

### Elohim looked into Torah and created the world.

The Scriptural claim that all existence rests on something as intangible as the word of the Divine, is recorded in the first part of Psalm 33: 6, in this way: ***“By the word of YHVH the heavens were made.”*** A valid question at this point is, when did this happen? We find the answer in Genesis 1: 1, as follows: ***‘In the beginning Elohim created the heavens and the earth.’*** The Jerusalem translation of Genesis 1: 1 in Aramaic actually reads: ***“With wisdom Elohim created the heavens and the earth.”*** It is believed that the Aramaic Jerusalem translation is based on information mentioned in Proverbs 8: 12, 22 & 23 a thousand years earlier, as follows: ***“I, wisdom, dwell with prudence, and I find knowledge and discretion.(22) YHVH possessed me at the beginning of His way, before His works of old.(23) From everlasting I was established, from the beginning, from the earliest times of the earth.”***

Even though not part of the Tanach, the Renewed Covenant also contains two references to the beginning, one being about Yahshua the word of Elohim made flesh in John 1: 1 – 3 and 14, in this way: ***‘In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. (2) He was in the beginning with Elohim. (3) All things came into being through Him, and apart from Him nothing came into being that has come into being. (14) And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.’*** The second where Yahshua claims to have been with YHVH before the world was made in John 17: 5, saying: ***“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”*** Despite these facts coming from the Tanach and the Renewed Covenant, it led to a great deal of confusion in the community of the lost sheep of the house of Israel whom Yahshua our Messiah was prophesied to bring back to the faith of our fathers in the faith, Abraham, Isaac and Jacob. There are many believers who espouse the two house doctrine like we as Nazarene Israelites do, but different to us and all Jews, they hold that there are two (YHVH)’s, Yahshua being the so-called lesser YHVH. For obvious reasons they cannot say the Sh’ma which Yahshua knew and quoted in Mark 12: 29 & 30, when one of the scribes asked Him, what commandment is the foremost of all, when He said: ***“The foremost is, ‘HEAR O ISRAEL! YHVH OUR ELOHIM IS ONE YHVH; (30) AND YOU SHALL LOVE YHVH YOUR ELOHIM WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.”*** Yahshua quoted this from Deuteronomy 6: 4 (KJV), as follows: ***‘Hear, O Israel: YHVH our Elohim is one YHVH.’*** Many versions of the Scriptures exclude the final YHVH, as given in the King James Version and as quoted by Yahshua in Mark 12 in the New American Standard Bible. It is for this reason that many, who say the Sh’ma, say the first line this way: ***‘Hear, O Israel YHVH our Elohim is one.’*** By quoting the version without the final YHVH, it somehow gives some the freedom to change the word ‘one’ to ‘unity’ stating that Yahshua and YHVH is in unity – of mind and spirit. This is how they are able to say the Sh’ma yet believe in two (YHVH)’s. The people who believe in two (YHVH)’s teach that the Set-apart Spirit is simply the power of Elohim. They should read what YHVH had to say about it in Deuteronomy 4: 39, as follows: ***“Know therefore today, and take it to your heart, that YHVH, He is Elohim in heaven above and on earth below; there is no other.”***

One reason why these believers claim that the Set-apart Spirit is simply the power of Elohim, is because of what is written in first Corinthians 2: 4 & 5, in this way: ***‘And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, (5) that your faith should not rest on the wisdom of men, but on the power of Elohim.’*** It is easy to see how those who quote these verses may be mistaken to believe the Set-apart Spirit to be the power of Elohim. However, the problem with this assumption is that any student of the Scriptures should be mindful of one of the principles of studying the Scriptures, namely: to read all the relevant Scriptures on a particular subject, before coming to a final conclusion. Let’s therefore start reading from first Corinthians 1: 22 – 24, where Rav Shaul begin discussing the subject, as follows: ***‘For indeed Jews ask for signs, and Greeks search for wisdom; (23) but we preach Messiah crucified, to Jews a stumbling block, and to Gentiles foolishness, (24) but to those who are the called, both Jews and Greeks, Messiah the power of Elohim and the wisdom of Elohim.’*** So we see that it is only those who are called who understand this truth. The fact that the power of Elohim is also identified as His right hand is confirmed by Jeremiah in Jeremiah 32: 17, saying: ***‘Ah YHVH Elohim! Behold, Thou hast***

