

Chodesh Report

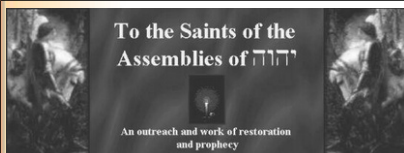
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The Original Chodesh Newsletter

Issue 59

Immigration: "The stranger that sojourneth among you"



To the Saints of the
Assemblies of YHWH

An outreach and work of restoration
and prophecy

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Who we are

The Chodesh Report is an open dialog of topical research by TTSAOY Chaplaincy and like-minded Associates.

This is a free monthly newsletter published by **To the Saints of the Assemblies of YHWH**.

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Scriptural Allusions I

Then shall they also answer him, saying, master, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? (Matthew 25:44, KJV)

Introduction

Those who try to stay current with world events have likely seen information such as the following.

Action Alert from Col. Allen West – May 6, 2015



3,912,206 Syrians are seeking refugee status with the United Nations in order to be relocated out of their country.

(Source: data.unhcr.org)



"Tens of thousands" are expected to enter the United States by the end of 2016.

(Source: homeland.house.gov)

... from my friends at Special Operations Speaks - Colonel Dick Brauer Jr. USAF, (Ret); Larry Bailey, CAPT (SEAL), USN (Ret); and LTC Ken Benway USA (Ret), Special Forces.

As a sitting member of Congress, I stood with Dick, Larry, and Ken at their November 2012 press conference demanding the creation of a select committee and special prosecutor for Benghazi... and I am still standing with them today.

That's why I'm sharing with you one of their latest petition efforts right now. It's aimed at stopping what's been referred to as the "federally-funded jihadi pipeline."

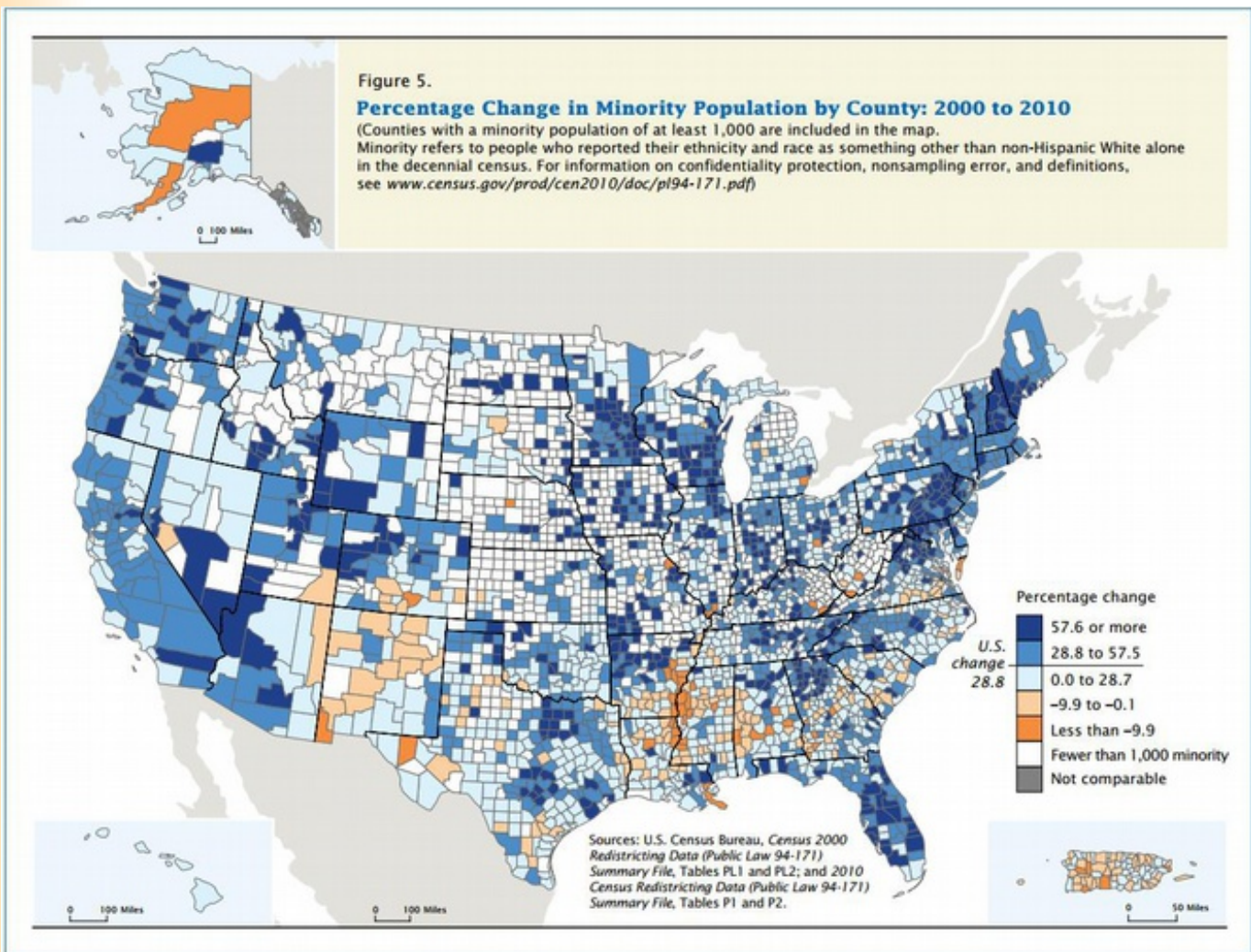
According to the United Nations and the State Department, the United States is slated to receive "the majority" of refugees exiting war-torn Syria.

