashioneth every vessel with much labor for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.” (Wis. 12:12, 20; 15:7)</p>
<p>“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.... For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” (2Cor. 5:1, 4)</p>	<p>“For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.” (Wis. 9:15)</p>
<p>“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand</p>	<p>“He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.” (Wis 5:17-20)</p>

<p>therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.</p> <p>And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”</p> <p>Eph. 6:11-17</p>	<p>“...he [Eleazar] conquered the besiegers with the shield of his devout reason. ... Therefore let us put on the full armor of self-control...”</p> <p>(4Macc. 7:4; 13:16 RSV)</p>
<p>“Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.: The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ”</p> <p>(1Pt. 3:20-21)</p>	<p>“For like a most skilful pilot, the reason of our father Eleazar steered the ship of religion over the sea of the emotions, and though buffeted by the stormings of the tyrant and overwhelmed by the mighty waves of tortures, in no way did he turn the rudder of religion until he sailed into the haven of immortal victory.... Just as Noah’s ark, carrying the world in the universal flood, stoutly endured the waves, so you, O guardian of the law, overwhelmed from every side by the flood of your emotions and the violent winds, the torture of your sons, endured nobly and withstood the wintry storms that assail religion.”</p> <p>(4Macc. 7:1-3 15:31-32 RSV)</p>
<p>“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.”</p> <p>(James 1:19)</p>	<p>“Be swift to hear; and let thy life be sincere; and with patience give answer.”</p> <p>(Sir. 5:11)</p>

<p>“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:” (James 1:13)</p>	<p>“Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err: for he hath no need of the sinful man.” (Sir. 15:11-12)</p>
<p>“Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.” (James 5:4)</p>	<p>“Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation.” (Tobit 4:14)</p>
<p>“And I saw the seven angels which stood before God; and to them were given seven trumpets.” (Rev. 8:2)</p>	<p>“I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.” (Tobit 12:15)</p>
<p>“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:...</p> <p>And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;:</p> <p>The fifth, sardonyx; the sixth,</p>	<p>“And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.” (Tobit 13:17-18)</p>

sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.: And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.” (Rev. 19:1; 21:19-21)	
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The early “Church Fathers” also used these books and called them “Scripture”:

During the early Christian centuries most... Church Fathers such as Irenaeus; Tertullian, Clement of Alexandria, and Cyprian... quoted Passages from the Apocrypha as ‘Scripture,’ ‘divine scripture,’ ‘inspired,’ and the like.
(Oxford Annotated Bible; Apocrypha; p. xiv)

These books are regarded as canon by all those churches with ancient roots:

Roman Catholics (except 3&4 Maccabees)
Eastern Orthodox
Church of the East (except for 1Esdras)
Syrian Orthodox Church (except for 1Esdras)
Ethiopic Church

We as Nazarenes and Messianics have been missing out on a great many nuggets of understanding because we have neglected these books used by our forefathers. Most people in this movement came out of Protestantism, a few like myself came out of Rabbinic Judaism. As such it has simply not occurred to us to even look at these books used today by Catholics. Let me assure you, these books are 100% Jewish, they are not “Catholic” books. They promote Torah Observance and the keeping of Jewish feasts.

Like the books of the New Testament these books are of Jewish origin, but have been preserved only by Christians and not by Rabbinic Judaism. As a result they have been preserved primarily in Greek and Latin versions.

History was made on January 12th, 2010 as the International Nazarene Beit Din officially canonized the twelve books of “The Apocrypha” which had been taken out of the Scriptures saying:

We the International Nazarene Beit Din do hereby declare the following books to be part of the Nazarene Canon:

1st Esdras
2nd Esdras (chapters 3-14)
Tobit
Judith
Wisdom of Solomon
Ben Sira
Baruch
Letter of Jeremiah
1st Maccabees
2nd Maccabees
3rd Maccabees
4th Maccabees

We have no hesitation in pronouncing these twelve books it to be works of Divine inspiration, great antiquity and interest, and books that are entitled to a great circulation among those who take pleasure in studying the Word of YHWH. We declare that these twelve books are profitable for teaching (doctrine) and for reproof and for correction and for instruction in righteousness. While we pronounce these books to be part of the official canon of the Assembly, we do allow that a person who does not accept the canonicity of these books may still personally be in good standing with the Assembly.