***made the heavens and the earth by Thy great power and Thine outstretched arm! Nothing is too difficult for Thee.***’ Jeremiah provides a second witness that wisdom and the power of Elohim was involved in creating the universe in Jeremiah 51: 15, saying: ***‘It is He who made the earth by His power, who established the world by His wisdom, and by His understanding He stretched out the heavens.’*** Isaiah also mentioned that Messiah a branch of Jesse will be endowed with the wisdom and power of YHVH in Isaiah 11: 1 & 2, saying: ***‘Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. (2) And the Spirit of YHVH will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength (power), the spirit of knowledge and the fear of YHVH.’***

Considering the arm of YHVH mentioned in Jeremiah 32: 17 and spoken about in Isaiah 53, we read from verse 1 (of Isaiah 53): ***‘Who has believed our message? And to whom has the arm of YHVH been revealed?’*** This is an important question, since most people do not understand who the arm of YHVH is. But, by reading the entire 53<sup>rd</sup> chapter of Isaiah, we come to understand that it is talking about Yahshua our Messiah, especially when reading from 5 & 6, as follows: ***‘But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our wellbeing fell upon Him, and by His scourging we are healed. (6) All of us like sheep have gone astray, each of us has turned to his own way; but YHVH has caused the iniquity of us all to fall on Him.’*** Most Nazarene/Messianic believers in Messiah are aware that our Jewish Brothers have at this time been blinded to the identity of Messiah, as is confirmed in John 12: 37 – 40, in this way: ***‘But though He had performed so many signs before them, yet they were not believing in Him; (38) that the word of Isaiah the prophet might be fulfilled, which he spoke, “YHVH, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF YHVH BEEN REVEALED?” (39) For this cause they could not believe, for Isaiah said again, (40) “HE HAS BLINDED THEIR EYES, AND HE HARDENED THEIR HEART; LEST THEY SEE WITH THEIR EYES, AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED, AND I HEAL THEM.”*** But we are also aware that both houses of Israel are blinded at this time; whereas our Jewish Brothers are blinded to Messiah’s identity; the house of Israel, mostly to be found amongst the Christians in the western world is blinded to the true gospel, namely the gospel of the coming Kingdom of Elohim. They also believe in a Messiah, whom they say came to fulfill the Torah for them, so that it is not any longer necessary for them to obey Torah.

King David also understood the arm of YHVH to be Messiah the salvation and righteousness of YHVH, as witnessed in Psalm 98: 1 & 2, where He wrote: ***‘O sing to YHVH a new song, for He has done wonderful things, His right hand and His holy arm have gained victory for Him. (2) YHVH has made known His salvation; He has revealed His righteousness in the sight of the nations.’*** The second reason why our Jewish Brothers are presently blinded to the identity of Yahshua is to allow a remnant of the lost ten tribes to come in, as Rav Shaul continues to explain in Romans 11: 25 - 29, saying: ***‘For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel (Jewish Israel) until the fullness of the Gentiles (those of the lost ten tribes of Israel who believed that they are Gentiles plus some real Gentiles) has come in; (26) and thus all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. (27) AND THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.’ (28) From the standpoint of the gospel they are enemies for your sake (Jews presently reject Yahshua as being the true Messiah, so that those from the lost ten tribes may return to YHVH through Him, who came specifically for them as He stated clearly in Matthew 15: 24<sup>1</sup>), but from the standpoint of Elohim’s choice<sup>2</sup> they are beloved for the sake of the father’s; (29) for the gifts and the calling of Elohim are irrevocable.***

Returning to first Corinthians 2: 4 & 5, we notice that verse 4 concludes with the words *‘the Spirit and of power’* and verse 5 with the words *‘the power of Elohim.’* Having read from first Corinthians 1: 22 – 24, and if we let the Scriptures interpret the Scriptures, we come to understand that verse 4 is talking about both the

<sup>1</sup>Matthew 15: 24, ***‘But He answered and said, “I was sent only to the lost sheep of the house of Israel.”’***

<sup>2</sup>Psalm 78: 65 – 68: ***“Then YHVH awoke as if from sleep, like a warrior overcome by wine. And He drove His adversaries backward; He put on them an everlasting reproach. He also rejected the tent of Joseph, and did not choose the tribe of Ephraim, but chose the tribe of Judah, Mount Zion which He loved.”***