Unfortunately, we have no idea who these people are or how they are being vetted (West, 2015).



But we don't know who they are.

Today's headlines, excluding mainstream media, are filled with such cautions about immigration and the government's stance on it. Most will agree it's quite unnerving to consider the over-all impact of an open border immigration policy. For many, it is equally unsettling that their once



traditional country is/has fast become a mixed and divided nation as a result.

How does immigration effect Western society, among other countries experiencing the same dilemma? How are people to cope with such change, with those whom they are not familiar? More importantly, how are the saints to conduct themselves in this environment?

Lest the saints forget, during Yeshua's time, the lands of Israel were an amalgam of peoples: Caravans, tradesmen, craftsmen, and many others from afar sojourned to Israel carrying precious metals, incense, textiles, livestock, and varieties of fruits and vegetables to the street and trade markets. There was also the ever present Roman soldiers standing by and monitoring the daily activities throughout the land to contend with.

This issue answers to this subject and more with the questions: What do the Scriptures say about immigration? Who were those who sojourned and dwelt among the Israelites, and how did they get along with each other? Clearly, this is a matter that we must turn to the scriptures to find the answer.

But, before we delve into the mitzveh of Torah [law], there are a few other matters to consider. The

following is an excerpt from R. Michael Marks¹ book *The New Testament and the Law* (1999) that offers a lesson to help better understand what follows.

THEOLOGICAL MISCONCEPTIONS – THE ROAD TO ERROR

Biblical interpretation has never been an easy task. There are scholastically-acceptable rules to guide Biblical interpretation which have been developed over hundreds of years. These rules and their process are referred to as Hermeneutics. Unfortunately, these rules of interpretation are not commonly taught in the local church to laymen, and there are differing schools of hermeneutics, each with its own thoughts concerning the rules and their applications. This leaves the average Christian with a problem. Where does he go for instruction in hermeneutics? Either he spends time learning the rules of Biblical interpretation for himself, or he simply trusts his pastors or Bible teachers, who

1 Rabbi Michael Marks of Shammash Ariel Synagogue Pueblo, Colorado

may or may not know how to apply the rules correctly themselves. Since most Christians are not even aware that there ARE rules of interpretation, they are not aware of the difficulties which may arise when the methods of Biblical interpretation are not applied correctly. Incorrect application of the rules of interpretation leads to dangerous misconceptions about the content of the Scriptures.

As we will see, not all Biblical misconceptions, come from confused terminology or because of a difference in schools of Hermeneutics. In fact, the largest problem area we will deal with will be in the area of "Theological Isogesis." Simply put, these problems are due to misconceptions that exist when one has a predetermined, pre-existing theological position on a particular piece of Scripture before Bible "study" ever begins or when one has made "a priori" assumptions about the interpretation of a scriptural passage.

