

REVISED AND UPDATED

THE
BREACH
MAKER

SERIES 700

NO MANS ZONE

The
BREACH
MAKER

SERIES 700

NMZ BOOKS

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DEDICATION

This Series 007 is dedicated to
ELIYAHU HA-NAVI.

THANK YOU

A very special thank you to the people whose works are cited in this book and to the people who have contributed to this publication.

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DEDICATION

THANK YOU

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NOTICE

A special note on the pronunciation of the Set-Apart Name of the Father

In Hebrew, the Set-Apart Name is composed of four letters YHWH pronounced as Yud ך, Hei ם, Vav ן, Hei ם.

This is referred to as the "Tetragram" or "Tetragrammaton" meaning roughly, "The Four Letter" - YHWH.

How the Tetragram is actually pronounced, there is no general consensus among scholars.

Current research points to one of five related pronunciations for the Set-Apart Name:

- 1) *Yah-way*
- 2) *Yah-hoo-way*
- 3) *Yah-oo-ay*
- 4) *Yah-oo-ah*
- 5) *Yeh-ho-vah*

For this, the English version of the Tetragrammaton YHWH and the Hebrew "YHWH" is employed throughout this Siddur to allow the reader to follow their own convictions on the pronunciation of the Sacred Name.

The term LORD or Lord as it is used in English Bible translations is a substitute for the Tetragrammaton. Therefore, it is not employed in this Exposition.

Other terms that are used in this Series

Here are some terms you need to be familiar with that we will be using throughout this exposition:

- אֱלֹהִים (Ruach haKodesh): The Set-Apart Spirit (the Holy Spirit).
- יְהוֹשֻׁעַ (Yeshua): The Hebrew Messiah (Jesus).
- Avraham: Abraham.
- Yitzchak: Isaac.
- Yaakov: Jacob.
- Sha'ul: Paul.
- Elohim: This is translated in English Bibles as God.
- Eloah: The singular of Elohim.
- Adonai: This is translated as Sovereign or Master.
- Mashiach: Messiah.
- Kahal: The Hebrew name for congregation/assembly or what Christianity calls the Church.
- Mitzrayim: The Hebrew name for Egypt or more correctly an ancient place that was located in Saudi Arabia of which is symbolic of ancient Egypt.
- Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem.
- Yisra'el: Israel. (The Nation, or Land, or person Known as Yaakov depending on the Context). Yisra'el means overcoming with El.
- Goyim: Nation (as applied to either Yisra'el or the Gentiles depending on the context. Also, an individual not born in Yisra'el.
- Torah: The first five books of the Old Covenant.
- TaNaK: The Old Covenant, which consists of the Torah, the Neviim (the Prophets), and Ketuvim (the Writings)
- Brit Chadashah: The Renewed Covenant. Literally the New/Renewed Covenant.
- Besorah: Gospel or Good News.
- Melech: King.
- Malak: Angels or the sons of YHWH.
- Malchut haYHWH: The Kingdom of YHWH.
- Malchut haShamayim: The Kingdom of Heaven.
- Malchut haElohim: The Kingdom of Elohim.
- Amha'aretz: The common folk and the poor of the land.

THE BREACH MAKER

- Kohen: Torah Priest.
- Kohanim: Torah Priests.
- Sophrim: Scribes.
- Prushim: Pharisees.
- Tzadukim: Sadducees.
- Navi: Prophet.
- Shlichim: Apostles, Messengers, sent ones from YHWH.
- Talmidim: Disciples.
- Chukim: Statutes.
- Mishpatim: Judgments.
- Edot: Testimonies.
- Amein: Literally, so be it.

THE SCRIPTURE (KITVEI HA-KODESH)

Note: We employ throughout this Work the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers to develop their Hebraic vocabulary.

THE SCRIPTURE (KEETVAY HA-KODESH)

Instructions

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Torah

Beresheeth
Shemoth
Wayiqra
Bamidbar
Devarim

Prophets

Joshua
Judges
First Samuel
Second Samuel
First Kings
Second Kings
Isaiah
Jeremiah
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Mikah
Nahum

Nevim

Yahoshua
Shophtim
Schmuel Alef
Schmuel Bet
Melechim Alef
Melechim Bet
Yeshayahu
Yirmeyahu
Yechezkel
Daniyel
Hoshea
Yoel
Ahmos
Ovadyah
Yonah
Micha
Nachum

Zephaniah
Habakkuk
Haggai
Zechariah
Malaki

Tzephanyah
Chabakook
Chaggai
Zecharyah
Malachi

Ketuvim

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Ezra
Nehemiah
First Chronicles
Second Chronicles

Writings

Tehillim
Mishle
Iyov
Shir HaShirim
Root
Echah
Koheleth
Hadasah
Ezrah
Nechemyah
Divre HaYamim Alef
Divre HaYamim Bet

**The Renewed
Covenant**

Matthew
Mark
Luke
John
Acts
James
Hebrews
First Peter
Second Peter
First John
Second John
Third John

Brit Chadashah

Mattityahu
Marqus
Luka
Yochanan
Maaseh Shlichim
Yaakov
Ivrim
Kepha Alef
Kepha Bet
Yochanan Alef
Yochanan Bet
Yochanan Gimel

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Jude	Yahudah
Romans	Romiyah
First Corinthians	Qorintyah Alef
Second Corinthians	Qorintyah Bet
Galatians	Galutyah
Ephesians	Ephsiyah
Philippians	Philypsiyah
Colossians	Qolesayah
First Thessalonians	Tesloniqyah Alef
Second Thessalonians	Tesloniqyah Bet
Philemon	Phileymon
First Timothy	Timtheous Alef
Second Timothy	Timtheous Bet
Titus	Teitus
Revelation	Gilyahna

INTRODUCTION

Shalom Aleichem (Peace be unto you),

"12 I will surely assemble, O Yaakov, all of you; I will surely gather the remnant of Yisrael; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breach-breaker shall come up before them: 13 they shall break out, and will pass through the gate, and go out by it: and their Melech shall pass before them, and יהוה יהוה at their head" Micha (Mikah) 2:12-13.

This passage describes a scene of a Sheppard penning up his sheep for the night. The Sheppard builds a makeshift fence of rocks around the sheep to secure his fold. In the morning, when the sheep spot the Sheppard, the sheep are eager to get out but are unable to breach the fence until the Sheppard makes a pathway in the fence. Literally, in the Hebrew, the one doing the breaching is called the "breach-make" or *poretz* in Ivrit. This is non-other than the mystical figure of Eliyahu haNavi (Elijah the Prophet), whose return is anticipated in every Jewish home on the Shabbat and on the Jewish High Holidays.

It is Eliyahu's ominous task to make a breach in the rock fence, and it is he that goes through first. He opens the way, then he is followed by the King in verse 13, an allusion to the Messiah "*YHWH at the head of them*" who then leads the sheep to green pastures. Eliyahu is considered in Jewish law to be the forerunner of the arrival of the Messiah and the strongest defender of the Torah of Moshe. Messiah Yeshua identified Yochanan the Matbeel (John the Baptist)

as the *poretz* of His first coming Mattityahu (Matthew) 17:10-13.