Set-apart Spirit and Yahshua the power of Elohim and verse 5 is telling us that our faith should not rest on wisdom of men, but on the power of Elohim namely Yahshua. Continuing in 1 Corinthians 2: 6 – 8, we also notice why the rulers in Messiah's time actually agreed to His crucifixion, in this way: ***'Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; (7) but we speak Elohim's wisdom in a mystery, the hidden wisdom which Elohim predestined before the ages to our glory; (8) the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Master of glory.'*** We also see why those of us called understand the wisdom spoken about here from verses 9 – 14, as follows: ***'But just as it is written, "THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NO HEARD, AND which HAVE NOT ENTERED THE HEART OF MAN, ALL THAT ELOHIM HAS PREPARED FOR THOSE WHO LOVE HIM."*** (10) ***For to us Elohim revealed them through the Spirit; for the Spirit searches all things, even the depths of Elohim. (11) For who among men knows the thoughts of a man except the spirit of the man, which is in Him? Even so the thoughts of Elohim no one knows except the Spirit of Elohim. (12) Now we have received, not the spirit of the world, but the Spirit who is from Elohim, so that we may know the things freely given to us by Elohim, (13) which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. (14) But a natural man does not accept the things of the Spirit of Elohim, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.'*** Rav Shaul explained the mystery regarding the wisdom of Elohim to the Colossians the same way he did to the Corinthians in Colossians 2: 2 – 4, 8 - 10, saying: ***"That their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of Elohim's mystery, that is, Messiah Himself, (3) in whom are hidden all the treasures of wisdom and knowledge.(4) I say this so that no one will delude you with persuasive argument. (8) See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Messiah. (9) For in Him all the fullness of Deity (Elohim) dwells in bodily form, (10) and in Him you have been made complete, and He is the head over all rule and authority."***

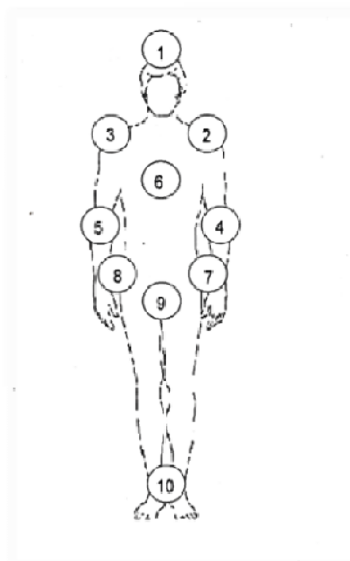
The main reason why Christianity, Messianic Jews/Israelites, the Assemblies of YHVH and even some Nazarene Jews/Israelites cannot understand the Oneness of Elohim is because they do not want anything to do with Jewish Kabala, even though traces of it can be found in both the Tanach and the Renewed Covenant. For example the concept of Messiah being the outstretched arm of YHVH who Redeemed us and saved us from bondage is first mentioned to Moses in Exodus 6: 6, as follows: ***"Say, therefore, to the sons of Israel, 'I am YHVH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, I will also redeem you with an outstretched arm and with great judgments."*** Another important place where the arms of YHVH is mentioned is in Deuteronomy 33: 27, in this way: ***'The eternal Elohim is a dwelling place, and underneath are the everlasting arms; and He drove out the enemy from before you, and said, 'Destroy!''*** The third witness where the terms used in these two verses are reinforced and used together with two Messianic terms is found in Isaiah 51: 5, in this way: ***"My righteousness is near, My salvation has gone forth, and My arms will judge<sup>3</sup> the peoples; the coastlands will wait for Me, and for My arm they will wait expectantly.'*** Rav Shaul explains that our righteousness is through Yahshua in Romans 10: 4, saying: ***'For Messiah is the end (or goal) of the law of righteousness to everyone who believes.'*** This is also confirmed in Jeremiah 23: 5 & 6 (and 33: 15 & 16), as follows: ***"Behold the days are coming," declares YHVH, "When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. (6) In His days Judah will be saved, and Israel will dwell securely; and His name by which He will be called, YHVH our righteousness."***

Being from the tribe of Benjamin Rav Shaul was a Jewish teacher appointed by Messiah to continue the work started by Him to bring a remnant of the lost sheep of the house of Israel back to the covenant that we made with Elohim, together with the house of Judah at Mount Sinai. But similarly to the way most

