

PART ONE



THE MANDATE OF THE KINGDOM. This is the most misunderstood aspect of the Kingdom that requires a thorough explanation. After you read this, you will appreciate the Kingdom. The mandate of the Kingdom is not the same thing as the dominion of the Kingdom. A mandate is defined as the task or work of the organization. In a more simplified understanding, it is the jobs that its people are required to do to fulfill the organization's purposes. In simple terms, the mandate of the Kingdom is the work of the Kingdom of Elohim. At the close of his ministry, Yeshua prayed to the Abba and said, *"I have esteemed You on the earth: I have finished the work that You gave Me to do"* Yochanan (John) 17:4. Notice what he called what he came to do "the work." In another passage of Scripture, Yeshua again clarifies the work he came to do as the work of Him who sent him. *"I must do the works of Him that sent Me, while it is day: the night comes, when no man can do works"* Yochanan (John) 9:4. It is clear that Yeshua regarded his mandate as his work and, more specifically, as work of the Father who sent him. In the same way, we must see the work of YHWH as our mandate. Yeshua also compared the work that he did as his food. *"YHWH said to them, My food is to do the will of Him that sent Me, and to finish His work"* Yochanan (John) 4:34. Here we see the work of Eloah being made equivalent to a life-giving necessity. This clearly lifts the status of the work of the Kingdom, alongside the Word of the Kingdom as a life-giving necessity. In the mind of Yeshua, the Kingdom has to be our life. This is the price of the mandate. A price that Yeshua told his disciples would cost them everything they had, and once they had accepted it, there was no turning back (Mattityahu (Matthew) 10:37-39; Luka (Luke) 9:62). Now, what exactly is this work because we know that Yeshua did so many works? he said to the Pharisees who were trying to kill him, *"... Many tov (good) works have I shown you from My Abba; for which of those works do you stone Me?"* Yochanan (John) 10:32. Notice that he called the work that he did as *"tov (good) works,"* indicating that he did a great many good things for Eloah. In fact, Yochanan the Sholiach (Apostle) said, *"...And there are also many other things that YHWH did, which, if they should all be written one by one, I suppose that even the olam hazeh itself, could not contain those written scrolls"* Yochanan (John) 21:25. So what are these specific works? Thankfully, this is one of the areas of the Kingdom that YHWH did not leave Yisra'el to discover, by human reasoning, the root of many errors and mistakes in man's walk with Elohim. Some six hundred and eighty years before the birth of Messiah Yeshua, YHWH saw it fit to systematically and categorically divide the works of the Kingdom into specific parts. This accomplished two important things: it enabled Yisra'el to identify the person of the Messiah, and second, it gave Yisra'el a clear picture of the mandate of the Kingdom of Elohim that YHWH required them to complete. The mandate of the Kingdom of Elohim is found in Yeshayahu (Isaiah) 61. *"The Ruach of the Master YHWH is upon Me; because YHWH has anointed Me to preach the Besorah (good tidings) to the meek; He has sent Me to bind up the brokenhearted, to proclaim liberty to the exiles, recovery of sight to the blind and the opening of the prison to them that are bound; To proclaim the acceptable year of YHWH, and the day of vengeance of our Elohim; to comfort all that mourn; To appoint to them that mourn in Tzion, to give to them a crown for ashes, the oil of simcha (joy) for mourning, the garment of hallel (praise) for the ruach (spirit) of heaviness; that they might be called eytzim (tree) of tzedakah (righteousness), the planting of YHWH, that He might be lifted up"* Yeshayahu (Isaiah) 61:1-3. Note: In our Book, the Flaws of the New King James Version (NKJV), an important part of the mandate is missing from the NKJV but has been restored in the above text. We quote from our book. "Flaw in the NKJ Version: A text omission was restored in the above verse. The Masoretic text that underlies the NKJV does not contain the phrase "recovery of sight to the blind." However, the missing phrase is found in Luke 4:18 (NKJV & others) as well as in the LXX, which shows that it was originally in the Hebrew text but was removed. The phrase is a metaphor meaning "to restore truth/understanding to those who have been led into

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error and have been imprisoned by untruths." The last part of this verse reiterates and reinforces the subject matter of the first part of the verse, which is a word pun (a play on words) in Hebrew." There are eleven distinct works of the Kingdom that are listed here, and they are listed below in the order that they appear in the text. What follows is an analysis of these works in three succeeding headings.

1. To preach good tidings to the meek. 2. To bind up the brokenhearted. 3. To proclaim liberty to the exiles. 4. To proclaim recovery of sight to the blind. 5. To open prison to them, that is bound. 6. To proclaim the acceptable year of YHWH. 7. And the day of vengeance of our Elohim. 8. To comfort all those who mourn. 9. To give them a crown for ashes. 10. To give the oil of simcha (joy) for mourning. 11. And the garment of hallel (praise) for the ruach (spirit) of heaviness. A short comment before discussing the mandate. Every work done by a Torah Keeper outside of the mandate of the Kingdom of Elohim is unsupported by the Ruach haKodesh. These would come under the works of the flesh, which the Scripture condemns as self-righteous works (Yeshayahu (Isaiah) 64:6). **1. TO PREACH GOOD TIDINGS TO THE MEEK.** The word "tiding" means news when combined with the word "good," and we have "good news." Yeshua's mandate was to give Yisra'el the good news, which is the good news of the Kingdom of Elohim, but who is "the meek" that is spoken of here? The meek in this context does not mean the physically poor but the poor in spirit. The same Prophet who gave us the mandate also defined the meek. *"...but to this man will I look, even to him that is poor and of a contrite ruach (spirit), and who trembles at My word"* Yeshayahu (Isaiah) 66:2. The meek, according to Yeshayahu definition; is they who is of a lowly, and teachable heart and fears YHWH. To them, Yeshua proclaimed the Besorah of the Kingdom. The parable of the King's son's wedding banquet in Mattityahu (Matthew) 22 illustrates this perfectly and confirms this aspect of the mandate. An open invitation was given to both the good and the bad. *"So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests"* Mattityahu (Matthew) 22:10. We can see that there was no distinction made in the invitation to the Kingdom by way of gender, age, or status. Yeshua preached the Gospel to males and females, the young and the old, and the rich and the poor, which he classified as good and bad in Yisra'el. Yochanan, observant of this, said, *"But as many as received him, to them gave he power to become the sons of YHWH, even to them that believe on His Name"* Yochanan (John) 1:12. If a person did not hear the Gospel, it is a personal choice rather than divine exclusion. This is in fulfillment of the promise that YHWH had made through Yeshayahu that the meek will hear *good tidings*, which the Apostle Peter (Kepha) summarized as follows, *"The Master YHWH is not slack concerning His promise, as some men count slackness; but is longsuffering towards us, not willing that any should perish, but that all should come to teshuvah"* Kepha Bet (2 Peter) 3:9. (At this point, we must again inject; after reading these two passages of Scripture, it is quite possible to conclude that the mandate of the Kingdom here is to preach salvation, but that is not what Yeshayahu meant or what the record validates. The good tidings that we are to preach are the Gospel of the Kingdom of Elohim. The very Gospel Yochanan the Baptizer proclaimed, and Messiah Yeshua preached. Salvation was a part of this Gospel but not the Gospel itself. Points we have already defined under the topic of the Gospel of the Kingdom. Secondly, it was earlier established that the preaching of the good news of the Kingdom had a precise order. This was mentioned earlier, which is worth repeating here, that the divine order that the Father had set for the commission of the Gospel of the Kingdom is the Yahudi (Jew) first, then the Goyim – the Greek and Aramean representing the entire Gentile World where the lost ten tribes had become assimilated. Sha'ul revealed this order in the book of Romiyah (Romans)). One final point needs to be made here before we move on to the next mandate. It is essential we realize that this mandate cannot be accomplished unless we physically **preach** the good news. The task of preaching the Kingdom has been given to all covenant believers