When pre-existing postulates exist in the mind of the student, the purpose of studying is then reduced (either consciously or unconsciously) to proving or documenting those preconceived positions or teachings. Such so-called study does not leave room for the learning process, as the end results have already been declared. R.C. Sproul states in his book on hermeneutics, Knowing Scripture, that every student of the Bible must maintain the first Law of Biblical interpretation, which is to draw out of the Scriptures, not to read into the Scriptures. In that book, Sproul argues for "an objective understanding of Scripture in which the Biblical interpreter reads without mixing in his own prejudices." Placing one's own prejudice into the interpretation of a Scripture or text is called "Isogesis." In most cases, the practice of Isogesis will equate to poor exegesis. In layman's terms, that means you will end up with an incorrect or biased interpretation.

There are four basic misconceptions into which much of Christendom's Biblical interpretation falls. These misconceptions may seem subtle at first, however they do pervert the exegesis of Scripture and predetermine the outcome of the study for even the most earnest Bible students. These particular Isogetical misunderstandings are rarely taught as doctrine, but they are frequently expressed in the tools by which interpretations of Scripture are derived. Often they are so subtle and so appealing that the Bible student accepts the faulty tools of interpretation, as well as the faulty interpretation that they derived from the Scripture, without even looking for, or questioning, its scriptural basis. A prime example of poor use of interpretative tools would be the interpretation derived from prophetic passages of

Scripture when the student is under the influence that Salt Lake City is the "New Jerusalem."

The First Major Misconception

The issue that feeds into our first major scriptural misconception is two-pronged. The first prong is the unBiblical teaching that the Biblical-era Jews believed that Israel's redemption could come by good works and the keeping of the Law of Moses. While this is a popular teaching in the Church today, this concept was never taught in Biblical Judaism. The sacrificial system of the Old Testament was established to be a testimony of the sinful nature of man and his inability to redeem himself. Though the Torah had no power to redeem, the Tanach (Old Testament) held out the hope of a Messiah that would come and, at some point in time, redeem the people of God.

So you may ask, just what is it that modern Jews believe concerning faith and works? There are two things for which the modern non-believing (that is, a Jew who does not believe in Jesus) Orthodox or Conservative Jew waits. First, he awaits the rebuilding of the Temple and second, the coming of Messiah. To understand one of the major dilemmas of Judaism today, in relationship to the plan of salvation, we must comprehend the relationship of the Messiah to the Temple. It is true that Orthodox sages have taught that good works, prayer and charity have replaced the necessity for 'sin' sacrifices, and that Messiah will return only when all of the commandments in the Torah are kept. This teaching, though popular, has not been able to alleviate the heartfelt, Biblical need for redemption experienced by the majority of Jews. Therefore, many modern religious Jews still desire to see the Temple rebuilt, believing that without the Temple and the sin offerings, there is no covering for sin, or for the sins of the fathers that have died waiting for the Messiah. And when the offerings can be made, Messiah will have a place to come to, a Temple for His throne.

The truth about Old Testament Biblical Judaism is the truth of Habakkuk 2:4, which teaches that the righteous shall live by "faith." This concept of living by faith is so important that it is repeated in the Talmud. (Makkot 23-24) It is in the keeping of the Law, or in the doing of good works, that a man would hope to show or demonstrate that he was a person of faith. In other words, faith leads to keeping the rules, not the other way around. We find this same Jewish teaching today in the New Testament in the book of James, where the Apostle James says, "What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of

you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead..... Show me your faith without deeds, and I will show you my faith by what I do."

Now, if the Apostle James is giving us good Biblical theology here, then good works should be a measurable fruit of the Biblical lifestyle. If the idea of a need to perform measurable good works is "too Jewish" by today's Christian standard, then some may consider the Apostle James to be a "legalist!"

The second prong of this misconception is that today, most Christians are taught that "faith" alone is sufficient for conducting a Biblical lifestyle, and that there is no need for outward evidence of faith or acts of obedience that lead to good works. Thus, there is no need for fruit in the form of "good works." By this standard, the believer may (in fact, should) reject any commandment or teaching that calls for the performance of good works, out of fear that it may be legalistic and thus doctrinally incorrect. Following the same logic, then, there is now this nebulous (undefined) freedom in Christ that belongs to the Believer, that is not measurable, and that frees him from the need to bring forth good works. Yet, we are told to judge one another by our fruits. Under such logic, how will that be possible?