The Book of Enoch

The Book of Enoch was treasured by the ancient Nazarenes as an inspired book of prophecy authored by Enoch himself. Yeshua's own half-brother Y'hudah quotes from the Book of Enoch saying:

And Chanokh [Enoch], the seventh from Adam, prophesied about these men saying:
Behold, YHWH comes with ten thousands of his set-apart-ones, to execute judgment on all, co convict all who are wicked among them of their wicked deeds which they have committed in a wicked way, and all the harsh things which wicked sinners have spoken against him.
(Yhudah (Jude) 1:14-15 HRV)

Some commentators have tried to minimize the importance of this quotation, claiming that Y'hudah was only quoting the Book of Enoch in the way that Paul quoted Greek philosophers. In fact there are two very important features in Y'hudah's citation.

First of all, while the Book of Enoch is quoted (specifically 1Enoch 1:9), Y'hudah attributes his quote, not to the Book of Enoch, but to the man Enoch (Enoch, seventh from Adam). Since we have copies of the Book of Enoch which predate the Book of Y'hudah, this quote tells us that Enoch seventh from Adam wrote the Book of Enoch.

Secondly Y'hudah uses the word "prophecy". Y'hudah tells us that this quote from Enoch which comes from the Book of Enoch is "prophecy". That is a very important statement.

Regarding prophecy Kefa (Peter) writes:

knowing this first, that no prophecy of Scripture is of any private interpretation; for prophecy never came by the will of man, but set-apart men of Eloah spoke as they were moved by the Ruach HaKodesh.
(2Kefa (2Pt.) 1:20-21 – HRV)

So if, as Y'hudah tells us, the Book of Enoch is "prophecy" then Kefa tells us that it was inspired by the Ruach HaKodesh (Holy Spirit).

Paul has some important words for us about Scripture that is inspired:

Every writing which was written by the spirit is profitable for teaching and for reproof and for correction and for instruction in righteousness, that the son of man of Eloah may be complete and whole for every good work.
(2Timothy 3:16-17 – HRV)

So if the Book of Enoch is prophecy then it was inspired by the Ruach HaKodesh. And if Enoch was inspired by the Ruach then it is profitable for teaching and for reproof and for correction and for instruction in righteousness. In other words, if Y’hudah is telling the truth then we should be using the Book of Enoch as Scripture and not taking it lightly!

As a matter of fact the ancient Nazarenes treasured the Book of Enoch and used it along side the books we know today as canon. This is evidenced by fact that Y’hudah quotes Enoch. R.H. Charles listed 128 locations where the Ketuvim Netzarim is clearly influenced by statements in the Book of Enoch.

The earliest Gentile Christians also accepted and made use of the Book of Enoch. Many of the so-called “Church Fathers” either quoted Enoch, or made use of it. Among these were the author of the Epistle of Pseudo-Barnabas, Justin Martyr (2nd C.), Irenaeus (2nd C.), Clement of Alexandria (2nd C.) and Origin (3rd C.). Tertullian (160-230 C.E.) Even called the book “Holy Scripture”. The book was even canonized by the Ethiopic Church.

History was made on January 17th 2010 when the International Nazarene Beit Din officially canonized the Book of Enoch saying:

We the International Nazarene Beit Din do hereby declare Book of Enoch to be part of the Nazarene Canon.

We have no hesitation in pronouncing this book to be a work of Divine inspiration, great antiquity and interest, and a book that is entitled to a great circulation among those who take pleasure in studying the Word of YHWH. We declare that this book is

profitable for teaching (doctrine) and for reproof and for correction and for instruction in righteousness. While we pronounce this books to be part of the official canon of the Assembly, we do allow that a person who does not accept the canonicity of this books may still personally be in good standing with the Assembly.

While the Beit Din recognizes the canonical status of the Book of Enoch in general, there are issues concerning the Calendar Section which must be addressed. When the Beit Din declares any book Canon, it means that we recognize that the autograph was inspired. In the case of the Book of Enoch the autograph was in Hebrew and none of the original Hebrew have come down to us, and only fragments of the Aramaic version have survived. The complete text survives only in an Ethiopic translation. In regards to the Calendar section, enough of the Aramaic survives to make it clear that it did not closely agree with the surviving Ethiopic Version, yet not enough of the Aramaic survives to reconstruct its meaning. Moreover there is question as to whether the calendar presented in 1st Enoch was intended as an actual alternative to the traditional Hebrew calendar for the keeping of feasts, or had some other use, perhaps astronomical. Therefore we do not advocate this calendar as a matter of halacha.

The Book of Jasher

The Book of Jasher is one of the so-called “Lost Books” of the Bible and is twice cited in the Tanak:

“Is not this written in the Book of Jasher?” (Joshua 10:13)

“Behold it is written in the Book of Jasher.” (2Sam. 1:18)

The 1625 edition of the original Hebrew Book of Jasher has a Preface, which says in part (translated from the Hebrew):

...when the holy city Jerusalem was destroyed by Titus, all the military heads went in to rob and plunder, and

among the officers of Titus was one whose name was Sidrus, who went in to search, and found in Jerusalem a house of great extent...