who have embraced the teachings and the lifestyle of the Torah, and it is not particular to a position or calling in some organization, whether Bible or Yeshiva. Sha'ul said, *"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear **without a proclaimer?**"* Romiyah (Romans) 10:14. The preaching of the Besorah haMalchut is of such monumental importance; it is the only mandate espoused by Yeshua that will bring about the end of the age and the glorious coming of the King. *"And this **Besorah of the malchut shall be proclaimed in all the olam hazeh (this present world) for a witness to all nations; and then shall the end come**"* Mattityahu (Matthew) 24:14. Notice that the Gospel that is specifically identified in this passage of Scripture that will bring about the close of the age is the Gospel of the Kingdom. It is not our task to redefine the mandate, but it is our responsibility to GO. How we deliver the Gospel of the Kingdom is not important as it can encompass every type and form of communication. It is a disturbing fact in the 2,000 years that Christianity has delivered its Gospel that, there are still, according to some estimates, as many as three billion people who have not even heard of the Savior or read a page of the "Bible." There is obviously something amiss as to why it has not been completed despite an enormous increase in giving to missions over the years. Could it be that the Father cannot endorse the multiple gospels that have been spread in the World? Could this be the reason why YHWH is withholding the laborers from the field until the YHWH's people get its good tidings right? Now that we understand this mandate, Torah believers must continue the work. Examples where this mandate was performed in the Gospels: Mattityahu (Matthew) 4:17, 10:5-7; Marqus (Mark) 1:15; Luka (Luke) 8:1. **2. TO BIND UP THE BROKENHEARTED.** The brokenhearted here refers to the prostitutes, the tax collectors, the widows, the orphans, the poor, the women and children, the nobodies of society that constituted the masses of the people who were earlier defined as the am ha'aretz. To them, the Lamb of Eloah was sent, and he healed them. So conspicuous was his activities among them that the Pharisees frequently asked his disciples: *"...Why does your Rabbi eat with tax collectors and sinners?"* Mattityahu (Matthew) 9:11. Notice they called him a Rabbi. If they had understood what the navi Yeshayahu had spoken *"to heal the brokenhearted,"* they would have recognized the Messiah at His work. Yeshua loved the brokenhearted everywhere, and they loved him and followed him everywhere. He promised them that 'theirs was the Kingdom' and he taught them its secrets, although they could not understand because it came to them in parables so that the word of the Navi Yeshayahu might be fulfilled (Yeshayahu (Isaiah) 6:10; Mattityahu (Matthew) 13:13-14). The Pharisees and Sadducees had put upon the people many burdensome requirements that the Law of Moshe did not demand, which was shutting them out of the Kingdom of Elohim. The am ha'aretz were being blinded of YHWH's forgiveness and love. It was against this background that Yeshua confronted the Sophrim (Scribes) and Prushim (Pharisees) and said, *"But woe to you, Sophrim and Prushim, hypocrites! For you shut up the malchut ha shamayim from men: for you neither go in yourselves, neither do you allow them that are entering to go in"* Mattityahu (Matthew) 23:13. The subjects of the Kingdom were being taught that it was more critical for them to give sacrifices and offerings and obey the requirements of Oral Torah than to unconditionally accept or offer mercy and forgiveness as proclaimed in the Torah of Moshe. The "innocent" were being condemned by this system of hypocrisy and lies. *"But if you had known what this means, I will have rachamim (mercy), and not sacrifice, you would not have condemned the innocent"* Mattityahu (Matthew) 12:7. Thus, when Yeshua was questioned as to why he frequently went to the houses of the tax collectors and harlots, he called the masses the *"seriously sick"* who were in need of Eloah's healing from the hypocrisy and lies of the ruling elite – the Sophrim and Prushim, *"..., They that are whole have no need of the physician, but they that are seriously sick: I came not to call the tzadikim (righteous), but sinners to teshuvah (repentance)"* Marqus (Mark) 2:17.

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The tzadikim were those who understood the heart of the Torah of Moshe, which is mercy and love. The Scripture had prophesied that in the end, the Mashiach would be numbered among them (the brokenhearted) *"...And he was counted with the transgressors..."* Yeshayahu (Isaiah) 53:12. Henceforth, he became the champion of the brokenhearted everywhere forever. A crown so few today aspire to acquire. The very subjects Yeshua identified as the target of this mandate are not what religion deems as worthy or appropriate today for the Kingdom of Elohim. Many Bible Scholars have interpreted the rebuke of Gilyahna (Revelations) 2:4 that the first love that most believers have fallen from is their love for Yeshua. Still, a closer examination of the Scriptures will show that the "first love" of Yeshua was, in fact, the brokenhearted (the poor, the orphans, the widows, etc.), and that is what this work submits is, what "believers" in general have fallen from; their love for who YHWH loves, the brokenhearted as defined in this mandate. Now that we understand this mandate, Torah believers must continue the work. Examples where this mandate was performed in the Gospels: Mattityahu (Matthew) 9:10, 11:5; Marqus (Mark) 2:15; Luka (Luka) 5:29, 15:1; Yochanan (John) 4:5-24, 8:3-11. **3. TO PROCLAIM LIBERTY TO THE EXILES.** Yisra'el is a history of captivity. Yisra'el has been made captive or taken captive over 50 times. When Yeshua arrived in Yisra'el, they were a nation under physical and spiritual captivity. Politically, it was the most ruthless empire in human history. Rome ruled them, and spiritually, it was the most oppressive leadership in their covenant history. The Pharisees and Sadducees ruled them. On all fronts, they were in captivity, and the people were in great darkness. It is against this background that the Prophet Yeshayahu saw the Messiah coming to Yisra'el. *"The people that walked in darkness have seen a great Light: they that live in the land of the shadow of death, upon them has the Light shined"* Yeshayahu (Isaiah) 9:2. However, Yisra'el was not looking for a lamb but a lion, a military ruler who would physically liberate them from their captivity. Only one man in Yisra'el knew what to look for; that man was Yochanan haMatbeel (John the Baptizer). When Yochanan saw the Messiah, he emphatically exclaimed, *"Behold the Lamb of YHWH, who takes away the sin of the olam hazeh"* Yochanan (John) 1:29. The Lamb had mingled among his own for 30 years, and no one except the few who YHWH chose to reveal him knew him. We have often wondered why Eloah concealed the identity of the Mashiach from the masses for 30 years. Elohim, in His infinite insight and foresight, knew it had to be this way because Yeshua had to live out the full requirements of the Torah perfectly under the same conditions as any Yisraelite would be subjected to in Yisra'el. If the Sanhedrin knew by revelation that he was the Mashiach, leading rabbis of the time would have forced him to be King and lead a rebellion against Rome, just as Rabbi Akiva (Akiva ben Joseph 40 – ca. 137 CE) had later declared another Bar Kokba to be messiah and lead a revolt against Rome which was bitterly crushed and resulted in the death of its leader as well as Rabbi Akiva. Yeshua was born in captivity under the Law and Roman occupation so that he would be able to identify with their bondage and suffering. He was fore-ordained to be subjected to captivity to lead out the captive, just like Moses was made a captive in Mitzrayim (Egypt) to lead out those who were in captivity. The freedom that Yeshua came to give was from sin and death, which was the very root of their political and religious captivity. Yisra'el could not see that their spiritual captivity was directly responsible for their physical captivity. Captivity itself was a power in the heavenly realm that was bringing them under bondage and controlling their destiny as a nation. The Psalmists had seen this and said, *"You have ascended on high, You have led exiles captive"* Tehillim (Psalm) 68:18. Sha'ul quotes this verse in Ephsiyah (Ephesian) 4:8. He later spoke of their captivity in relationship to principalities, powers, and rulers of darkness which through Yeshua's triumphant ascensions brought disorder to the Kingdom of haSatan. *"And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it"* Qolesayah (Colossians) 2:15. The Kingdom's release had been procured, and it was only a matter