Both the Old and the Renewed Covenants are in agreement that Eliyahu must return before the second appearance of the Set-Apart One (Malachi (Malaki) 3:1; Marqus (Mark) 9:12) Eliyahu is once again poised to be the *portez* that will prepare the pathway, but he will be not alone in this mission. There are many in the Jewish and Messianic communities today who are actively preaching a return to Yisra'el and the Torah of Moshe. Every voice that lends its weight to this mission is fulfilling the task of Eliyahu and accelerating the return of Mashiach Yeshua.

Thus, Eliyahu will appear in the final stage of history to unify and bring to a conclusion the labors of Sons of YHWH past, present, and future. During the first appearance of Eliyahu as Yochanan haMatbeel (in the person of the John the Baptist), Yisra'el was merely a nation of a few hundred million people scattered throughout the Parthian, Roman, and Greco Empires. Today the promise of multiplicity given to the Patriarch Avraham (Abraham) has been fulfilled, and Yisra'el has become the *melogoyim* - the fullness of the Gentiles. It is no longer possible to count the descendants of Avraham or to identify where they have settled.

DNA proliferation and research place the number in the billions, and they continue to expand at an exponential rate. There are descendants of Avraham in every creed, religion, race, nation, Island, and continent, and a phenomenon has occurred! The Sons and Daughters are waking up to their identity as Yisra'el, and increasingly more and more are becoming connected. The World Wide Web and Media now boast of holding the attention of the majority of Earth's citizens. Minds and hearts are now electronically linked together like never before.

From every corner, place, and abode on the planet, the decadents of Avraham are linking themselves to the voice and conscience of Eliyahu that resonates through the vast

desert of cyberspace that no man can call his own. In this desert, there is a distinct voice that is crying in the wilderness saying, "kol shepareinu iban, Nachamu Nachamu Yisra'el" - **"The voice of one crying in the wilderness. Comfort, Comfort my people Yisra'el."** Multitudes upon multitudes are listening to this voice and are responding from their hearts.

To this voice, we have added our domain. Beginning in 2009, we published a series of articles on the web called No Mans Zone. The first 15 messages are presented here in this Series. The topic of each Article is a response to a critical area or issue that is currently amassing discussions and debates in *Kol Yisra'el* (the whole house of Yisra'el). Some Articles are teachings which we share here for everyone. The views and teachings presented in these articles are guaranteed to challenge you and impact you, as these messages have done to countless others.

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ME CHAMOCHA

Shalom Aleichem (Peace be unto you),

The Jewish devan (prayer) *Me Camocha*, which means, “Who is like You? Is the apex and epitome of divine praise. It is a statement that acknowledges the sovereignty and supremacy of the Elohim of Yisra’el as THE ONE AND ONLY ELOHIM. As the sovereign Elohim, He is forever exalted and forever praised. He alone inhabits a world of accolades that is without end. Hence, the question in this prayer, “*Who is like You? Glorious (majestic) in holiness, awesome in splendor (praises), doing wonders.*” As Elohim supreme, He is incomparable! Nothing on this Earth or in eternity can be remotely compared or likened to Him.

What men term as “gods” on this Earth are either objects they have created or natural phenomena they have chosen to venerate, instead of the one and only true Elohim. The Torah does not confirm or affirm the existence of other deities (gods). It mentions the name of idols that the nations about Yisra’el worshipped, but it never confirms or affirms their actual existence. The premise that other gods exist in this world or the next is unsupported in Scripture. It is a

premise that has had its continued challengers throughout the Hebrew Scriptures and for a very profound reason.

Avraham was the first prophet to challenge the premise that other *elohim* existed. The Book of Yasher, also known as *Midrash Sefer HaYashar*, Chapter 11 and 12, records the story of how Avram put this premise to the test. Avram challenged his father Terah to prove that the idols he worshipped had life in them, so he arranged a little demonstration. Avram destroyed all the idols of his father save one, which he then blamed for their destruction. Terah, unable to disprove Avram, was embarrassed. In a rage, he brought Avram before King Nimrod, who cast him and his brother Haran into a fiery furnace, and Avram alone was delivered because YHWH chose to vindicate Avram's claim. This merited Avram to be the father of a monotheistic people.

Moshe was the second prophet to challenge this premise. The book of Shemoth (Exodus) records the details of a contest between the *Elohim* of Yisra'el and the gods of Egypt. Moshe, the representative of YHWH, was sent into the presence of king Pharaoh to secure the release of Yisra'el, but in order to do this, Moshe had to challenge the gods of Egypt. The best that the priests of Egypt could do to demonstrate that their gods existed was a cheap magic trick that occults practice today. Pharaoh was clearly unable to obtain the aid of his deities, among which were Amun, Horus, Osiris, Isis, Hapi, and Seth, too many to be mentioned here who were all exposed for what they were – a lie. This merited Moshe to be the giver of the Torah.

Eliyahu (Elijah) was the third prophet but not the last of Yisra'el's prophets to challenge this premise. This time it was the deities of Babylon which Queen Jezebel worshipped among whom were Adad, Anu, Ishtar, Marduk, Tammuz, etc., of whom they all addressed as Ba'al (literally the Lord). Yisra'el, through the influence of Jezebel, caused Yisra'el to worship these deities. At the contest of Mount

Carmel, the priests of Ba'al were unable to come up with a single sign that their gods existed. In utter frustration, the priests of Ba'al emasculated themselves and offered their bodies as a living sacrifice, but their demonstration only served to prove the cause of Eliyahu. At the end of the contest, all the priests of Ba'al were killed, and Eliyahu alone remained, but because he later fled in fear of Jezebel, Eliyahu would have to return at the last days to merit his place as the restorer of the Torah.

These incredible displays of YHWH's power were never finally understood by Yisra'el, hence their ongoing repetitions. This interaction between the Elohim of Yisra'el and the so-called gods of the Olam was to demonstrate a supreme and everlasting truth. **YHWH ALONE IS ELOHIM, AND HE ALONE EXISTS!**

The purpose of signs and wonders was never at any time to prove that YHWH is supreme, which was never a question in the mind of His prophets but **to show Yisra'el that He alone exists and to shame Yisra'el for believing that other elohim existed.** This is the reason why YHWH forbade Yisra'el to speak the names of other eloha (Shemoth (Exodus) 23:13). It would be comparable to lying because they do not exist. The fact that Elohim chooses not to have an image that men could worship has become a test to expose and reveal the hearts of men concerning this truth.

Creation apologetics (the discipline of speaking in defense of the Creator) has done a splendid job of enlightening men of the awareness that a Creator exists. However, it falls short of showing that other gods do not exist – thus, there is still an unsettled issue that we must individually resolve. This is the notorious “valley of decision” that multitudes upon multitudes of Yisraelites are trapped in that the prophet Yoel identified (Yoel (Joel) 3:14). A valley that Eliyahu exposed as “two opinions” upon which Yisra'el constantly faltered.

“And Eliyahu came to all the people, and said, How long do you keep hopping between two opinions? If אלהים is Elohim, follow Him: but if Ba'al, then follow him. And the people answered him not a word” Melechim Aleph (First Kings) 18:21.