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<sup>3</sup>Yahshua will also judge the world as witnessed in Acts 10: 42, in this way: ***"And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by Elohim as judge of the living and the dead."***

misunderstood Messiah's main purpose, many assumed that Rav Shaul was preaching against Torah, which is in fact the exact opposite of what he taught. Like most Jews Rav Shaul was familiar with the concepts used in Jewish kabala and it is clear from his letters that he sometimes used these concepts in his letters to get his point across. One such teaching is found in 2 Corinthians 6: 6 & 7 where he refers to the arms of YHVH, saying: ***'In purity, in knowledge, in patience, in kindness (transliterated in Hebrew as 'Chesed'), in the Set-apart Spirit, in genuine love, (7) in the word of truth, in the power of Elohim (transliterated in Hebrew as 'Gevurah'); by the weapons of righteousness for the right hand and the left.'*** A second example is found where Rav Shaul describes the full armor of Elohim in Ephesians 6 (referring to the image of Elohim) to explain how we are able to protect ourselves against the different schemes of the devil, as follows:



The first three attributes of the image of Elohim, namely: the crown (1), wisdom (2) and understanding (3) relate to the helmet of salvation. In verse 17 of Ephesians 6, Rav Shaul refers to the helmet of salvation as the word of Elohim a name usually assigned to YHVH in the Tanach. But, we also know that the Renewed Covenant refers to Messiah as the Word of Elohim who became flesh in John 1: 14, aptly described as the mediator of the house of Israel in Hebrews 9: 15, in this way: ***'And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.'*** Therefore, as much as the Word of Elohim the Tanach is the helmet of salvation for the house of Judah, so Messiah is the helmet of salvation for the house of Israel. The helmet of Salvation protects us from Satan's primary tactic of accusation. The Helmet of Salvation is not only the crown, but also knowledge and as we read from Hosea 4: 6, ***"My people are destroyed for lack of knowledge."*** Satan is the accuser of the brethren, but in Zechariah 3: 1 - 5 we see that Satan also accused Yahshua for wearing filthy garments. But, because

Yahshua is the Helmet of Salvation and since He overcame Satan's temptation and accusations, YHVH clothed Him in clean garments and placed a clean Turban on His head. This Turban reminds us of the Helmet of the Hope of our Salvation and this knowledge defends us against the attack of accusation.

The second three attributes namely; harmony (4), mercy (5) and power (or severity) (6) relate to the breastplate of righteousness and refers to the righteous deeds of true believers and protect us from Satan's tactics of pride and temptation. Temptation is another major tactic of Satan as may be read from 1 Thessalonians 3: 5<sup>4</sup>. Satan tempts us through our own pride. King David was made vulnerable to Satan's attack as he took pride in Israel as may be read from 1 Chronicles 21: 1<sup>5</sup>, when he counted the men of war to determine the strength of the nation. The third three attributes, namely; victory (7), splendor (8) and foundation (9) relate to the loins and are mentioned in Ephesians 6: 14 as ***'HAVING GIRDED OUR LOINS WITH TRUTH.'*** Putting on the belt of truth defends us from the tactic of deception. We read from John 8: 32, ***"And you shall know the truth, and the truth shall make you free."*** We read further from the last part of Psalm 119: 142: ***"And Thy law (Torah) is truth."*** We put the Belt of Truth on by studying (YHVH)'s Torah daily. The final attribute, namely; kingdom (10) relate to the shoes of peace that defends us from Satan's tactic of oppression. Shalom means more than peace, it also means to be united, to be whole or complete and to be at peace. The shoes correspond to the feet which represents Kingdom. During the 1000 year rule of Yahshua we will have complete peace. The gospel of the coming kingdom of Elohim gives us peace, knowing that all the evil of the present age will come to an end. Here then, in Kabbalistic terms we get to understand what it means to put on the full armor of YHVH to protect us from Satan's tactics on a daily basis.

<sup>4</sup> 1Thessalonians 3: 5, ***'For this reason, when I could endure it no longer, I also sent to find out about your faith, for fear that the tempter might have tempted you, and our labor should be in vain.'***

<sup>5</sup> 1Chronicals 21: 1, ***'Then Satan stood up against Israel and moved David to number Israel.'***