of time before Yisra'el would see this freedom manifest in their political and religious realm. That release came by way of the destruction of the second Temple in 70 CE and its associated unholy Priesthood. The Talmud records that the High Priests during the Second Temple period had become puppets of the Hasmonean kings and later Roman occupying power who made and unmade High priests at will as it suited their imperial interests or by a bribe offered (Talmud 9b-10a, 18a-19b). Interestingly, the Rabbis attribute the destruction of the First Temple to three offenses that were committed by them: idolatry, immorality, and bloodshed. But why was the Second Temple destroyed, considering that they studied the Torah, kept the commandments, and performed acts of loving-kindness; according to the rabbis, it was because of groundless hatred was prevalent among the people, which are the equivalent of the three offenses of idolatry, immorality, and bloodshed. And there was no groundless hatred at the time of the First Temple. This would explain why Yeshua said, *"But this comes to pass, that the word might be fulfilled that is written in their Torah, they hated Me without a cause"* Yochanan (John) 15:25. A reference to Tehillim (Psalm) 18:17, 40. But greater than this, the captivity of Yisra'el was caused by the lying pen of the Scribes; as mentioned before, animal sacrifices were introduced into the Scriptures by the lying pen of the Scribes. See Yirmeyahu (Jeremiah) 8:8. By the time of the second Temple, animal sacrifices had become a norm, and as a result, YHWH rejected the offerings of the High Priest and sent Malak to kill them. The Talmud also records that in the four hundred and ten years the first Temple survived, only eighteen High Priests officiated but in the years of the second Temple, which existed four hundred and twenty years in which more than three hundred High Priests served. Subtract forty years when Simon the just served as High Priest, eighty years when the High Priest Yochanan served, and ten years when Ishmael b. Phabi served, and some added eleven when Eleazar b. Harsom served. Calculate, and you will find that not one of the others served a full year! (Talmud 9b-10a), they did that, which was an abomination YHWH. It is sad that there is similar captivity that exists in the Church today and among the religions of the World. Religion, with its many manmade requirements, holds captive millions upon millions of followers. It has been casually remarked that there are more lost people in the Church today and in religion, in general, than there are outside the Church and religion. The Church itself has become a mission field for the Gospel of the Kingdom of Elohim. What holds the Church captive is not the spiritual forces of darkness in the heavenly places, which Yeshua has defeated, but the sin of its leaders that gives power to these spiritual forces to dominate and control believers through its failure to obey and exercise this mandate. Now that we understand this mandate, Torah believers must continue the work. Examples where this mandate was performed in the Gospels: Mattityahu (Matthew) 6:1-8, 6:16-18, 15:2-9, 23:11-29; Marqus (Mark) 7:4-15; Luka (Luke) 12:1-3. **4. TO PROCLAIM RECOVERY OF SIGHT TO THE BLIND.** There were many blind people in Yisra'el at the time of Yeshua; some of them he healed, and many more were healed by the mission of the talmidim. Many of whom had proclaimed Yeshua as the Mashiach. This was not the blind that Yeshayahu had in mind when he spoke this mandate. The Navi refers to the am ha'aretz and tzadikim (righteous ones) who were blinded by the teachings of the Temple Priests and Scribes. The Torah and Priesthood were corrupt, and the people had become spiritually blinded. Yeshayahu identified the source of their corruption and cursed them; *"Woe to them that join bayit to bayit, that add field to field, until there is no room, that they may be placed alone in the midst of the land!...Woe to them that draw iniquity with cords of falsehood, and sin as it were with wagon ropes: That say, Let him hurry, and hasten His work, that we may see it: and let the counsel of the Kadosh-One (set-apart) of Yisrael draw near and come, that we may know it!...Woe to them that call evil tov, and tov evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe to them that are wise in their own eyes, and clever in*

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their own sight!...Woe to them that are mighty to drink wine, and men of strength who mix strong drink: Who justify the wicked for a bribe, and take away the tzedakah (righteousness) of the tzadik (upright) from him!" Yeshayahu (Isaiah) 5:8, 18-20, 21-22. In a similar discourse in Mattityahu (Mathew), 23 Yeshua names the Prushim (Pharisees) - which include the Scribes and Sadducees as the source of the people's blindness, and like Yeshayahu, he pronounces a curse upon them. In one particular instance which is indicative of this mandate, Yeshua calls both the Prushim (Pharisees) and their many followers the blind. *"Leave them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch"* Mattityahu (Mathew) 15:14. Universally speaking, kol Yisra'el was as blind men staging in the dark, and worse still was the fact that the blind was leading them. Consequently, Yeshayahu foresaw the condition of deep darkness upon the Earth and the nations. *"For, see, the darkness shall cover the earth, and gross darkness the nations"* Yeshayahu (Isaiah) 60:2. When Yisra'el lost her mandate to be a light to the nation, darkness covered the Earth. This condition rapidly spread to other nations after the destruction of the First Temple. Nevertheless, YHWH never ends anything on a negative - darkness the Prophet rejoiced would give way to a great light. *"The people that walked in darkness have seen a great Light: they that live in the land of the shadow of death, upon them has the Light shined"* Yeshayahu (Isaiah) 9:2. That great light is Yeshua, and the light he brought to Yisra'el was the light of the Besorah of the Malchut. The Torah he taught the am ha'aretz quickly brought recovery of sight to the blind and restored the Kingdom among them. The heart of the message Yeshua proclaimed showed a picture of an Eloah, an all-loving Parent who is just and forever merciful. If, by free will, Yisra'el performed teshuvah, Elohim would unconditionally forgive them and set them free, but only the poor received the light and invitation of the Kingdom. The leaders of Yisra'el hardened their hearts to the message and chose to persecute the children of the Way. But this was in YHWH's plan as the sholiach Sha'ul correctly concluded in Romiyah (Romans) 10:25. As it was in the days of Pharaoh when YHWH hardened the heart of His servant Pharaoh. To fulfill His purpose, He permitted the Sanhedrin (the elders of Yisra'el), who was no less a servant to him, to persecute the followers of Yeshua to drive them to nations to proclaim the message of the Kingdom, where YHWH had driven the children of Yaakov in His fury. Armed with only the simple message of the Gospel of the Kingdom, the talmidim of Yeshua brought "recovery of sight" to the exiles. Now that we understand this mandate, Torah believers must continue the work. Examples where this mandate was performed in the Gospels: Mattityahu (Matthew) 5:5-48, 10:5-42, 19:16-24; Marqus (Mark) 12:28-34; Luka (Luke) 4:43, 6:20-49, 9:1-6, 10:1-12; Yochanan (John) 14:23-24. **5. TO OPEN PRISON TO THOSE WHO ARE BOUND.** There was another kind of captivity in the land that the Temple Priests could not free: the captivity of demonic oppression. Its power imprisoned thousands of Yisraelite and goyim (gentiles) and many were abandoned as hopeless and hid away from society. The Pharisees and Sadducees avoided dealing with these cases and condemned them as outcasts, calling their predicaments unclean and condemning them as the result of their own sins or the sins of their forefathers. To them, Yeshua came and opened their prison doors. Like a Shepard who had lost one sheep, Yeshua left behind the ninety-nine and diligently sought them out one by one. One of those was the demoniac who lived among tombs whom society had bound in chains and completely abandoned as hopeless among the dead. Though this man was not of the sheep of the house of Yisra'el, he was severely bound, and as long as the light of the World was in Yisra'el, there was hope for him. Yeshua crossed the sea and liberated this man from his prison (Luka (Luke) 8:27-36). He performed this same work everywhere he went and commanded the people to turn from their sins and sin no more. Many believed that sorcery and witchcraft were the cause and the answer to demonic oppression. So when Yeshua replied to their accusation that he was not casting out demons