Notice how the prophet frames the question, it is either this way or that way, but it cannot be both ways; you must decide. In other words, either YHWH alone is Elohim, or He is not. If He is Elohim, then there is only one conclusion; THERE ARE NO OTHER ELOHA BESIDE YHWH OUR ELOHIM. If one truly believes this, then one must stop speaking and behaving as if there is another elohim in this Olam. In other words, stop blaming the devil or mentioning his name when things do not go right in your life!

The very idea of there being other Elohim is a logical fallacy that the Saga's have always understood. They argue that for there to be “room” for more than one Elohim, each would have to be limited in some way which precludes any idea of a limitless Elohim. If the premise were true, then YHWH cannot be all-powerful, all-knowing, and all-present. In other words, He will not be perfect, which we know is not what the Torah reveals about our Elohim YHWH.

The question then arises who is Satan and what is he? In the Brit Chadasha, he is called the “god of this world” (Qorintyah Bet (Second Corinthians) 4:4). Does this mean that Satan is a god? In short, Satan is not a god but a ruler. The Restoration True Name Edition in this passage uses the word “sar,” meaning ruler or prince. In *The Scriptures* edition from South Africa, he is referred to as a “mighty one.” This is consistent with the Hebrew Scriptures, where Satan is never referred to as a god but a ruler that YHWH has appointed.

The truth is YHWH did not create a being called Satan. He created a *Cherub* (angel) called Lucifer, who He had anointed Cherub that covered the throne of YHWH

(Yechezkel (Ezekiel) 28:15-17). Lucifer sinned and was banished from the presence of YHWH to become what he is today – the adversary, the accuser, and the opponent of men. A position He did not choose but was given to him for YHWH's purposes. In this position, he is a ruler among men and not a god.

However, what is generally not understood about Satan is that he is not an adversary, accuser, or opponent of YHWH but of men who transgress the Torah. The view that Satan is a foe or enemy of YHWH is a perversion of Scripture. The idea that there is an Elohim in heaven above who fights against a god of the underworld or hell is not Torah. This idea is a product of Greek dualism, which teaches that there are equal and opposing forces in the Universe. All non-Torah-based religions have this dualism, for example, Greek: Zeus/Hades, Roman: Jupiter/Pluto Christian: God/Devil.

Dualism creates a skewed view of Satan where he is poised as a super being who has great power and authority to do as he wills. The TaNaK (the Hebrew Scriptures), however, presents a completely different picture of him. Every instant in the Hebrew Scriptures where Satan is seen interacting with men, he has been granted power and authority from YHWH. He is seen as an angel who works for YHWH, not against YHWH, and must get permission from YHWH for everything that he does. His work among men is always pictured as an extension of Elohim's work among men, in other words, an instrument.

This picture of Satan radically opposes what Christianity teaches about Satan, where he is seen as having power and authority in and of himself. In two specific instances in the TaNaK, the story of Iyov (Job), the servant of YHWH (Iyov (Job) 2:3-6) and Joshua the High Priest in Zechariah (Zechariah) 3:1-2, Satan is not seen as doing the commanding but as an instrument of YHWH to do evil. That YHWH unleashes evil upon people who transgress Torah is

an unacceptable thought to people who have been indoctrinated in dualism, but it is precisely what TaNaK teaches. See, for example, Yeshayahu (Isaiah) 45:5-7, 54:16; Koheleth (Ecclesiastes) 7:13-14.

YHWH warned Yisra'el in several places in the Torah that if they continued to disobey Him, He would cause their enemies to slay them, besiege them to the point where they eat their own flesh to survive (cannibalism). Among many other specific things that He warned them that He would do to them; was extraordinary plagues, great and prolonged plagues, and severe and prolonged sicknesses (Devarim (Deuteronomy) 28). That YHWH did recourse to do these very things to Yisra'el is widely confirmed by historians. That Satan was the very instrument that He used to carry out this work is consistent with Scripture, the purpose being so that Yisra'el may learn to fear YHWH their Elohim and Him alone.

The belief in the existence of multiple gods is called polytheism of which has its beginning prior to the tower of Babel. Many historical sources outside of Genesis (Beresheeth) - the book of Adam and Eve, the book of Enoch, and the book of Yasher, affirm a clear belief in multiple gods, usually in the form of an idol among the first civilizations of humankind. King Nimrod, an idolater himself, was the first to combine polytheism with the principles of War, the Occult, and Sex to conquer the peoples of the Earth, in a period in human history when polytheism was the minority belief (Beresheeth (Genesis) 10).

Nimrod's libidinous desire was that he would be immortalized as a deity among men, which is the driving force behind why men create graven images – so that they can achieve immortality. But what is wrong with Idolatry? Idolatry permits a life without Torah. In a society with more than one god, there are no absolutes; everything is relative. For instance, what is permitted by one god will be allowed by another. Pagan gods can be bribed with sacrifices, cajoled, and circumvented when necessary. Not so the

Elohim of Yisra'el, who gave to humanity guidelines revealed in the Torah on how to behave and to worship.

In addition, the Elohim of Yisra'el is a personal Elohim who speaks to every person and who knows everyone by name. The pagan gods cared less about the humans who worshipped them, and many Greco-Roman plays depicted these gods as using their faithful servants as pawns. Along with the rise of monotheism came the awareness of the dignity of the individual, since the Torah teaches that every person is important and should be treated with respect because he or she is created by Elohim.

The belief that there are other gods is the product of a debased mindset. As the Psalmist expressed, "*Behold, the wicked brings forth iniquity; Yes, he conceives trouble and brings forth falsehood*" Tehillim (Psalms) 7:14.

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the name of יהוה!

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MIKRA

Shalom Aleichem (Peace be unto you),

We are compelled to write this proclamation (Mikra) to inform you of two Scriptural events with seismic implications for Jews, Christians and Gentiles (Goyim). Events of which there has been very little publicity or internet coverage because they have been hidden from the public eye at large because of its far-reaching implications and extraordinary possibilities when you come to understand your place in it.

The first event is the end of the 2730 year punishment of the Ten Northern Tribes of Yisra'el (Israel), which comprised the Northern Kingdom.

During the period of 745-721 B.C., the 10 Northern tribes were exiled by King Tilgat Pilsger 111 to Assyria and then to lands beyond the Euphrates where they were eventually driven to the four corners of the Earth as Moshe (Moses) had prophesied (Devarim (Deuteronomy) 4:26, 28:64).

The prophecy of Yechezkel (Ezekiel) 4:4-5 shows that they were to be punished for 390 years for worshipping Baal/Asherap. Having not repented after 390 years in

captivity, the Northern tribes then had to endure the sevenfold increase of the penalty according to Wayiqra (Leviticus 26:27, 28 (70 X 390 years from 721 B.C). That means they would be in exile for another 2730 years. Using the perpetual Hebrew Calendar, this period formally ended in 2008. There are other dates suggested, but all fall within the time frame of 10-15 years plus.