So, then our first Theological Isogetical misconception is that many Christians have the (erroneous) idea that the first century Jews believed that they would be saved by works (that is, by following the Law), not by faith, and therefore faith is held to be in opposition to keeping the Law of God. This leads to the perception that Faith and Works are mutually exclusive, and if you have one, you need not (should not, must not) have the other.

The Second Misconception

Our second Theological Isogetical misconception is the idea that all of the Old Testament, (referred to as the "Tanach"), constitutes what many Christians improperly call "The Law." If the commonly-accepted presupposition that Jesus "did away with the Law" is accurate, then, according to this misconception, the entire Old Testament is no longer in effect! This teaching comes from poor instruction as to the structure and the divisions of the Word of God. As far as most people are concerned, the Bible is simply divided into the New Testament and the Old Testament. We, who are called to be teachers of God's Word, must, at some point, teach the Laity about the structure of the Word of God with its various parts. The truth

is that the "Law" consists of some specific passages in the Tanach, but the entire Tanach is not "the Law." The Law, or that portion of Scripture commonly known as the Torah, is made up of the first five books of the Bible, those books that are attributed to Moses. From there, the Old Testament Scripture is further divided into

ABOUT RACISM

Racism is defined as, noun

1. the belief that races have distinctive cultural characteristics determined by hereditary factors and that this endows some races with an intrinsic superiority over others
2. abusive or aggressive behavior towards members of another race on the basis of such a belief

Today, as it was during Yeshua's time, the world's populations are of mixed ethnic origins. Even though Yeshua rejected the Samaritans, it was not because of their mixed Assyrian and Hebrew ancestry, but for their idolatry and rebelliousness. It's true that the scriptures tell us that the heathen and enemies of Yah shall be destroyed; but, could that pertain to an Israelite as well? Are they exempt because of their *race*? No! But not because of race, but by their actions.

Sin is defined by Yah's law (1 John 3:4). A careful examination and study of the scriptures tell us of the exact and harsh consequences of racism. The saints are given the knowledge to determine who is and who is not of Yah. How do you know them? "... by their fruits you shall know them" (Mat 7:20); ... they hear His voice and follow His ways (Joh 10:27); ... by their love one for another (Joh 13:35). And how do they demonstrate that love? They have received the Testimony of Yeshua and worship Yahweh (Rev 19:10). Yes, their very lives glorify He whom chose them to His service.

We would do well to ask, "Who alone can know the hearts of men and their purpose but Yahweh?" The answer is obvious to the saint. None but the Messiah, the Father, and he who is truly a saint (Luk 16:15).

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of YHVH. (Romans 8:27, RNKJV)

As was Elisha, let our hearts rely on Yahweh and ask for His protection of Israel and all against the wiles of the carnal hearts of men. **אמן ואמן** .

"history," "poetry" (sometimes referred to as 'the writings'), and "the prophets." Some schools of thought break it down even much further. (To teach on the structure and the divisions of Bible text would take another complete work in itself, yet which would prove to be invaluable.) In today's modern church, there is much "popular" teaching, but little contextual instruction, and even less teaching in the area of systematic exegesis and Biblical structure. Yet without such instruction we condemn the Bible student to poor interpretation skills.

The Third Misconception

The third Theological Isogetical issue that faces us is the failure of our Bible teachers to consider history, the cultural times and traditions, or the society of the people to which the Scripture was given. When we look into the bible, we must remember that we are participating in a cross-cultural, cross-historical experience, and that the bible was not written in context of the Western, Post Victorian mind set of the 20th century. The failure to correctly translate the Bible through time and culture is as critically dangerous as failing to translate it properly into modern language. It is also essential for the serious Bible scholar to be a student of Biblical history, for without the knowledge of history, the only interpretation that becomes possible is a modern one.