by the prince of demons, they were dumbfounded and could not answer him back. *"And he called them to him and said to them in parables, How can satan cast out satan? And if a malchut is divided against itself, that Malchut cannot stand"* Marqus (Mark) 3:23-24. They did not want to acknowledge what they were seeing; the prisoners were being freed, which would mean they would have to acknowledge Yeshua as Mashiach as the mandate had identified - To open prison to those who are bound. Yeshua left the unbelieving in their folly and went from City to City, synagogue to synagogue casting out demons and healing the sick of body, mind, and spirit. As the work grew and the demand of the people outweighed His physical ability to help them personally, he commissioned first the 12 and then 70 others to go and do the same (Marqus (Mark) 3:14-15, 6:7; Luka (Luke) 10:1). Everywhere throughout the land of Yisra'el, prison doors were being opened by the power of Eloah. When His disciples had completed their task, they returned joyfully, and they said to him, *"Master, even the shadim (demons) were subject to us through Your Name"* Luka (Luke) 10:17. The same demons are among us today and oppressing the children of Elohim, and this mandate is still in place to cast them out. It is repeated in Marqus (Mark) 16:17. The book of Maaseh Shlichim (Acts) attests that the early Kahal performed this mandate up to the birth of the Church in the Third Century, then it was gradually abandoned and was only resurrected during the 18th Century among certain revivalist. However, there is still apathy in the established Church that demons are things that pertain to the black or brown nations and not to the more sophisticated Western European nations. With sufficient indoctrination, anything can be made invisible these days, including shadim. Now that we understand this mandate, Torah believers must continue the work. Examples where this mandate was performed in the gospels: Mattiyahu (Matthew) 8:28-33, 10:8; Mark (Marqus) 1:34, 39, 3:14-15, 5:1-15, 16:9; Luka (Luke) 4:40-41. **6. TO PROCLAIM THE ACCEPTABLE YEAR OF YHWH.** It has been suggested that the book of Yeshayahu (Isaiah) should be classified as the Gospel because of its vivid references to the death and resurrection of the Mashiach. Yeshua, in fact, quoted the book of Yeshayahu more often than any other book in his sermons. Its truths remained a mystery until it was finally unveiled at Golgotha, which in Hebrew means the place of the skull. A very compelling Midrash (teaching) on Golgotha links this special place back to the Garden of Ayden and Ahdahm. The Midrash centers on the forbidden tree - the tree of life (Beresheeth (Genesis) 2:17. This tree, according to Hebrew tradition (Haggadah), is an almond tree (The Jewish Encyclopedia). The tradition is that Mount Moriah, where Yerushalem is located, is believed to be the site where the garden was located, and before taking on the name Salem it was called Luz, which means Almond tree. The story is told that when Ahdahm and Chavah (Adam and Eve) were expelled from the garden, YHWH gave Ahdahm an almond rod with His sacred Name engraved on it. This rod was created at the twilight between the sixth day and the Sabbath of Creation. Tradition states that after Ahdahm had died, he was buried on Mount Moriah, and before the flood, Noah uncovered his skull and bones and took them with him into the ark together with the almond rod (It is likely he did the same with Chavah). After the waters had subsided, Noah buried the skull of Ahdahm (and Chavah) on the Mount of Olives, and they called that place Gillgulet (Golgotha), the Place of the Skull. Ahdahm's (and Chavah's) DNA was mixed into the soil of the Mount of Olives, where Yeshua would be executed. The succession of the rod went as follows after Ahdahm had died, the rod was passed down from Ahdahm to his son Seth, who gave it to Enoch, who gave it to Methuselah, who gave it to Noach, and then to his son Shem. Avraham received the staff from Shem, who gave it to Yaakov, who gave it to Yoseph. According to one account, On Yoseph's death, the Mitzrayim nobles stole some of his belongings, and among them was the almond rod, which, by this hand, became a staff; Jethro appropriated the staff, and he planted it in his garden. When its marvelous virtue was revealed by the fact that nobody could withdraw it from the ground, even to