Why this event is vitally important is because:

1. The ten exiled tribes of Yisra'el are still in exile

1st Century historian Josephus said that the ten tribes of Yisra'el were still in Diaspora beyond the Euphrates during his time. The Encyclopedia Judaica quoting ancient rabbinical sources, agrees that the exiled tribes have not returned.

2. The ten exiled tribes are the Church and the Gentiles

According to the prophecy of Beresheeth (Genesis) 48:19 the two sons of Joseph were to become *melo ha'goyim*, literally "the fullness of the Gentiles," and the firstborn blessing was bestowed by Jacob upon Ephraim, who had a gentile mother, which meant that Ephraim would become the dominant tribe.

3. The ten exiled tribes are to be grafted back into the olive tree of Yisra'el

Collectively the ten tribes came to be identified under the banner of Ephraim that is pictured in Paul's olive tree analogy of Romiyah (Romans) 11 as the wild branch that was broken off because of unbelief and would be grafted back in.

What are the implications of this?

It means that Ephraim's period of prolonged captivity is over! YHWH will once again extend His mercy, love, and compassion to Ephraim, recover and re-join the ten tribes to Yisra'el (Yeshayahu (Isaiah) 11:11-14, 27:9; Yirmeyahu (Jeremiah) 3:14-18, 16:11-16, 50:4-5, 20; Yechezkel (Ezekiel) 37:22-26; Zecharyah (Zechariah) 8:3, 7, 13:9: 13:10, 7, 8, 10; Hoshea (Hosea) 1:11; Ovadyah (Obadiah) 1:18, Schmuel Alef (First Samuel) 17:45).

Therefore expect to see longing and desire among Christians and Gentiles alike -

- To learn Hebrew letters and language.
- To learn Hebraic thinking and understanding.
- To learn Hebrew customs and traditions.
- To learn Hebrew music and dancing.

Thus, we will begin to see Christians and Gentiles everywhere returning to their Hebrew roots. There will also be an increase in Hebraic publications and activities in your area.

The second event is the end of the 3,430 year period from when Israel celebrated its first Jubilee.

Moshe instructed Yisra'el to begin counting Sabbath years and the Jubilee cycle when they entered the Promised Land (Wayiqra (Leviticus) 25). They were to start counting immediately after they crossed the Jordan. We know from Yahoshua (Joshua) 4:10 that Yisra'el kept the Passover on the 14th of Aviv after they crossed the Jordan. Using the perpetual Hebrew Calendar Bible, scholars have determined that Yehoshua (Joshua) kept the Passover in the year 1422 B.C.

Since we do not count the year 0 A.D, the preceding year AD 1 was the 1 B.C. To simplify calculations, astronomers refer to 1422 BC as -1421. So $2009 - (-1421) = 3430$ years = 70×49 years. This means that the 70th (Yovel) Jubilee of

Yisra'el began on the 1st of Aviv or March the 27th 2009 as Moshe (Moses) was instructed that the 1st of Aviv was to be the start of the Torah New Year (Shemoth (Exodus) 12:2).

Why this event is vitally important is because:

1. The Church is in financial captivity

At the end of every 49th-year, debts were to be released, land, houses, and possessions were returned to their former owners. Every man was given a new start and position.

2. The Church has the identity of Rome and Greece

Yisra'el was given a new identity as they entered the Promised Land. The Book of Yahoshua (Joshua) tells us, *"This day I have rolled away the reproach of Egypt from you"* Yahoshua (Joshua) 5:9. They were to become a kingdom of Kohanim (Priests), a set-apart people.

3. The Church is still living off Manna

This was also the day when the Manna ceased, and Yisra'el was to live off the words of the covenant by which they had pledged themselves to keep. When they did, they reaped the blessings of the covenant.

What are the implications of this?

It means we have entered into a period of unparalleled restoration! YHWH will once restore to His people His Set-Apart Name, His Covenant, their heritage and a pure speech (Ivrit) (Devarim (Deuteronomy) 33:4; Yeshayahu (Isaiah) 1:26, 29:23, 49:6, 52:5-6; Yirmeyahu (Jeremiah) 16:19-21, 31:31-34; Tehillim (Psalm) 37:9-11, 27-34; Tzephanyah (Zephaniah) 3:8-13; Yoel (Joel) 2:23-27, 32).

Therefore expect to see a longing and desire among Jews, Christians and Gentiles alike -

- To learn the language and Hebrew script of the TaNaK.
- To learn Hebrew customs and traditions.
- To learn the structure and function of the original Assembly (Kahal).
- To learn the role and function of the priesthood of Melchizedek and Aaron.

Thus, we will begin to see Jews, Christians and Gentiles everywhere returning to the Torah and the Nevi'im (Prophets). There will also be releases from debt and provisions released to begin new works and ministries in your area.

A warning!

As rabbis, pastors and leaders, we need to recognize where the wind is now blowing and begin to adjust our sails now, or you may just find your ministry heading against the wind and being blown right off course.

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the name of יהוה!

702

HA-MITIKUN

Shalom Aleichem (Peace be unto you),

We have entered into a unique and exciting time since the days of the *Shlichim* (the Apostles). This period of time in prophetic understanding is called *Ha Mitikun* or the restoration. Three specific Scriptures vividly describe the unique events that will take place during this period; events that will first impact Yisra'el (believers) and then the Olam (World).

“But this shall be the brit (covenant) that I will make with Beit Yisrael (House of Israel) after those days, says יהוה, I will put My Torah in their inward parts, and write it on their levim (hearts); and will be their Elohim, and they shall be My People- Ami. And they shall teach no more every man his neighbor, and every man his brother, saying, Know יהוה: for they shall all know Me, from the least of them to the greatest of them, says יהוה; for I will forgive their iniquity, and I will remember their sin no more” Yirmeyahu (Jeremiah) 31:33-34.

“But when He, the Ruach of (Emet the Spirit of Truth), has come, He will guide you into all emet (truth): for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come in the future. He shall esteem Me: for He shall receive from Me what is Mine, and shall show it to you. All things that My Abba (Father) has are Mine: that is why I said, that He shall take of Mine, and shall show it to you” Yochanan (John) 16:13-15.

*“And He shall send Yeshua ha Moshiach (Messiah), who before was proclaimed to you: Whom the shamayim (heaven) must receive until the times of the restoration of all things, which *וְיָשׁוּב* has spoken by the mouth of all His kadosh neviim (set-apart prophets) since the olam (world) began”* Maaseh Shlichim (Acts) 3:21.

The events that are described in these Scriptures unilaterally speak of this period of ha Mitikun. A specific time that YHWH has purposed in His sovereign will to restore to His people Yisra'el (both Ephraim and Judah) the Torah and its fullness as it was in the days of ha navi Moshe. During this unique period, the Kingdom (Malchut) will be restored back to Yisra'el - the Kingdom being the Covenant and the Torah restored to Yisra'el, and the Torah restored upon the Olam (Earth) as the supreme law for all nations; the latter event will be completed by the Mashiach (Messiah) Himself following His Second Advent as Mashiach ben Dawid (Messiah son of David).