The Fourth Misconception

The fourth, and likely the most dangerous, erroneous Isogetical concept is "Replacement Theology," which is a teaching that we will be discussing in great detail later in this study. It is a very old teaching that runs through much of Christendom and alters one's interpretation of Scripture. Simply put, the teaching says that the Church has become the "New" Israel; the Jews are "out" and the Gentile Christians are "in." This teaching, combined with the idea that the Old Testament is no longer valid, creates an entirely new basis for the Christian Church and its faith. And, if that is not enough, it is also contrary to the very nature of God, Himself, for it creates a God that can and does forget His covenants, abandons His people, and then takes His promises and gifts and gives them to another. It is this author's belief that such a God is not the God of the Bible. Such a God is not the God of Abraham, Isaac and Jacob, for [Exodus 2:24](#) tells us that "God remembered His Covenant with Abraham, with Isaac and with Jacob."

On another note, Replacement Theology creates a real dilemma for students of Biblical prophecy in areas where the Scripture speaks about the

rebuilding of the Temple or the people returning to the land of Israel after being in exile. Will it be the Gentile Church which rebuilds the Temple? Will God gather, from the four comers of the earth, the Gentile Church to the land that He promised to their fathers? Much of replacement theology was developed before 1948, and before the restoration of the State of Israel. Of course, at that time, recent prophetic fulfillment's had not yet taken place, and Replacement Theology was thought to be some kind of spiritualized, or metaphorical teaching. (Interestingly enough, most Jews have always known that these prophetic events would actually come to pass. This is seen in the traditional recitation at the close of the Passover Seder, "Next year in Jerusalem!" If the replacement theologians are correct, it should be Christendom, not the Jews, who say "Next Year in Jerusalem," and the Church, not the Jews, who will rebuild the Temple. It would be Christians, not the Jews, who have a right to the Land, and Christians, not Jews, who will be the 144,000 witnesses of the book of Revelations.) (Marks, M. (R.), 1999).

Outside influence can, and will, effect one's objectivity unless one demonstrates their works and faith by staying close to Yah's Word(s), as preserved in the scriptures; and, as the lesson above intimates, reading the scriptures carefully, *in spirit and in truth*.

This principle applies well when considering one's thoughts and actions with strangers and foreigners among them. The take home message here suggests, by reading the scriptures one can better understand Yah's message and become nearer the mind-set of the authors and He whom inspired them. In so doing, one is better enabled to cope and coexist with changes to their environment – such as the ongoing change in the ethnic demographics in many countries today. So, let's read what Yah instructs His chosen people about,...

"...the stranger that sojourneth among you"

For clarity, we offer the following definitions used in this article. All definitions are from [Strong's Exhaustive Concordance of the Bible \(1973/2001\)](#) unless otherwise noted.

1. *The alien, foreigner, Gentile, sojourner, and the stranger defined*
 1. **alien** H5237 נכרי nokriy (nok-ree') *adj.* 1. strange, in a variety of degrees and applications (foreign, non-relative, adulterous, different, wonderful) [from H5235 (second form)]
 2. foreigner – same as H1616 but in the general sense refers to a failing tribe not of the people [meaning of the Israel tribes]
 3. **Gentile** H1471 גוי גוי gowy (go'-ee) (rarely (shortened) goy {go'-ee}) *n-m.* 1. a foreign nation 2. (hence) a Gentile 3. (figuratively) a

troop of animals, or a flight of locusts [apparently from the same root as H1465 (in the sense of massing)]

4. **sojourner** H8453 תושב תושב towshab (to-shawb') (or toshab (1 Kings 17) n-m. 1. a dweller (but not outlandish (H5237)) 2. especially (as distinguished from a native citizen (active partipole of H3427) and a temporary inmate (H1616) or mere lodger (H3885) resident alien [from H3427]
5. **stranger** H1616 גֵר גֵר ger (gare) (or (fully) geyr (gare)) n-m. 1. (properly) a guest 2. (by implication) a foreigner [from H1481]

Biblical law 101: The stranger that sojourneth among you

The following is a list of only a few of the Laws pertaining to the stranger and foreigner. There are many others. We recommend to all to search the scriptures for the key words in the definitions above.