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touch, it was fraught with danger to life. When Moshe entered Jethro's household, he read the Name and by means of it, was able to draw up the rod for which service Zipporah, Jethro's daughter, was given to him in marriage. This is the rod that Moshe and Aron used to deliver Yisra'el. To this day, atop Mount Horeb, there is a remnant of Jethro's rich garden in the saplings from the almond rod. No prophet could have unveiled this wisdom or foreseen the order of these marvelous events, not even haSatan in eternity, as Sha'ul realized. *"But we speak the chochmah (wisdom) of YHWH in a sod (hidden) mystery, even the hidden chochmah, that YHWH has ordained before the olam hazeh (this world) to our tifereth (glory): Which none of the rulers of the olam hazeh knew: for had they known it, they would not have impaled the Master of Tifereth"* Qorintyah Alef (1 Corinthians) 2:7-8. The acceptable year of YHWH was the mandate of the Messiah to die at Golgotha and was consummated at the execution stake (cross). It is represented in the Mosaic Covenant as the Day of Atonement (Yom Kippur). This is quite significant because the day on which Yeshua was impaled (crucified) was the Day of Atonement, being the day when the Kohen haGadol (the High Priest) would enter the kadosh kadosh (most set-apart) place once a year. Today, Yom Kippur is still the most solemn day of the Jewish calendar. On that one day, YHWH removed Yisrael's iniquity. The Navi Zecharyah (Zechariah) said, *"...I will remove the iniquity of that land in one day,"* Zechariah (Zechariah) 3:9. Through this one eternal sacrifice of the Son of Eloah removed the iniquity of Yisra'el, and he offers this pardon to the goyim who join Yisra'el and keep Torah. We have the assurance of this through the Brit Chadashah, *"But this Man, after he had offered one sacrifice for sins le-olam-va-ed, sat down on the right hand of YHWH"* Ivrim (Hebrews) 10:12. The Prophet Yeshayahu was given a vision of that day when the Mashiach would be punished and die. The details of the Mashiach's suffering are so minutely accurate that they defy human explanation. *"But He was wounded for our transgressions, He was crushed for our iniquities: the chastisement for our shalom was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned each one to his own derech; and YHWH has laid on Him the iniquity of us all"* Yeshayahu (Isaiah) 53:5-6. The acceptable year of YHWH was inaugurated on the day that Yeshua was born and was consummated on the day that He died at Golgotha. Sha'ul tells us that 'The Jew and the Greek alike are now accepted in the Beloved of YHWH through His sacrifice' Ephsiyah (Ephesian) 1:6. The mandate of the acceptable year of YHWH was completed at the execution stake of Golgotha, but it is the task of the talmidim of Yeshua to declare that finished work to the Olam hazeh (the World). Hence, repentance and acceptance into the Kingdom must be preached in Yeshua's exalted name, YHWH, to the whole World. History shows that this mandate was faithfully proclaimed up to the 3rd Century and then discontinued for almost a thousand years because the early Church fathers decided to form a new religion outside of Yisra'el and remove Jews out of the mandate. The Church then descended into what we call "the Dark Ages," where it partially remains today. Now that we understand this mandate, Torah believers must continue the work. Examples where this mandate was declared in the Gospels: Mattityahu (Matthew) 17:25-27, 18:22-34; Luka (Luke) 7:44-48, 15:11-32. **7. AND THE DAY OF VENGEANCE OF OUR ELOHIM.** To understand this mandate, we need to understand the iniquity of Yisra'el. Yisra'el was bound by the iniquity of their forefathers. They had killed the prophets and the scribes that YHWH had sent them over its illustrious history, and they were now up for judgment. Thus, the Father, in His infinite mercy, sent His Son to warn Yisra'el and offer them repentance and healing, but they would not heed; Yeshua tried to reason with them to no avail. The offer is recorded in Mattityahu (Mathew) 23. *"You serpents, you generation of vipers, how can you escape the damnation of Gei-Hinnom (Hell)? Therefore, see, I send to you neviim (Prophets), and wise men, and Sophrim (Scribes): and some of them you shall kill and destroy; and some of them you shall scourge in your synagogues, and persecute them from City to City: That upon*

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you may come all the tzadik dahm (the blood of the righteous) shed upon the Earth, from the dahm of the tzadik Hevel to the dahm of Zacharyah son of Yehoidai, whom you killed between the Beit HaMikdash (the set-apart place) and the altar. Truly I say to you, All these things shall come upon this generation. O Yahrushalayim, Yahrushalayim, you that kills the neviim (prophets), and stones those who are sent to you, how often would I have gathered your children together, even as a hen gathers her chicks under her wings, but you were not willing! See, your Bayit is left to you desolate. Serpents, brood of vipers! How can you escape the condemnation of hell? "Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from City to City, "that on you may come all the righteous bloodshed on the Earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the Temple and the altar. Assuredly, I say to you, all these things will come upon this generation" Mattityahu (Matthew) 23:33-38. There is a phrase that occurs in Beresheeth (Genesis) 15:16, "for the iniquity of the Amorites is not yet full," that reveals why and when YHWH judges a nation. The Amorites we know were a wicked people and were a thorn in the flesh of Yisra'el, but Eloah had appointed a day to judge them, and it would not happen until their iniquity was complete. Iniquity, in this context, refers to their national sin. An insight into what iniquity is; is explained in this passage. "Then He said to me, "The iniquity of Beit Yisrael and Yahudah is exceedingly great, and the land is full of dahm (bloodshed), and the city full of perverseness: for they say, YHWH has forsaken the land, and YHWH sees not" Yechezkel (Ezekiel) 9:9. The two primary ingredients of iniquity listed here are bloodshed and perversity. Both of which Yisra'el was guilty of because they had killed the neviim YHWH sent and perverted the faith by taking from the poor. Elohim had warned them repeatedly through the prophets of that approaching day that He would judge them in righteousness; here is an instance of this warning. "YHWH will enter into mishpat (judgment) with the zechanim (elders) of His people, and its rulers: for you have eaten up the vineyard; the plunder of the poor is in your houses" Yeshayahu (Isaiah) 3:14. Thus, the day of the vengeance of our Eloah was Yisra'el's National Day of Judgment. It had a twofold application, the first being a judgment against the rulers, powers, and principalities that spiritually held Yisra'el in captivity and, second, a judgment against the sin of their ancestors that physically held them in captivity. The outplay of this judgment occurred at two distinct times in Yisra'el's history. The first instant was at the execution stake (cross), where Elohim finally sentenced the ruler of this World. "Now is the mishpat (judgment) of the olam hazeh (this World): now shall the prince of the olam hazeh be cast out. And I, if I be lifted up from the Earth, will draw all men to Me" Yochanan (John) 12:31-32. At that very moment, we are told that the graves were made empty because death and Hades were rendered powerless (Mattityahu (Matthew) 27:52-53). The second was when, seventy years later, the Temple was leveled to the ground, and Yisra'el dispersed to the four corners of the Earth by an invading Roman army, just as Yeshua had predicted and the prophets had foretold. "For these are the days of vengeance, that all things which are written may be fulfilled... And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Yahrushalayim shall be trodden down by the gentiles, until the times of the gentiles are fulfilled" Luka (Luke) 21:22, 24. However, the greater application of the day of vengeance of our YHWH is explained in this verse of Scripture. "For the past times of ignorance YHWH overlooked; but now commands all men everywhere to make teshuvah: Because He has appointed a Yom Din, in which He will judge the olam (world) in tzedakah (righteousness) by that Man whom He has ordained; by which He has given proof to all men, in that He has raised him from the dead" Maaseh Shlichim (Acts) 17:30-31. YHWH has placed the religions of the World and the nations of the World on notice. The Scriptures call the approaching day "Yom YHWH" (Yeshayahu (Isaiah) 2:12, 13:9; Yechezkel (Ezekiel) 30:3; Yoel