According to the preface this Sidrus found a false wall in this house with a hidden room. In this room he found an old man hiding with provisions and many books including the Book of Jasher The old man found favor with Sidrus who took the old man and his books with him.

The preface says “they went from city to city and from country to country until they reached Sevilia [a city in Spain].” At that time “Seville” was called “Hispalis” and was the capital of the Roman province of Hispalensis. The manuscript was donated to the Jewish college at Cordova, Spain.

According to the 1625 edition of Jasher the first printed edition of the Book of Jasher was published in Naples Italy in 1552. However no copies of the 1552 edition are known to have survived. The earliest surviving Hebrew edition known is the 1625 edition.

The Book of Jasher is a narrative beginning with the creation of man and ends with the entry of Israel into Canaan.

The Gospel according to the Hebrews

Messianic Jewish writer David Stern points out Paul’s use of the Gospel according to the Hebrews in his *Jewish New Testament Commentary*:

The appearance to Ya’akov (James), [in 1Cor. 15:7]
...is not mentioned elsewhere in the New Testament
but is reported in one of the apocryphal books,
the Gospel according to the Hebrews...
(Jewish New Testament Commentary
by David Stern 1Cor. 15:7)

The Gospel according to the Hebrews was a Gospel which was once used by the Nazarenes and Ebionites. Eusebius said that GH was “the especial delight of those of the Hebrews who have accepted Messiah”

(Eccl. Hist. 3:25:5). When speaking of the Ebionites, Epiphanius calls GH “their Gospel” (Pan. 30:16:4-5) and Jerome refers to GH as “the Gospel which the Nazarenes and Ebionites use” (On Mat. 12:13). The actual document has been lost to history, but about 50 quotations and citations of this document are preserved in quotations and citations from the so-called “Church Fathers” and other commentators even into the middle ages. Using these fifty quotations and other sources, the Gospel according to the Hebrews has recently been reconstructed.

It is unlikely that the Hebrews themselves called their own Gospel “according to the Hebrews”. This is likely a title given the book by Gentile Christians. GH was also called “the Gospel according to the Apostles”; “the Gospel according to the Twelve”; and “the Gospel according to Matthew” and one of these may have been its name among the Hebrews who used it.

Many scholars have seen within GH possible answers to questions about gospel origins. S. Barnes proposed an identification between GH and the Logia document which many scholars closely associate with “Q”.

Barnes writes:

Is it possible seriously to maintain that there were two separate documents, each of them written at Jerusalem during the Apostolic age and in the Hebrew tongue, each of them assigned to the Apostle Matthew, and each of them dealing in some way with the Gospel story? Or are we not rather forced to the conclusion that these two documents, whose descriptions are so strangely similar, must really be identical,...

- S. Barnes; *The Gospel according to the Hebrews*; *Journal of Theological Studies* 6 (1905) p. 361

Pierson Parker concluded:

...the presence in this gospel of Lukan qualities and parallels, the absence from it of definitive... Markan elements... all point to one conclusion, viz., that the source of the Gospel according to the Hebrews... was most closely related to sources underlying the non-Markan parts of Luke, that is, Proto-Luke.

(Pierson Parker; *A Proto-Lukan Basis for the Gospel according to the Hebrews*; *Journal of Biblical Literature* 59 (1940) p. 478)

And Hugh Schonfield concluded of GH:

The Gospel according to the Hebrews is a literary outlaw with a price on its head; but in spite of the scholarly hue and cry it still evades capture. Neither monastic libraries nor Egyptian rubbish heaps have so far yielded up a single leaf of this important document....

For behind Hebrews lies the unknown potentialities of the Nazarene tradition, which may confirm or contradict some of the most cherished beliefs of Orthodox Christianity. It is useless for certain theologians to designate Hebrews as "secondary" on the evidence of the present fragmentary remains preserved in quotation. ...

Judged by ancient testimony alone it is indisputable that Hebrews has the best right of any Gospel to be considered a genuine apostolic production;...

Here is obviously a most valuable witness, perhaps the most valuable witness to the truth about [Yeshua]... whom even a jury composed entirely of orthodox Christians could not despise, and who ought to be brought into court. But the witness is missing, and all that we have is a few reported statements of his taken long ago...

...it may be argued that there has been dependence not of 'Hebrews' on the Synoptics but vice versa-- that 'Hebrews' was one of the sources on which one or more of them drew. (Hugh Schonfield; *According to the Hebrews*; 13-18)

(Hugh Schonfield; *According to the Hebrews*; 13-18)

Chapter 9 **By their Fruits you shall Know them**

Twelve Points of the One True Faith (Eph. 4:3-6)

"by their fruits you shall know them" (Mt. 7:20)

Does Yours Pass the Test?