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. (Exodus 22:21)

Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. (Lev 23:9)

And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am YHVH your Elohim. (Lev 19:33-34)

For YHVH your Elohim is the mighty one of the elohim, and Sovereign of sovereign, a great El, mighty, and terrible, which regardeth not persons, nor taketh bribes: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. (Deu 10:17-19)

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto YHVH, and it be sin unto thee. (Deu 24:14-15)

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widows raiment to pledge: (Deu 24:17)

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that YHVH thy Elohim may bless thee in all the work of thine

hands. (Deu 24:19)

From the verses above, Rousas J. Rushdoony, author of *The Institute of Biblical Law*, comments, "...an important fact comes clearly into view. Thus, while Biblical law is severe in its condemnation of crime, and of laziness, it is equally severe in its condemnation of all who oppress the weak or the stranger. Rushdoony further explains that the unity of community depends upon a rule of law and faith."... and... "in order to establish a true community, faith is necessary, a common bond of religious doctrine and practice" (1973).

There are two distinct messages given us in matters of relations: The first is regarding civil conduct, and the second is about foreign relations.

Israelites in nations today dwell among a mixed ethnic population. In the USA, for example, the tide is shifting from a majority 'white' European people to minority dominant, meaning the presumed foreigner, along with their ideologues and varying religions, are fast becoming the rule of the land. How?... by sheer numbers and gaining control through the election process of their preferred representatives [predominantly secular-political]. With that thought in mind, consider what the Native Americans likely thought when the European's began colonizing *their* country? Can we suppose that their thoughts were so different than the 'white' majority does now? The saints, however, view the lands in which they dwell differently. Where they are today depends upon the plight of their ancestors and their *sojourn* into the lands they were eventually born. Even so, the saints know who they are, and must adhere to the scriptural statutes regarding their neighbors; whether native, alien, or other Israelites [meaning – descendants from one or more of the 12 tribes]. The following list a few of the laws pertaining to Israel as found throughout the Old and New Covenant books.

LAWS PERTAINING TO ISRAELITES

- The Ten Commandments
- Relationship to Yahweh
- Relationship to others
- Laws of Justice
- Marriage and Divorce
- Family & relationships
- Animal regulations

Scriptural Allusions II

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25:45-46)

- Government regulations
- Feasts & observances
- Capital offenses
- foreign relationship etiquette & moral issues
- Labor & work
- Food & health laws
- General welfare
- Economic & monetary laws
- Personal character traits
- Property laws
- Judgment & execution laws
- Congregations & ministers
- Servants, slaves, & employees
- Warfare & military laws
- ... and many more.

.... (Weisman, 1994).

One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.
(Exodus 12:49)

Verses such as vs. 49 read out of context will lead to wrong conclusions. The laws for strangers were applied differently for the alien, stranger, and foreigner. For example: Vs. 48 had just explained that no uncircumcised person shall partake of the Passover – vs. 49 only reinforces that particular edict. In fact, there are laws specifically for the alien, stranger, and foreigner. Here are a few.

LAWS PERTAINING TO STRANGERS, HEATHEN

- To be treated with justice
[Exod 22:21](#); [Exod 23:9](#); [Lev 19:33-34](#); [Deut 1:16](#); [Deut 10:19](#); [Deut 24:14](#); [Deut 24:17](#); [Deut 27:19](#); [Jer 7:6](#); [Jer 22:3](#); [Ezek 22:29](#); [Mal 3:5](#)
- Religious privileges of
[Exod 12:48-49](#); [Num 9:14](#); [Num 15:14-15](#)
- Kindness to Edomites, enjoined
[Deut 23:7](#)
- Jews authorized to purchase, as slaves
[Lev 25:44-45](#)
- And to take usury from
[Deut 15:3](#); [Deut 23:20](#)
- Not permitted to make kings of
[Deut 17:15](#)
- Forbidden to eat the Passover
[Exod 12:45](#)
- Partially exempt from Jewish law
[Deut 14:21](#)
- Numerous in times of David and Solomon
[2Sam 22:45-46](#); [2Chr 2:17](#); [2Chr 15:9](#)
- Oppressed
[Ezek 22:29](#)
- Rights of
[Num 35:15](#); [Josh 20:9](#); [Ezek 47:22-23](#)
- David's kindness to
[2Sam 15:19-20](#)
- Hospitality to, required by [Yeshua]

[Matt 25:35](#); [Matt 25:38](#); [Matt 25:43](#)

.... (Nave's, 2005).