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(Joel) 1:15) and it quickly draws near. The nations are certainly not ready to face that day, and YHWH, in His mercy, is giving them time to prepare, and it is the responsibility of the talmidim to warn the World of this coming day. Torah believers are commanded to proclaim this mandate to the ends of the World because no one outside of Yisra'el will escape this dreadful day that will surely come upon all the Earth. Examples where this mandate was declared in the Gospels: Mattityahu (Matthew) 23-24:38-39, 1-2; Marqus (Mark) 13:1-2; Luka (Luke) 7:44-48; Yochanan (John) 16:8-11. **8. TO COMFORT ALL THOSE WHO MOURN.** The mourning in this mandate is not those who were suffering or persecuted for their trust in YHWH. It is about a bride anxiously and patiently awaiting the bridegroom and His coming. Genesis predicted that the seed of the woman would one day strike the serpent's head, signifying that a descendant of Ahdahm would restore the Kingdom (Beresheeth (Genesis) 3:15). Moshe predicted that there would be a prophet like him from among Yisra'el - a man who would know and kept the Torah (Devarim (Deuteronomy) 18:15). And Yeshayahu said he would be a man intimately acquainted with their sufferings, indicating that He would come in perilous times and live under a repressive regime (Yeshayahu (Isaiah) 53:5). Thus, Yisra'el knew that Mashiach would not come until Yisra'el was in their "time of mourning" because he was coming to a people who were crushed in the spirit and under oppression. *"Blessed are they that mourn: for they shall be comforted"* Mattityahu (Matthew) 5:4. When he finally appeared, only a handful of people were aware of him, the Magi of the East and a few others who knew of the time; among whom were Zacharyah (Zacharia) and his wife Elisheva (Elizabeth), the father and mother of Yochanan haMatbeel (the Baptizer), Shimeon a devout and just man and Channa (Anna), a neviyah (prophetess) (Luka (Luke) 2). The magicians of the East (the Magi), who were Priests, were prepared since the time of Daniyel. Jewish tradition states that Daniyel did not marry but devoted himself to the study of the Torah and the Neviim and his state duties for which he was highly remunerated. Daniyel, as a kohen, trained the Magi of the East to look for the signs, and he gave them the precise time frame when they would expect him to appear. While Daniyel served as viceroy of Babylonia, he accumulated much wealth, which he passed to the Magi. It was not an accident that the Magi appeared in Yisra'el at the sign of the conjunction of the stars in the East with the wealth that Daniyel had accumulated. Miriam and Yoseph received from the Magi all the money they would need to look after themselves and Yeshua for the duration of their lifetime. How Yisra'el missed the coming of their long-awaited Messiah is not a mystery. They had fallen so far out of Eloah's purpose and plan that they were a nation that was literally asleep. The Prophet Yeshayahu spoke of their condition in these words, *"For the levim (hearts) of these people are darkened and their ears are heavy, and their eyes are closed; so that they cannot see with their eyes, and hear with their ears, and understand with their levim, and make teshuvah, to be forgiven and healed"* Yeshayahu (Isaiah) 6:9. A passage that Yeshua had also quoted and applied to that generation. A spiritual slumber had come over the people, and they were oblivious of the times they were in (in terms of YHWH's prophetic clock). The parable of the ten virgins in Mattityahu (Matthew) 25 speaks of this condition in Yisra'el prior to the advent of the Kingdom. This parable also is a warning to this generation not to do what Yisra'el had done, *"While the Bridegroom tarried, they all slumbered and slept."* In other words, they lost their blessed state of mourning; therefore, the bridegroom came and left them behind, hence metaphorically the five foolish virgins. The climax of the parable is found in verse 13, which is of acute importance for this generation. *"Watch therefore, for you know neither the day nor the hour in which the Ben Ahdahm comes."* The mandate to mourn means to be in a state of readiness for the coming of YHWH. In the book of Ivrim, Sha'ul, the sholiach, tells us that Mashiach will appear the second time for those who look for him. *"So Moshiach was once offered to bear the sins of many; and to those that look for him shall he appear the second time for our deliverance, this time not carrying our sins"* Ivrim

PART ELEVEN



(Hebrews) 9:28. Already within Christianity, the mood is that the Master has delayed His coming, so there is a state of apathy and worldliness among the citizens of the Church. Be warned! This mandate expects Torah believers to teach and preach eschatology so that Yisra'el and the Church alike may understand the times in which they live so that none may be caught in slumber. Examples where this mandate was declared in the Gospels: Mattityahu (Matthew) 24:27-33, 42-50; Marqus (Mark) 13; Luka (Luke) 12:35-40, 21:20-28. **9. TO GIVE A CROWN FOR ASHES.** Ashe is a very significant thing in the Scripture. It has three general meanings: repentance, mourning, and desolation. In the context of this mandate, it refers to all three interpretations. When the Messiah arrived, Yisra'el was not in ashes and sackcloth; this is very significant. Instead, Yeshua said of Yisra'el that they were like children playing in the marketplace. *"But to what shall I liken this generation? It is like children sitting in the markets, and calling to their chaverim (friends), and saying, **We have played for you, and you have not danced; we have mourned for you, and you have not lamented**"* Mattityahu (Matthew) 11:16-17. The "we" in this text of Scripture refers to Yochanan, the Baptizer and the Messiah Yeshua, who are here pictured playing the flute, alluding to their message of repentance and judgment. The "you" being the children of Yisra'el who are pictured here with children playing in the marketplace who refuse to dance, alluding to their rebellion. Yisra'el was at their hour of judgment; they were literally at the door of destruction, and Yeshua and Yochanan, the Baptizer, were among the few who knew of the perilous times ahead of them, so they warned them. Yochanan warned the Pharisees who came to him to be baptized by him, *"...Then said he to the multitude that came forth to be immersed by him, O generation of vipers, **who has warned you to flee from the wrath to come?**"* Luka (Luke) 3:7. When Yeshua stood Yerushalem aloft, he lamented and said, *"O Yahrushalayim, Yahrushalayim, you that kills the neviim, and stones those who are sent to you, how often would I have gathered your children together, even as a hen gathers her chicks under her wings, but you were not willing! See, your Bayit is left to you **desolate**"* Mattityahu (Matthew) 23:37-38. Yisra'el, through the ministry of the Baptizer and the Messiah, was offered the last opportunity to repent and avert the imminent judgment of YHWH. They had entered into judgment and were blind to it because they did not know and understand the times in which they were in. Thus, Yeshua said to them, *"For the days shall come upon you, that your enemies shall cast a trench around you, and surround you, and press you in on every side, And shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another; because you knew not **the time of your visitation**"* Luka (Luke) 19:43-44. "The time of your visitation," referring to the very ministry of the Mashiach that was in their midst. Under this mandate, the Messiah would offer Yisra'el a pardon from their sin and iniquity, which is here alluded to as a "crown for ashes." The Prophet Yeshayahu, some 600 years earlier had predicted this passionate moment, *"Come now, and let us reason together, says YHWH: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool"* Yeshayahu (Isaiah) 1:18. In YHWH's wisdom, Yisra'el rejected the offer of the Mashiach, and the consequences were horrific for them as a people and as a nation. Seventy years later, Yerushalem was ransacked, and the Temple was destroyed, which saw the massacre of millions of Ivrim (Hebrew). Josephus records many human atrocities that occurred during the siege, which was precisely as Moshe had predicted in Wayiqra (Leviticus) 25:26-45 and in fulfillment of what Yeshua had said; *"For in those days shall be Tribulation, such as was not from the beginning of the creation that YHWH created to this time, neither shall be ever again"* Mattityahu (Matthew) 24:21; Marqus (Mark) 13:19. Josephus also records that during the siege of 70 CE, the Roman General Cestius Gallus suddenly withdrew from the City without any reason. The Nazarene believers who kept the Torah knew that this was in fulfillment of what Yeshua had said: *"And when you shall see Yahrushalayim surrounded with armies, then know that the destruction of it*