We are at the very beginning of this monumental and cataclysmic event of human history, an event that will climax with the return of Yeshua Himself. The tribulation (Yaakov troubles) being a brief moment during ha Mitikun where YHWH completes the destruction of the enemies of Yisra'el and finally avenges the blood of the martyrs. During this cataclysmic event, His redeemed will be kept from the horrific destruction of that day at His appointed place of safety, where we can make ready ourselves to receive our

long-awaited bridegroom, Who is just as eager to receive us to Himself at the end of this event.

As the bridegroom, we must accept our destiny that Messiah Yeshua is not returning back for a people who are plundered and devastated by the Olam. Instead, the naviim (prophets) clearly speak of a people who are victorious and prospering in the Torah of the Elohim of Yisra'el. Indeed this Olam is eagerly awaiting the manifestation of the true Sons of YHWH who love the Torah with all their heart and being.

“For I’m sure that the sufferings of this present time are not worthy to be compared with the tifereth (glory) that shall be revealed in us. For the intense expectation of all of the creation waits for the manifestation of the b’nai בְּנֵי (Children of בְּנֵי)” Romiyah (Romans) 1:18-19.

What is about to be revealed in the pages of this mikra (proclamation) no Jewish Rabbi or Christian Pastor will want you to know or understand, not that they already have this knowledge. Still, by the deliberate counsel of YHWH alone, this has been kept from them since the estrangement from Torah began in the 2nd Century C.E. Shlichat Sha’ul (Paul the emissary) to the lost house of Yisra’el warned that “a falling away” must first come.

*“Let no man deceive you by any means: for that Yom (Day) shall not come, **except there come a falling away first**, and that man of sin will be revealed, the son of perdition”* Tesloniqyah Bet (Second Thessalonians) 2:3.

This “falling away” is historically documented as the departure from the Torah of Moshe and the customs of Yisra’el. What is not generally understood is that this event is now historically complete in the archives of heaven. The term “until the fullness of the nations comes in” that is used by brother Sha’ul in his letter to the Romiyah (Romans) to describe this time period means, UNTIL THE FULL

PUNISHMENT OF THE HOUSE OF EPHRAIM IS COMPLETED.

*“For I would not, Yisraelite brothers, that you should be ignorant of this mysterious secret, lest you should be wise in your own pride and conceit; **that partial blindness has happened to Yisrael, until the fullness of the nations—the melo Hagoyim (Ephraim) –comes in.** And so kol Yisrael (House of Israel) shall be saved: as it is written, There shall come out of Tzion the Deliverer, and shall turn away wickedness from Yaakov” Romiyah (Romans) 11:25-26.*

That punishment was prophesied by the navi Yechezkel (Ezekiel) to last for a period of 2730 years which ended in 2009 (Yechezkel (Ezekiel) 4:4-5). Others suggest it ended in 1996. Regardless of the time, we are definitely experiencing an acceleration of Ephraim returning to the Torah and an equipping for the time to come. This preparation will co-inside with the final harvest “*Sukkot*” that will come from all the nations of the Olam, where YHWH drove Ephraim as a result of His righteous judgment. During the punishment of Ephraim, the zera (seed) of Avraham (Abraham) and Sarai was mixed into the nations of the Earth as YHWH had shown His servant Avraham (Beresheeth (Genesis) 12:3, 15:5). This zera (seed) has become *Melo Goyim* prophesied by Yaakov over the house of Ephraim (Beresheeth (Genesis) 48:9, 13-14).

Beit Yahudah (the Jews), on the other hand, knows that beit Ephraim must return to the Torah. Therefore, they are observing the goyim for signs of this, and they are interested in how Ephraim will be poised to handle the written Torah, which they believe; they have the keys to its revelations (Da’at and Binah). The Jews in the grand design of YHWH were to be the keepers of the Torah (Beresheeth (Genesis) 49:10) while Ephraim lost to the Olam were fulfilling a major prophecy of the Torah. The house of Yahudah, for this reason, was not divorced by YHWH, unlike Ephraim. Still, they too were partly estranged from

fully understanding the Torah due to their rejection of Messiah Yeshua.

Their full release will come when Messiah Yeshua reveals Himself to them, and it will not come from the house of Ephraim; for reasons being that they see the blame for their long-standing continued persecution, being from the hands of the goyim, who are no other than Ephraim. Instead, Yahudah needs to realize that the real source of their persecution has been their hatred of Ephraim taking the *bachor* (the first-born birthright) of our father Yaakov (Jacob). This, however, is not what YHWH has blinded the eyes of the Rabbis and Pastors from seeing, but it is the three secret laws of the Torah that were removed from our understanding during the period of estrangement from Torah, that both houses suffered, that is being restored to Yisra'el during this period of ha Mitikun. These laws being:

1. THE LAW OF SELF GENERATION
2. THE LAW OF SELF ILLUMINATION
3. THE LAW OF SELF PERFECTION

But first a brief introduction;

YHWH's immutable (unchanging) will from the beginning was to be our Abba (Father) and we His children. Basically, He wanted a family – where He is the paternal Father and we His paternal children forever. This family would have a common name and a common purpose. The family was to be called after His name YHWH (Yaacov (James) 2:7; Ephsiyah (Ephesians) 3:14-15) and the family purpose being to daily commune with Him and to learn from Him – since His knowledge and understanding is without limit or bound. Beresheeth (Genesis) clearly demonstrates that Ahdahm (Adam) and Chavah (Eve) were created for this very purpose. Daily YHWH would commune with Ahdahm, and He would teach Him the laws of the Torah.

That direct link was broken when Ahdahm chose to disobey YHWH his Abba. However, Ahdahm did not deliberately

disobey YHWH, but he was inadvertently put into a position where he was pressured to decide because he mistakenly thought and believed that Chavah would die since he accepted without question the Word of YHWH and Adam was a *Tzadik* (a righteous man). Ahdahm did not realize at the time that the *mitzvah Ayden* (not to eat of the forbidden tree) was given to him before Chavah was created. There was a “loophole” in the Torah that could have exonerated (freed) Chavah. A loophole being an essential condition of the Torah that must be filled before a judgment can be rightly exercised. This being a means that allows the transgressor time to reflect and repent (do Teshuvah) – a provision of mercy.

An example of this was when the Master Yeshua exercised Devarim (Deuteronomy) 17:6 to save the woman who was caught in adultery from certain death (Yochanan (John) 8). The Torah states that every accusation must be established by two or three witnesses. If there were no eyewitnesses, then the transgressor could not be judged. Under the righteous judgment of the Torah, the woman caught in adultery should have been executed, yet she was exonerated. *Mitzvah Ayden* likewise had a loophole! Chavah had not been created when YHWH gave the *mitzvah* to Ahdahm. Therefore, she could not have fully understood, thus transgress Torah *Ayden*. Ahdahm would then have exercised his right as Kinsman Redeemer (Go'el) of Chavah.