Israel's faith and government were one-and-the-same during that place-in-time. The law [Torah] brought with it certain limitations regarding the stranger while residing within Israel's borders. As foreigners sojourned among them they were to be treated with respect and social courtesy. They were not held to the higher standards of the native Israelite, however, they were required to abide by its societal laws. Matters of foreign relations were left to the Prophet and King to address. When a hostile nation confronted them battle sometimes occurred, but not always. Many such events are recorded in the scriptures wherein the prophet prevented threatening confrontations, even upon threats of ethnic cleansing.

Israelites are/were legendary for their military prowess. In ancient times they did not always win a battle or the war however. As was the practice in ancient times, on several occasions they were taken captive and their victors attempted to assimilate the survivors into their own cultures. It's unimaginable to consider such an event as captivity happening today! It doesn't seem possible – or is it?

Elisha offers us an example that should be taken seriously by all today, especially given the current global immigration and political environment.

Alisha's example

The mission of Elijah, as his name implied [Yah for salvation], was to bring Israel to confess that Jehovah alone is God ('*Eel*); Elisha further taught them [the Northern Kingdom Israelites], as his name implies, that Jehovah if so confessed would prove the salvation of His people. Hence, Alisha's work is that of quiet beneficence; Elijah's that of judicial sternness upon all rebels against Jehovah. Contrast [1Ki 18:40](#) with [2Ki 5:18-19](#). Elisha, the healer, fitly comes after Elijah, the destroyer.

Elijah, like a Bedouin, delighted in the desert, the heights of Carmel, and the caves of Horeb, and avoided cities. Elisha on the contrary frequented the haunts of civilization, Jericho ([2Ki 2:18](#)), Samaria ([2Ki 2:25](#)), and Dothan ([2Ki 6:13](#)), where he had a house with "doors" and "windows" [2Ki 4:3](#); [2Ki 4:9](#); [2Ki 4:24](#); [2Ki 6:32](#); [2Ki 13:17](#)). He wore the ordinary Israelite garment, and instead of being shunned by kings for sternness, he possessed considerable influence with the king and the "captain of the host" ([2Ki 4:13](#)).

At times he could be as fiery in indignation against the apostate kings of Israel as was his predecessor



(2Ki 3:13-14), but even then he yields himself to the soothing strains of a minstrel for the godly Jehoshaphat's sake, and offered foretellings to their benefit as discovered on the Moabite Stone. (Faussett, 1974)

Prophets were first called *Seers*. (1 Sam 9:9). The Hebrew word for Seer, H7200 רָאָה *ra'eh*, means both 'to see', and 'a bird of prey'. H7203 the Seer - b.arae אֲרָאָה [Tel Dan Paleo, or אֲרָאָה (Mod. Heb.)

Upon first being approached by Elijah, Elisha immediately responded to his election as subordinate and student of Elijah. Anxious to serve, he did not falter on his mission even when sufferings and ridicule that was to come from both foreign and his fellow

Israelites. Despite this hardship, he was well able to converse and acquire the favor of most whom he acquainted with. His service often extended beyond the understanding of his fellow Israelites. Their near submersion into idolatry and assimilation into the multicultural religions of the strangers among them had subverted their memory of the past and seared their minds. Still, Elisha stood firm in Yahweh's service.



During the time of Israel's captivity, Elisha continued to offer counsel to both Israel and their captors. His was a life of healing, not of warring. He clearly lays the blame of Israel's demise upon their rebellion against Yahweh for their curses while at the same time acting as a consult and foreign diplomat for the various kings. He not only displayed empathy of Israel's plight, he advised them when they confronted his life with no concern for his own life.

Elisha. He was a disciplined, strict, but affable person. Even the Assyrian Kings liked him. They liked him more than the Northern Kingdom and gave him quarter in their Royal places. As far as some among the Northern kingdom was concerned, they thought of Elijah as the destroyer, but Elisha as the healer. Judah even loved him for his works.

While serving Yahweh among the idolatrous Israelites, Elisha happily conducted himself according to Yah's will. Elisha never forgot who he was, his mission, and most importantly, by Whom and to who he was sent, the run-away bride [metaphor for the apple of Yah's eye, His chosen people].