Next we get to another important aspect of the invisible Elohim in who we believe, namely His face, whom the Scriptures tell us that no one has or can see. By now most of us are aware that YHVH wants each one of us on an individual basis to prove that he or she is indeed an Israelite. How do we prove that? How did the man whose name was changed to Israel prove it? Jacob had to strive with Elohim to become Israel and he had to discover the identity angel who later blessed him to be YHVH our Elohim, or as he referred to the angel afterwards, the face of YHVH. However, for a detailed impression of the account, let's turn to Genesis 32, where it is recorded. Jacob left his father-in-law and he returned home, after serving him for many years. On his way home, Jacob sent messengers before him to his brother Esau. Inspired by Elohim, he picked out two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. Then he divided each kind of stock into groups, sending each group out at a different time to approach Esau as one of several gifts. He instructs his servants in charge of each of these groups to tell Esau that their master Jacob hopes he (Esau) will accept his gifts. In this way Jacob made Esau to change his attitude towards him. After the animals intended for Esau had gone on, Jacob moved the two sections of his entourage on ahead a short distance to camp for the night, whilst he remained behind alone to pray. We read about this as well as the strange thing that happened to him that night, in Genesis 32: 22 -32, as follows: ***'Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of Jabbok. (23) And he took them and sent them across the stream. And he sent across whatever he had. (24) Then Jacob was left alone, and a man wrestled with him until daybreak. (25) And when he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him. (26) Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me." (27) So he said to him, "What is your name?" And he said, "Jacob." (28) And he said, "Your name shall no longer be Jacob, but Israel; for you have striven with Elohim and with men and have prevailed." (29) Then Jacob asked him and said, "Please tell me your name." But he said, "What is it that you ask my name?" And he blessed him there. (30) So Jacob named the place Peniel, for he said, "I have seen Elohim face to face, yet my life has been preserved." (31) Now the sun rose upon him just as he crossed over Peniel, and he was limping on his thigh. (32) Therefore, to this day the sons of Israel do not eat the sinew of the hip which in the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew on the hip.'***

Even though Jacob referred to the angel of Elohim as the face of Elohim, we still need more details to be able to discover who or what wrestled with Jacob many years ago. We read from Hosea 12: 3 – 5 that Jacob actually wrestled with Elohim, as follows: ***'In the womb he took his brother by the heel, and in his maturity he contended with Elohim. (4) Yes, he wrestled with the angel and prevailed; He wept and sought His favor. He found Him at Bethel, and there He spoke with us, (5) even YHVH, the Elohim of hosts; YHVH is His name.'*** However, because we know that nobody has or can see Elohim, this must have been the visible (form or) image of ELOHIM that Jacob beheld, as we read in the first part of Numbers 12: 8, in this way: ***'With him (Moses) I (YHVH) speak mouth to mouth, even openly, and not in dark sayings, and he beholds the form of YHVH.'*** The form of YHVH is none other than the image of Elohim, as Rav Shaul identifies Him in Colossians 1: 15 - 18, saying: ***'He is the image of the invisible Elohim, the firstborn of all creation. (16) For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. (17) He is before all things, and in Him all things hold together. (18) He is also head of the body, the congregation; and He is the beginning, the firstborn from the dead, so that he Himself will come to have first place in everything.'*** Yes, this was the Word who later became flesh and dwelt among us about 2000 years ago, namely Yahshua. It was a trying night for Jacob, when he realized that he was dealing with more than a human being. He struggled to get a blessing from this Superior being. Before sunset the next morning he was blessed and praised for his determination. Jacob was determined to strive with all his might not to lose Elohim's blessing and eternal promises. Jacob's determination was greater than that of Esau, who sold his birthright for a bowl of stew. He proved that he had strength of character to overcome his spiritual problems. The wrestling match was actually a test of character. Before Jacob's wrestling partner left, He told Jacob that his name

should be changed from Jacob to Israel, which means one who overcomes. Elohim would not give His blessing and a birthright to a man who had taken them from a weaker brother unfairly. YHVH appeared as a man to give Jacob the chance to prove himself as one who is able to overcome. A further witness about YHVH being our Savior comes from Isaiah 45: 15, as follows: ***‘Truly, You are an Elohim who hides Himself, O Elohim of Israel, Savior!’*** However, before some think that we are talking about a second YHVH here, let’s also read from Isaiah 43: 10 & 11, in this way: ***“You are My witnesses (two witnesses who believe in the Oneness of Elohim),” declares YHVH, “and My servant whom I have chosen, so that you may know and believe Me and understand that I am He (meaning I am my servant). Before Me there was no Elohim formed, and there will be none after Me. (11) I, even I, am YHVH, and there is no savior besides Me.”***