This was known to Lucifer, who was there in the *Ayden* when YHWH gave Ahdahm this commandment. Lucifer knew of the loophole. Therefore, it was imperative in his scheme to get Ahdahm to disobey YHWH, but he knew he could not get Ahdahm to disobey until he first deceived the women. Ahdahm, in the innocents of his heart, out of his love for Chavah, chose death over life. In other words, He chose the curse instead of the blessing. Ever since that moment in time, every male progeny of Ahdahm has come under this curse - THE INCLINATION TO DISOBEY TORAH THAT EMANATES FROM A HUMAN DESIRE TO

DO GOOD OR JUSTICE. Henceforth, men became a slave of their INTELLECT and EMOTIONS. To counter this propensity in fallen man to transgress the Torah, YHWH built into Torah three laws to prevent us from falling or coming under the dominion of this curse.

THE LAW OF SELF GENERATION

The law of self-generation states that the Torah is a self-generating source. This characteristic of the Torah can be likened to the Powerful Sun; once it was spoken into being through the agent of the Word (Yeshua), it became a self-sustaining energy source. Thus, the Sun can never cease to be because it is a self-generating source! In Ivrim (Hebrews) 4:12, the Word of YHWH is described by its author as “... **living and powerful...**” (King James). In the Greek Septuagint, the word for living is “*energes*” (G1756) from where we get the English word energy which describes a self-sustaining power source. The Torah being a power source is life-giving! Hence, why the Master Yeshua said, “*The Words that I speak to you, they are Ruach (Spirit), and they are **Chayim** (Life)*” Yochanan (John) 6:63.

By virtue of this law, the Torah is ETERNAL LIFE (*chayim*) – the fruit of which it produces is *shalom* (peace) (Romiyah (Romans) 14:17). **How we have become blinded to this simple truth is through man’s continuous attempts to tamper with the Torah.** Men do this by adding to or subtracting from the texts of Torah; this is a direct contravention of this law. To add to or subtract from the Torah is equivalent to trying to shine a light during the daylight when the Sun is at its peak. The thought of this is the stupidity of the highest kind, yet this is precisely what men have been doing since the Torah was given to Moshe. Both Yahudah and Ephraim are guilty of creating a light source that is different from the Torah. The rabbis call their artificial light the “Mishna,” and the pastors call their light “Theology.” For almost three millenniums, these artificial lights have competed with the light of the Torah for illumination of the souls of men, and few there be who found

the true light because this light can only shine when there is no other source of light. In fact, it refuses to shine when there is another source.

The unadulterated truth is amazingly simple, that to make it more complicated than this is to pervert the truth. All that a person is required to do to activate this eternal light is **simply read the Torah as it is written without the aid of any other source.** This property of the Torah was compared by Yeshua to “*a mustard seed,*” a relatively small seed compared to other seedlings that a man planted in his field, and it grew to become a very big tree (Mattityahu (Matthew) 13). Again in the same chapter, He compared its workings to a seed that a man sowed in good soil, and it produced a hundredfold harvest; the seed being Torah that when it is planted in good soil, it germinates on its own. However, the secret of what Yeshua revealed in these parables was not about the Word in general; that is Ketuvim (the Prophets and Writings) or the Brit Chadasha (the Renewed Covenant), being the records or the history of the Kahal (assembly) of YHWH but the Torah which He deliberately disguised as “*the Kingdom*” in these illustrations.

It is the Torah that is the central core of all the teachings of Messiah Yeshua. It is the truth, the way, and life He so dearly taught His disciples, and they readily received it. The people (am ha'aretz), however, we're unable to fully walk in its precepts and truths because the Words were as a book that was “sealed up” due to another source of light that was shining at this time stopped YHWH's light from reaching the people. This light source was “the tradition of elders” – the Mishna that had extinguished the light of the Torah. One of its major teachings that contradicted the Torah was the practice of substituting the sacred Name from the Torah, which was the key to unlock its *binah* (understanding). Rightly did Yeshua condemn the Prushim (Pharisees) from removing this key from the people? “*Woe to you, Torah teachers! For you have taken away the key of da'at: you*

entered not in yourselves, and them that were entering in you hindered” Luka (Luke) 11:52.

We have since entered the period where YHWH has unsealed the Torah and is restoring the key to His people as the knowledge of His Name becomes widespread. It is no coincidence that Ephraim is turning to Yahudah to learn Torah (Zechariah (Zechariah) 8:23) but beware! Un-knowing to much of Ephraim, Yahudah has, in fact, two Torahs. The written Torah is called *“Torah Sh'bektav,”* which is the Torah of Moshe, and the oral torah is called *“Torah Sh'b'alpeh,”* which is the Talmud. According to Judaism, both Torahs are equally valid, but in cases where there is a conflict or an area of uncertainty, the oral torah overrides. This is not what YHWH had instructed Yisra'el. *“You shall not add to the word, which I command you, neither shall, you take away anything from it, that you may shomer (hear and obey) the mitzvoth (commandments) of יְיָ your Elohim that I command you”* Devarim (Deuteronomy) 4:3. According to this Word, there is but One Torah!

It is audacious and impudent of men to think that they can add to or subtract from the Word of YHWH as if the mind of Elohim could be edited or corrected. It is not our task to interpret the Torah; the Torah needs no assistance from man. Our explicit task with the Torah is in its proclamation to the goyim as Yeshua had commanded us Marqus (Mark) 16:15. Therefore, we should all be doing the work of the evangelist and prophet, speaking and warning the goyim to come to the Torah while it is yet day for the night comes when no man will be able to work (Timtheous Bet (Second Timothy) 4:5. It is also the explicit duty of every Netsarim believer to expose that which is not Torah and not according to the Torah. The Torah is the plummet line (Yeshayahu (Isaiah) 28:17). This brings me to the second, the untaught law of the Torah.

THE LAW OF SELF ILLUMINATION

The law of self-illumination states that the Torah is a self-illuminating source. This characteristic of the Torah can be likened to a Majestic Mountain; once it was spoken into being through the agent of the Word (Yeshua), it became a self-illuminating object of Grandeur. Thus, the presence of the mountain can never be denied or disputed because it is a self-illuminating source. That this was the mind of YHWH with the Torah is evident from these words of Moshe, *“For this mitzvah (commandment), which I command you this day, is **not hidden from you, neither is it far off.** Neither is it beyond the sea that you should say, Who shall go over the sea for us, and bring it to us, that we may hear, and do it? But the Word is very near to you, in your mouth, and in your lev (heart), and in your hand, that you may do it”* Devarim (Deuteronomy) 30:12-13.

By virtue of this law, the Torah is ETERNAL KNOWLEDGE (Da’at) – the fruit of which it produces is *shimcha* (joy) (Romiyah (Romans) 14:17). **How we have become blinded to this simple truth is through man’s continuous attempt to interpret the Torah.** Men do this by using Greek philosophical and analytical applications on the texts of Torah; this is a direct contravention of this law. The science of hermeneutics (the study of the interpretation of written texts) and homiletics (the study of the composition and delivery of a written text) are pagan applications. Both Yahudah and Ephraim are guilty of teaching these Greek approaches to Yisra’el to understand Torah. The rabbis call the knowledge they have extracted from Torah with these applications the “Gemara,” and the pastors call their knowledge “Bible Commentary.” For almost three millenniums, these applications have been used to spiritualize (camouflage) or legalize (destroy) the texts of the Torah. Few there be who found the truth because this truth can only be realized when there is no other truth. In fact, this truth refuses to be known when there is another source.