COMMENT: This is not intended as an exhaustive list of points of the one true faith but as a list of twelve key points.

1. Is the ONLY true faith.

(Eph. 4:3-6)

COMMENTS: There are not multiple true faiths. Christianity and Judaism are not both true saving faiths, only one of them is a true faith. The other is a false religion.

2. Was once and for all time delivered to the set-apart ones. (Jude 1:3)

COMMENTS: The one true faith is not a "new replacement" faith which

replaces an older obsolete faith. (As Christians believe that "Christianity" has replaced "Judaism" as the true saving faith).

3. Is Jewish.

(Jn. 4:22; Zech. 8:23; Acts 23:6; Acts 25:8; Rom. 3:1-2)

COMMENTS: The one true faith is a form of Judaism.

4. Is the sect of the Nazarenes.

(Acts 24:5, 14)

COMMENTS: The one true faith is the Nazarene Sect of Judaism.

5. Is a Tanak based faith.

(Acts 17:11; 2Tim. 3:16)

COMMENTS: The "Scriptures" referred to in the NT can only be the Tanak (since the NT was still being written and did not exist yet). The true faith does not contradict the Tanak and can be verified by the Tanak.

6. Is a Torah observant faith.

(Deut. 31:12; Mt. 5:17-19; Rom. 3:31; Rev. 12:17)

7. Proclaims Yeshua as the Messiah.

(Dt. 18:15-19; Mt. 16:15-17; Rev. 12:17)

8. Proclaims the deity of Messiah.

(Rom. 10:9, 13 = Joel 2:32; Jn. 19:37 = Zech. 12:10; Phil. 2:10-11 = Is. 45:23)

9. Abstains from Babylonian customs and practices.

(Is. 48:20; 52:11; Jer. 50:8; 51:6, 45; Zech. 2:6-7; 2Cor. 6:14-18; Rev. 18:4)

COMMENTS: "Christmas, Easter, etc.

10. Knows and proclaims the Name of YHWH.

(Ex. 9:16; Is. 52:6; Ps. 9:10; 91:14; 99:3; 145:21; 148:13; Mal. 3:16)

11. Proclaims the eventual reunion of the two Houses of Israel.

(Jer. 3:18; Hosea 1-3; Ezek. 37:15-22)

12. Proclaims the Seventh day Sabbath.

(Ex. 20:8-11)

The Statement of Faith of the Worldwide Nazarene Assembly of Elohim

I. YHWH

We believe that YHWH is Echad (one). We believe that YHWH reveals Himself in the K'numeh or Gaunin of Avi/Abba (Father/Daddy), the Memra (Word), and the Ruach HaKodesh (Holy Spirit).

II. BIBLE

We believe that the Bible, which includes both the Tanakh [Old Testament] and the Ketuvim Netzarim (New Testament) is the divinely inspired, infallible Word of Elohim in its original texts and manuscripts.

III. MESSIAH

We believe that Y'shua HaMashiach has come and with great joy we anticipate his return, and even though he may delay, nevertheless we endeavor to think about his return every day. We believe that the Messiah is the Word made flesh. We believe he was born of a virgin, lived a sinless life in accordance with the Torah, performed miracles, was crucified for the atonement of his people in accordance with the Scriptures, was bodily resurrected on the third day, ascended to heaven and currently sits at the right hand of YHWH. He will return at the end of this age to usher in the Kingdom of Elohim on earth and will rule the world from Jerusalem with his people Israel for one thousand years. We also believe that the Messiah Yeshua is the Torah incarnate. Just as the Torah is the way, the truth and the light, the Messiah is also the way, the truth and the light.

IV. SALVATION

We believe that through the death of Messiah, because of his blood covenant with us, we receive salvation by way of inheritance. This salvation comes by faith through grace alone and is not earned by Torah observance.

V. TORAH

The Torah of Truth the Almighty gave to His people, Israel, through Moshe. He will not exchange it nor discard it for another until heaven and earth pass away. We believe that Torah observance is man's moral obligation and expression of love to YHWH. The Torah is freedom and not bondage. The Torah is the way, the truth and the light and is for all of our generations forever.

VI. THE ONE FAITH

We believe that there is one faith which was once and for all delivered to the set-apart-ones. We believe that Messiah did not come to create a new religion but to be the Messiah of Judaism, the one faith that was once delivered to the set-apart-ones. We believe that Nazarene Judaism is the only expression of the one true faith. We do not accept any other religion as a non-Jewish cultural expression of the one true faith.

For more information on the Restoration of the ancient sect of Nazarene Judaism contact:

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