As our father Jacob had to overcome to prove his strength of character, each one of us, whom YHVH called at this time, has to overcome those sins which so beset us, before we will be allowed access into the coming Kingdom of Elohim. Each one of us has our own set of circumstances to overcome. Overcoming involves righteousness with great contentment. We need to learn to be content with every situation in which we find ourselves in life. Contentment or gratitude is the recognition that life owes us nothing and that all we have are gifts. Even so, we are assured that those of us who have been immersed in Yahshua’s saving name (as per Acts 2: 38<sup>6</sup>) and had hands laid upon us by the elders (as we read in Acts 8: 16 & 17<sup>7</sup>), have already received a portion of the Set-apart Spirit as a pledge of inheritance, with a view to redemption (as per Ephesians 1: 13 -14<sup>8</sup>). This is confirmed for us in 1 John 5: 4, as follows: ***‘For whatever is born of Elohim overcomes the world; and this is the victory that has overcome the world – our faith.’*** The question is, do these challenges and tests in life come from Satan? Or are they direct challenges from Elohim who wants us the latter day descendants of Abraham, Isaac and Jacob, to prove that He is YHVH our Savior, so that we may become Israel – like our father Jacob did? We see from a prophecy by Isaiah in Isaiah 30: 20 & 21 that when Messiah comes to rule the world from Jerusalem one day in the near future, YHVH will no longer hide His face from those who survive the great tribulation to enter the millennium as flesh and blood human beings, as witnessed in Isaiah 30: 20 & 21, in this way: ***‘Although Adonai has given you bread of privation and water of oppression, He, your Teacher will no longer hide Himself, but your eyes will behold your Teacher. (21) Your ears will hear a word behind you, “This is the way, walk in it,” whenever you turn to the right or the left. (22) And you will defile your graven images overlaid with silver, and your molten images plated with gold. You will scatter them as an impure thing, and say to them, “Be gone!”*** This confirms that (YHVH)’s judgement is not damnation, but positive explanation and correction and that those who turn to Him during the great tribulation together with the children of first-fruit believers, will get their first opportunity to learn salvation truths during the millennium.

We from the lost sheep of the house of Israel need to understand that when Yahshua returns one day to rule the world, He is going to come back the same way He left, as witnessed by the two angels who met Him and His disciples on the Mount of Olives the day he was resurrected into heaven in Acts 1: 9 – 11, as follows: ***‘And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. (10) And as they were gazing intently into the sky while He was going, behold two men in white clothing stood beside them (these two men or angels are also described in Luke 24: 4<sup>9</sup>). (11) They also said, “Men of Galilee, why do you stand looking into the sky? This Yahshua, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”*** Yahshua actually prophesied about His return in Matthew 24: 29 & 30, saying: ***“But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS***

<sup>6</sup>Acts 2: 38, ***‘And Kepha said to them, “Repent, and let each of you be immersed in the name of Yahshua Messiah for the forgiveness of your sins; and you shall receive the gift of the Set-apart Spirit.”’***

<sup>7</sup>Act 8: 16 -17, ***‘For He (the Set-apart Spirit) had not yet fallen upon them; they had simply been immersed in the name of the Master Yahshua. Then they began laying their hands on them, and they were receiving the Set-apart Spirit.’***

<sup>8</sup>Ephesians 1: 13 – 14, ***‘In Him, you also, after listening to the message of truth, the gospel of your salvation-having also believed, you were sealed in Him with the Set-apart Spirit of promise, who is given as a pledge of our inheritance, with a view to redemption of Elohim’s own possession, to the praise of His glory.’***

<sup>9</sup>Luke 24: 4, ***‘While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing.’***

**WILL FALL from the sky, and the powers of the heavens will be shaken. (30) And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see THE SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.”** The day of YHVH is prophesied to occur after the great tribulation. We read a further prophecy by Zechariah about the coming of the day of YHVH in Zechariah 14: 3 – 9, saying: **‘Then YHVH will go forth and fight against those nations, as when he fights on a day of battle. (4) In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. (5) You will flee by the valley of My mountains, for the valley of the mountains will reach Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then YHVH, my Elohim, will come, and all the holy ones with Him! (6) In that day there will be no light; the luminaries will dwindle. (7) For it will be a unique day which is known to YHVH, neither day nor night, but it will come about that at evening time there will be light. (8) And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as winter. (9) And YHVH will be king over the earth; in that day YHVH will be the only one, and His name the only one.’** With all that in mind, may I dare to ask who is coming back on the Day of YHVH after the Great Tribulation? Are you now able to say the Sh’ma without any doubt in your mind? Think about it!