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is near. Then let those who are in the province of Yahudah flee to the mountains; and let them which are in the midst of it **depart** out; and let not them that are in the countries enter into it" Luke (Luke) 21:20-21. They fled to Pella, in the foothills of a mountain range across the Jordan River, a place completely separated from Judea by the Jordan Valley. According to the Jerusalem Encyclopedia Judaica, "Prior to the Jerusalem siege by Titus (in 70 CE), its Christian community moved to Pella" (*The Encyclopedia Judaica Jerusalem*. 16 Vols. Keter Publishing House, Jerusalem, Israel, The Macmillan Company, Jerusalem, 1972). The destruction of Yerushalem also fulfilled the word that Yeshua had spoken in Mattityahu (Matthew) 23:36, "That upon you may come all the tzadik dahm (blood) shed upon the earth, from the dahm of the tzadik Hevel to the dahm (blood) of Zacharyah son of Yehoidai, whom you killed between the Beit HaMikdash (Temple) and the altar." **A note of explanation** on the present Jerusalem: It is our research that the City in which General Cestius Gallus besieged and which General Titus destroyed in 70 CE is not the present Jerusalem, hence the distinction we make in our works between Jerusalem and Yerushalem (Yahrushalayim). The Yerushalem of the Scriptures is no longer a secret; we have revealed its location and exposed the cover-up. It is Persepolis in Iran. The full article with all the photo evidence can be downloaded from this link for free. https://www.nomanszone.org/pdf/NMZ_ISSUE_02-L.pdf. Persepolis, also known as Takht-e Jamshid, was the grand ceremonial capital of the Achaemenid Empire. Located in Iran's Marvdasht plains, Fars Province, surrounded by the southern Zagros Mountains, Persepolis holds a significant place in history. It is not difficult to work out the location of Yerushalem using directions and distances in the Scripture if we believe that the Torah is geographically accurate. If you travel east from anywhere in the land of Madyan, you will go further East toward Iran. In Beresheeth (Genesis), Sodom was reported to be in the Jordan River valley due East of Beth-El, which was south of Mount Sinai. Melchizedek, the King of Yerushalem, came to a short distance to greet Avraham, as did the King of Sodom after Avraham returned from his defeat of the kings of the nations. Sodom and Yerushalem were not very far apart. Beth-Lehem was a very short distance from Yerushalem. Shekem is located north of Beth-El and Shiloh on the northern side of Mount Sinai. Also, have you noticed that all of the Scriptures in reference to Mitzrayim place it in the South of Yerushalem and not the East of Palestine? Consistently, the Scriptures refer to YHWH's people traveling *down* (i.e., south) to Mitzrayim. Avraham, Yaakov, and Yoseph, Miriam's husband, were told to go down to Mitzrayim. Why then can we not find evidence of the Temple and the City of Yerushalem? Historian G A Williamson's *The World of Josephus 1964* records that building the siege wall, forts, and platform for their rams necessitated the clearing of woodlands over sixty square miles, leaving it as an open area, precisely the situation in Persepolis. The destruction was supposedly complete, according to Rabbi Maimonides, that a man named Turnus (Terentius) Rufus of the children of Edom plowed up the land on which the Temple has stood and the places about around it so entirely that it appeared as though it had never been inhabited. This is not true; it is there in Iran for anyone to see! It will not be rebuilt again until Mashiach returns. How, then, did the present Jerusalem come into existence? It was the consort of Emperor Constantius and the mother of Emperor Constantine the Great, Helena, the matriarchal mother of the Church, who selected the present location Jerusalem as the new "Holy Land" in the 3rd Century. The present site was chosen because of its resemblance to the original Yerushalem, its sea-traveling distance to Rome, and its region that was then under the control and dominion of Rome. The truth of the matter is YHWH's foresight would not allow the commercialization of His beloved City that bears His Name and the partitions of the land He promised his friend Avraham. Interestingly, the region in Iran is locked down to Western developments because it is sacred to YHWH. The Talmud indicates that the land itself is so set apart (holy) that merely walking in it can gain you a place in the World to Come. Today,



Yisra'el, the Church, and the nations are at their time of visitation, and like kol Yisra'el, many are blind to YHWH's offer of forgiveness and are not hearing His warning of the coming judgment. Sha'ul had alerted the saints in Rome that Eloah would not treat the Exiles differently, "What then? Are we better than them? No, in no way: for we have proven before that the Yahudim, Greeks and Arameans, are all under sin" Romiyah (Romans) 3:9. Therefore he charges, "...Be not arrogant, but fear: For if YHWH spared not the cultivated branches, shomer (hear), He may not spare you either." Romiyah (Romans) 11:20-21. Few there these days who understand the severity of this mandate and the consequences of not preaching Elohim's pardon to Yisra'el, the Exiles, and the nations. Now that we understand this mandate, Torah believers must continue the work. Examples where this mandate was declared in the Gospels: Mattityahu (Matthew) 5:20-48, 19:16-26; Marqus (Mark) 5:22-43; Luka (Luke) 17:12-15 19:1-10. TO GIVE THE OIL OF SIMCHA FOR MOURNING. Oil is symbolic in the Scripture of the Ruach haKodesh and the anointing. In this case, it refers to the anointing because of its connection to mourning. In this mandate, mourning means those suffering from sickness or being physically incapacitated. People who were born with physical disabilities and suffered from common illnesses had little hope of a cure or recovery during the time of Yeshua. They were in need of true joy (simcha). Physicians were either crude pharmacists or sorceresses, whose practices were either based on natural remedies or demonic powers or a combination of both, which did little or nothing for the multitudes except to make them worse and poor. For instance, the woman with the issue of blood in Marqus (Mark) 5:26, who had for eighteen years sought a cure and found none and had become worse and in poverty. The only other alternative was complete isolation. There were many colonies of lepers and cripples during this time, as this was the only known solution for the incurable and the lame. The word spread quickly and widely that a great healer and miracle worker was in the land, and they came to him from everywhere carrying their sick and wounded. They thronged him to the point where he had to escape just to find rest. It is recorded in the Brit Chadashah that all who came to him left completely healed. "And great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Yeshua's feet; and he healed them" Mattityahu (Matthew) 15:30. Lepers also flocked to him, and he healed them (Luka (Luke) 17:12). On three occasions, he raised the dead, and they were dumbfounded (Luka (Luke) 7:14; Marqus (Mark) 5:41; Yochanan (John) 11:43-44). It came to the point where there was not a day where a multitude would not gather; some estimates placed these crowds at 50,000 persons. When he could not send them home because the hour was late, he fed them all on more than three separate occasions (Mattityahu (Matthew) 14, 15; Marqus (Mark) 6, 8). Whether they had emunah (trust) to believe or not, he called healing the bread that belonged to them, and he freely gave of what he knew and possessed to whoever would receive it (Mattityahu (Matthew) 15:26). A note of explanation here: Yeshua did not just heal the people; he also taught them to respect creation and their bodies by eating only that which YHWH had originally commanded in Beresheeth (Genesis). What we commonly refer to nowadays as the "Genesis diet" – herbs, nuts, fruits, and vegetables. It was just as important to Yeshua that those he ministered to learned to live right. It was mentioned earlier that Yeshua was a vegan; therefore, understandably, all of his Talmidim lived in the same manner. The Church father Eusebius says that Yaakov (James), the brother of Yeshua, was a vegetarian and, in fact, was evidently raised as a vegetarian (Ecclesiastical History 2.23), which would make the family of Yeshua vegetarians. Eusebius also states (Proof of the Gospel 3.5) that all the apostles abstained from meat and wine. Several other church fathers recorded that early Ebonite believers were vegetarians, such as Clementine, the Recognitions of Clement, and Epiphanius, the Panarion of Epiphanius. There is evidence among the Dead Sea Scrolls that Yeshua was a Herbalist and would have practiced herbal