In both Judaism and Christianity studying the Scriptures has become a full-time occupation and, for many, a salaried profession. Both religions have developed a unique set of principles for analyzing Scripture that is based on these Greek techniques. In Judaism, it is the seven hermeneutic rules of Rabbi Hillel (late first-century B.C.E to the early first-century C.E) and the 13 rules of Rabbi Ishmael B. Elisha (the first and second centuries C.E), and there are many more. In Christianity, it is the doctrines of the Church fathers, among its contributors, are Irenaeus of Lyons, Clement of Alexandria, Origen of Alexandria, Tertullian, Augustine of Hippo, Martin Luther, too many to be mentioned who contributed their own unique rules. What this has created is ELITIST REGIME, where knowledge and understanding of the Scriptures have been privileged to those who learn and apply their set of principles, which they argue can only be adequately learned in their schools of divinity.

This is the symptom of the curse of man's enslavement to his intellect! We are not called to study the Torah and or make it a full-time application. **We are called to apply the Torah (in other words, to live it)**, which is the plain meaning of the word "*shema*" as it appears in Devarim (Deuteronomy) chapter 6 and elsewhere in the Torah. The Torah will always self-illuminate through the work of the Ruach haKodesh, who is "the Spirit of the Torah" as we read and apply its texts. When we face a seemingly difficult text to understand in the Scriptures, we must wait on Ruach haKodesh to reveal its understanding in His time. We need to be, as the Psalmist said, "*Open my eyes (understanding), that I may observe wonderful things out of Your Torah*" Tehillim (Psalms) 119:18. Often the complete understanding of what we read will come when we have put the text into practice.

We inflict undue loads and uncalled pressures upon ourselves when we try to interpret what cannot be intellectually or spiritually divided with Greek and Rabbinical tools. The Torah is an echad unit (numerically

one) and cannot be divided into parts like Greek dualism teaches. A view in which sees the Scriptures as being divided into two irreducible elements, good and evil, flesh and spirit, old and new, Jesus and Jehovah, etc. of which created the errors of Asceticism (extreme self-denial and austerity) and Gnosticism (possessing intellectual or esoteric knowledge of spiritual things) of which is being partly perpetuated today in Christianity through Roman Catholicism and Pentecostalism. Judaism, on the other hand, developed its own unique branch of dualism called "Kabalah," of which is Jewish enlightenment through mysticism. Through successive reincarnations, one can reach his own tikun (enlightenment).

What then is the role of the Ruach haKodesh? The word for the Set-Apart Spirit in Greek is "parakletos," which means one who is called alongside to assist, which is translated as "comforter" in many translations. *"And I will ask the Abba (father), and He shall give you another Comforter, that He may stay with you le-olam-va-ed (forever); Even the Ruach of Emet; whom the olam hazeh cannot receive, because it sees Him not, neither knows Him: but you know Him; for He dwells with you, and shall be in you"* Yochanan (John) 14:16-17. The Ruach haKodesh being the Spirit of the Torah eternally abides in the Torah; He is inseparable from the Torah hence, why the Master Yeshua said, 'that He will dwell among us.' When we commit Torah to our hearts through internalizing (memorizing) its passages, He becomes indwelling in us. He is not an intellectual or spiritual guide, an emotional experience, or a sensation that many have erroneously led us to believe. The Spirit of Torah has an explicit purpose. This now brings me to the final law.

THE LAW OF SELF PERFECTION

The law of self-perfection states that the Torah is a self-perfecting source. This characteristic of the Torah can be likened to a Mighty River; once it was spoken into being through the agent of the Word (Yeshua), it became a self-

perfecting source. Thus, the river's pathway can never be instructed or truly determined because it is a self-perfecting source. When YHWH gave Yisra'el the Torah, it came to them as a perfect work. That is why Yaakov (James), the brother of Yeshua, called it the "*perfect Torah of freedom*" that if one obeyed its mitzvot, they would be blessed (Yaakov (James) 1:25). The word perfect in Greek is "*teleios*," meaning complete in mental and moral character. The Torah we know is the perfect character of YHWH, and it explains everything we are required to know to become perfect as our Father in heaven. "*Therefore become perfect, even as your Abba who is in the shamayim (Heaven) is perfect*" Mattityahu (Matthew) 5:48.

By virtue of this law, the Torah is ETERNAL RIGHTEOUSNESS (tzedakah) – the fruit of which it produces is *tzedakah* (righteousness) (Romiyah (Romans) 14:17). **How we have become blinded to this simple truth is through man's continuous attempts to program the Torah.** Men do this by creating spiritual centers of education; this is a direct contravention of this law. To obtain righteousness by using manmade systems of education in the form of Yeshivas and Bible Colleges with their own man-centered hierarchy of the priesthood is idolatry. Both Yahudah and Ephraim are guilty of creating these manmade systems of perfecting righteousness. The rabbis call their system of perfection "Talmud studies," and the pastors call their system "Bible studies." For almost three millenniums, these systems have been used to build and perpetuate a kingdom not based on the Torah. Few there be who found the true way because this way can only be realized when there is no other pathway. In fact, this pathway refuses to be known when there is another source.

We are not called to organize the Torah into a teaching system. **The Torah is a self-perfecting pathway.** Once you commit to becoming a lifetime student of the Torah, you are already on the road to perfection. As you faithfully read it and diligently apply it, it is guaranteed to do its job without the aid of any human teacher. We must be careful not to

make the grievous mistake that many of the early believers in Yeshua made. They began to assemble around them men who they appointed to be leaders of their congregations because they demonstrated a deeper knowledge of Torah but were not prepared to serve the people in the manner that the Apostles had decreed. They began to follow and praise these “great” men of knowledge, and in so doing, they turned from learning from the Ruach as Yeshua has clearly instructed them; hence why the Master Yeshua sternly warned them not to call any man “Father” or “Rabbi.”

“And call no man Father (Abba) upon the Earth: for one is your Father (Abba), who is in the heaven (shamayim). Neither be called Rabbi (Master) for one is your Rabbi (Master), even the Messiah (Moshiach)” Mattityahu (Matthew) 23:9-10.

The term Rabbi comes from the Hebrew word “Rav,” which means Master, Great, Chief, or Commander; it does not mean teacher. The word for teacher in Hebrew is “morah,” which is the word that brother Sa’ul uses in Qorintyah Alef (First Corinthians) 12:28 to describe one who has been given the gift of teaching. Sadly, Netsarim Yisra’el is making the same mistake as these early believers. We need to realize what has happened and commit to learning from the ONLY legitimate Rabbi we have - the Ruach haKodesh. To become His talmidim (disciples), we must be prepared to become like children as Master Yeshua taught, or we will not enter into the Kingdom of YHWH. *“Truly I say to you, except you turn to Me, and then become as little teachable children, you shall not enter into the malchut ha shamayim (the Kingdom of Heaven) Mattityahu (Matthew) 18:3.*

If a man has the gift of a morah (teacher), then let him do so in the meekness of spirit and let him not compel the flock of YHWH to call him Rabbi and follow his teaching. It is not the teacher’s task to draw disciples after themselves (Maaseh Shlichim (Acts) 20:30). A true Torah teacher understands the unique role that the Ruach haKodesh has in illuminating

the Torah. Let the Ruach haKodesh be your Rabbi, and let the one who learns the Torah from Him be as one who sits to learn from His only Master. We greatly improve our knowledge and assimilation of Torah if we can find translations that are close to the Hebrew and better still if we can read it and understand it in Irvit (Masoretic Hebrew). What then is the role of a true Sheppard? A Sheppard's primary function is to protect his sheep from danger, and his secondary role is to lead by example. Through his personal example of living out the written Torah, he models the role and life of Yeshua the living Torah (Tesloniqyah Bet (Second Thessalonians) 3:7-9; Qorintyah Alef (First Corinthians) 11:1). As a loving Sheppard, he warns his sheep when he sees danger coming in the form of false teaching. When Yeshua instructed Kepha (Peter) to "*feed my sheep*" (Yochanan (John) 21:15-17), it was to make sure that Yisra'el read the Torah, which was the only Scriptures they possessed and to warn them of the activities of false prophets and teachers. The epistles or the letters of Peter show that Kepha was faithful to his appointed task. A task that all Netsrim disciples of Yeshua share with Kepha.

The following is a short guide on implementing this standard of the Torah in your life, and it is guaranteed to produce the fruit of peace, joy, and righteousness.

- 1 Find and obtain a translation that is as close as possible to the Hebrew and Aramaic. We recommend these versions;
 - CJB *Complete Jewish Bible* trans Dr. David Jewish New Testament Publications 1998.
 - RSTNE *Restoration Scriptures True Name Edition* Updated Third Edition Your Arms to Yisrael Publishing 2006.
 - HRVS *The Hebrew Roots version Scriptures* Revised Edition was edited and published by James Scott Trimm 2009.

- TS *The Scriptures* Institute for Scripture Research South Africa 2009.
- 2 Read the texts with an open understanding free of your own prejudices or interpretations. Correlate it to similar passages to get a general understanding of the text.
 - 3 Ask the Ruach haKodesh to explain what you have read to you. Allow His thoughts and impressions to come into your mind unhindered during and after reading the texts.
 - 4 Apply some common sense and relate it to your life experiences.
 - 5 If you are still unsure, ask other Torah keepers what they understand of the passage and how they have applied it. No one person possesses all the answers; that is why we all need each other.
 - 6 Apply the Scriptures in the best of your circumstances. Remember, we are all in exile, and many of the conditions we live in do not permit us to practice the Torah fully.
 - 7 Obtain a general understanding of the customs of the Torah, not the traditions of the elders that Yeshua condemned. This will help apply Torah but be careful of the temptation to legalize these practices, thereby destroying the Torah's goal, which is love, forgiveness, and mercy.

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the name of יהוה!

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NO MANS ZONE was founded on the 70th Jubilee year 2009 the Jewish year 5769.

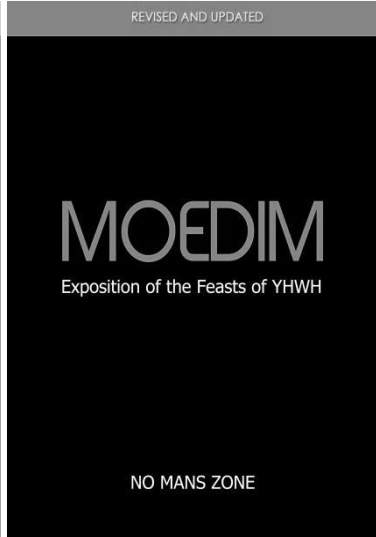
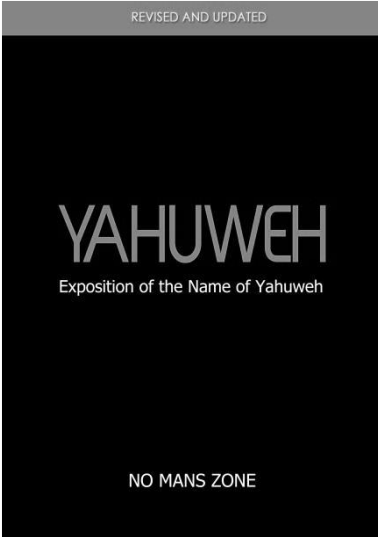
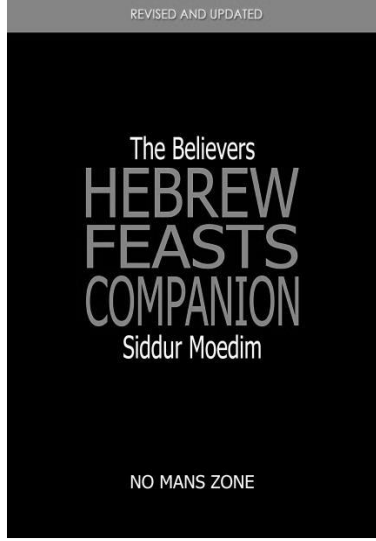
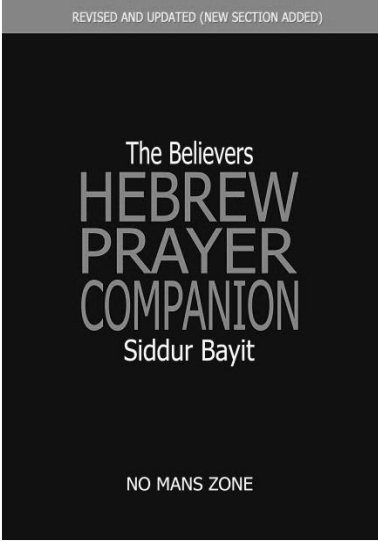
The Purpose of NMZ is set forth in these Scriptures;

NMZ Vision: Yeshayahu (Isaiah) 40:1-9; Yechezkel (Ezekiel) 37.

NMZ Mission: Yeshayahu (Isaiah) 61; Yirmeyahu (Yirmeyahu (Jeremiah) 31.

NMZ Goal: Mattityahu (Matthew) 10:5-10; Marqus (Mark) 16:15-18.

NMZ PUBLICATIONS



NOTES

For further information and
for other publications contact

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THE BREACH MAKER

SERIES 700

The prophet Eliyahu (Elijah) is called the Breach Maker in TaNaK (The Hebrew Scriptures); he is poised to return before the dreadful Day of YHWH to restore the prominence of the Torah of Moshe (Moses) and the end the Diaspora of kol Yisra'el according to the Prophet Malachi. Many believe Eliyahu' mission has already begun in the boundless desert of Cyber Space where there is a voice crying out, but many are not able to understand the message of the voice because of not knowing the background and history to the movement called Yisra'el and its counterpart the Malchut (Kingdom) of YHWH. This series of Articles, the first of many will bring you into speed with what is past, the present and the future in the world of YHWH whose signs and happenings are affecting us now. The views and teachings presented in these articles are guaranteed to challenge you and impact you as these messages have done to countless others.

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