remedies, as scholars believe he was an Essene, and there is a fair indication from the Gnostic Gospels that Yeshua practiced a daily form of Yoga and meditation. Interestingly, the word "Yoke" that Yeshua used in Mattityahu (Mathew) 11:29 is the word Yoga in the Sanskrit language. Sanskrit is a historical Indo-Aryan language, the primary liturgical language of Hinduism, and a literary and scholarly language in Buddhism and Jainism. It is said to have been in use from 1500 to 1200 BCE. It is recorded in several unauthorized versions of the Gospels that Yeshua traveled to the East in the unknown years of His life before he began His ministry. When Yochanan haMatbeel (the Baptizer) was put in prison, he apparently had a moment of doubt, and he sent his disciple to ask Yeshua if he was the Mashiach. It is very significant how Yeshua settled the doubts of the Baptizer; he defined the work he had done under this mandate. He expected the Prophet to know the mandate. *"YHWH answered and said to them, Go and show Yochanan again those things that you do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Besorah proclaimed to them and are acquitted"* Mattityahu (Matthew) 11:4-6. Note: The specific reference is to the blind, the lame, the lepers, the deaf being healed, and the dead being raised. Apparently, Yochanan's disciples were also eyewitnesses of these things. *"Go and show Yochanan again those things that **you do hear and see...**"* This mandate to heal and raise the dead did not rest with Yeshua but continued with His talmidim to the ends of the Earth. It is still practiced today by many self-proclaimed healers who erroneously think that healing people is the Gospel. But let it be known that preaching healing without teaching Yeshua's way of life is preaching a false gospel. The Navi Malachi said that those who fear the Name of YHWH, *"...shall the Sun of Tzedakah (Righteousness) **arise with healing in His four-cornered tzitzit (tassels); and you shall go forth, and grow up as calves of the stall"*** Malachi (Malaki) 4:2. The word *tzitzit* is an indication of a Torah observant lifestyle. That day, the Prophet said, will come just before 'the great and dreadful day of YHWH' Verse 5. Hence, there will be a resurgence of healing revivals all over the World prior to this day with an emphasis on living right. Under this mandate, Torah believers are commanded to heal the sick, cast out demons, and raise the dead. Examples where this mandate was performed in the Gospels: Mattityahu (Matthew) 4:24, 8:13, 16 14:14; Mark (Marqus) 1:34, 3:10, 6:13; Luka (Luke) 9:11.

11. AND THE GARMENT OF HALLEL FOR THE RUACH OF HEAVINESS. Praise is the garment of the soul, as the flesh is the garment of the body. In the parable of the king's son's wedding banquet in Mattityahu (Matthew) 22, a man without a wedding garment entered the royal banquet. A wedding garment was a formal piece of attire that a person was expected to wear on these occasions, and in ancient times, it was a long tunic that was often decorated. It was considered highly offensive and disgraceful to enter without a tunic and unlawful at a royal function. In this parable, we are told that a man entered without his wedding garment and was forcibly and quickly removed and cast into outer darkness (Verse 12-13). A condition that is synonymous with being expelled from the Kingdom. This man was not removed because he was not invited to the occasion but because he was not in the formal attire appropriate for the presence of the king and his son. A king's presence demands reverence and veneration, and this man had chosen not to do this. This is highly significant because praise clothes us to be in the presence of YHWH, and to come without it is to enter irreverently and violate Scriptural protocol. This is the subject of Section 6. David understood the importance of this protocol, for he said, *"With **gladness and rejoicing** they shall be brought; they shall enter the King's palace"* Tehillim (Psalm) 45:15. Eloah created us to praise Him, and when we do not, we uncliothe our spirit and invite in the spirit of heaviness. This situation can be directly applied to a nation or to a people. Yisra'el, as a nation and people, was chosen and prepared by Elohim to lead His praise and service. Because of their sin, they became a conquered nation, a spirit of heaviness was over the land,

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and the people had lost their joy in praising YHWH. Examples where this mandate was proclaimed in the Gospels: Mattityahu (Matthew) 11:28-30, 12:25-37; Marqus (Mark) 7:1-16; Luka (Luke) 18:35-43, 19:35-40. **A note of explanation** on true worship: True worship, as taught in the Torah, is obedience to the Covenant and the written commands of YHWH. Many Christians object to keeping the law because they have been erroneously taught that they are required to keep all of the law, which is not true. We are not required to keep all of the Mitzvoth in the Torah nor with perfect understanding because much of the Torah commandments are about a functioning priesthood and the Temple (which we do not have), and most of Yisra'el is still in exile (we are not home yet!). Therefore, we keep what is relevant to our situation as best as possible while trying to learn the vernacular of the Yisra'el - Torah Hebrew and its sister language, Aramaic. The commonly accepted forms of worship, singing, dancing, and prostrating, are not prescribed anywhere in the Torah as the worship of YHWH but are expressions of our emotional being, which complement the performance of mitzvot – a normal thing. How we perform the commandment does not change the mana (power) and blessing of obeying the Mitzvoth. What is totally unacceptable is to live a life of lawlessness (Torahlessness) and perform acts of worship, believing that YHWH hears you or will hasten to act- the sign of a true hypocrite. As the Scripture states, 'it is better to obey than to sacrifice (worship)' Tehillim (Psalm) 40:6-8. So, true worship is to obey the Torah. Under this mandate, Yeshua's task was to restore praise to the mouths of His people, to lift them out of the miry clay of oppression and depression they were settled in. To this end, he performed many great works among them so that they would praise YHWH, but instead, their leaders became angry and jealous of him. The Brit Chadashah declares that he did many wonderful things in their sight, and the children praised him, but the rulers were indignant about him. *"And when the main Kohanim (chief Priests) and Sophrim (Scribes) saw the wonderful things that he did, and the children crying in the Beit HaMikdash (Temple) saying, Let the Son of Elohim be praised, and, Hoshiana to the Ben Dawid; they were very displeased, And said to him, Do You hear what they say? And Yeshua said to them, Yes; have you never read, Out of the mouth of babies and those who are nursed, You have perfected tehilla (praise) and composed a song?"* Mattityahu (Matthew) 21:15-16. Therefore, he said of the children, *"...Allow the little children to come to Me, and forbid them not: for of such people is the malchut of YHWH"* Margus (Mark) 10:14. Praise is the lawful attire of the Kingdom, and the children were readily entering in because their mouths were filled with praise of Elohim. The rulers, on the other hand, were filled with the indignation of him because they wanted the praise of the people. Yeshua knew this and said of them, *"But all their mitzvot (works) they do to be seen by men: they make large their tephillin (prayers), and lengthen their tzitziyot (tassels), and love the best seats at moadim (feasts), and the main seats in the synagogues, and greetings in the markets, and to be called, Rabbi, Rabbi, by men"* Mattityahu (Matthew) 23:5-7. The very power of YHWH was being stripped from the people because their rulers were trapped in man-centered praise and a people-pleasing religion. The spirit of heaviness was over the people, and they were oppressed, which is why Yeshua was infuriated with them. This same spirit is over Yisra'el today and among the Exiles in the Church because the clergy has stripped the people of their praise and joy. They have venerated religion in their stead by creating manmade rules and regulations as a precondition to Elohim's presence; hence, there is a spirit of heaviness in Synagogues and the Church today. For the first time in over 2,000 years, YHWH wants His people to experience His Shekinah (Presence) as it was at the time of Melech Dawid and Melech Shlomo. Under this mandate, Torah believers are commanded to restore the praise of Eloah and the Tabernacle of His praise (Yeshayahu (Isaiah) 16:5; (Ahmos (Amos) 9:11; Maaseh Shlichim (Acts) 15:16). We expect that the rebuilding of the Sukkah of Dawid will coincide with the appearance of the Navi Eliyahu and the Mashiach.