Today and the stranger among us

To the saint, living in an idolatrous and upside-down society can try the Spirit. Many have difficulties with employment, the educational system, business and holiday matters prevent or intrude with the festival cycles. Simply planning ahead can become a precarious task... not to mention the influence upon our children in the public educational system and the excessive exposure to popular media. But, consider Alisha's attitude and approach. So long as the saints submit to Yah's will in their lives, He will guide and protect them wherever they reside in this world – even if under a foreign ruler. We must not forget that many times in the history of Israel and Judah, they were taken captive for their protection and preservation.

Israel's place-in-time for now is to wait for the Master's return. Then, and only then, will Israel be restored to her glory under the righteous rule of the Supreme authority of all authorities and King of kings, the Most High Priest – Yeshua haMoshiak!

Summary

*Wherefore remember, that ye being in time past
Gentiles in the flesh, who are called
Uncircumcision by that which is called the
Circumcision in the flesh made by hands; That at
that time ye were without the Messiah, being aliens*

from the commonwealth of Israel, and *strangers* from the covenants of promise, having no hope, and without Elohim in the world: But now in the Messiah Yeshua ye who sometimes were far off are made nigh by the blood of the Messiah. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; (*Ephesians 2:11-14, RNKJV*)

Wherefore remember, that ye be in time past Gentiles in the flesh,.... This, with what follows in the next verse, the apostle puts the converted Ephesians in mind of, in order to magnify the grace of God in their conversion; and to humble them in a view of their former state and condition; and to teach them that they could never be saved by any works of theirs: particularly he would have them call to mind, that they were in "time past Gentiles"; which does not so much regard the nation and country they were of, for in that sense they were Gentiles still; but their state and condition; they had been very blind and ignorant, were Gentiles that knew not God; they had been very wicked and profligate sinners of the Gentiles; and they had been "Gentiles in the flesh": not according to the flesh, or by birth, for so they were then; but in the time of their unregeneracy they were carnal, and minded the things of the flesh, walked after it, and fulfilled the lusts, and did the works of it; particular respect seems to be had to their uncircumcision in the flesh, to which circumcision in the flesh is opposed... that is, they were by way of reproach and contempt called uncircumcised persons; than whom none were more abominable to the Jews, and hated by them, who were called circumcised persons from that circumcision which is outward, in the flesh, in a particular part of the body; and which is done by the hands of a man, who was called מוהל, "the circumciser"; which any one might be, except a Gentile {u}; an Israelite adult and skilful was preferred; yet these were not circumcised persons with that circumcision that is inward, and is of the heart, in the Spirit, and is made without the hands of men, and by the Spirit and power of God. {u} Maimon. Hilchot Milah, c. 2. sect. 1. (Gill, 2010).

Ought not Israel and Judah submit to Yahweh's instruction and abandon any carnal notions regarding the stranger that sojourns among us today? The king of Salem, priest of the most high El, our High priest in the Order of Melchizedek requires it! Soon, the veils will be lifted from the various sects of Islam, Christian, Jewish, Hindu, and all the -isms. Yeshua, whom most all religions universally acknowledge as a prophet, each in their own unique manner of speaking, prophesy of His return and establishment of Yahweh's unified rule upon the earth.

Yahudah shall finally receive their desired 'sign', and Israel shall abandon their fiction for truth. Then, shall people's identity and global peace be re-restored – all things will have their order and place in Yahweh's greater plan for mankind.

America is the boiling pot of the world. Here, we are all foreigners. Born as 1st, 2nd generation or afterward,

Spiritual and native Israelites are the product of the division of the tribes (*2 Kings 12:1-22:53*) and from the beginnings of their captivities (*2 Kings 15:29*).

As pilgrims in their unholy lands, they are who they are. For the current prophetic times, it is left to the *elect* to be developing spiritually while witnessing to all that Yahweh, the Elohim of Abraham, Isaac, and Jacob, is He who they should glorify. They do this in their dealings with the stranger among them, by their conduct, and in private consult with their Creator. Soon, the saints may say --as today's Yahudites proclaim at Passover (with a twist)-- "Next year, in the Kingdom of Yahweh!"

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The Data

Rosh Chodesh 4, June 2015

The new moon should be visible within the realm of Israel on **June 18 2015** Jerusalem Standard Time [JST] [1][2][3].

The Data:

Sunset	7:46 PM (JST)
Moonset	9:12 PM
Age	2.2d/30 since last
Illumination	2%

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)

Quotes

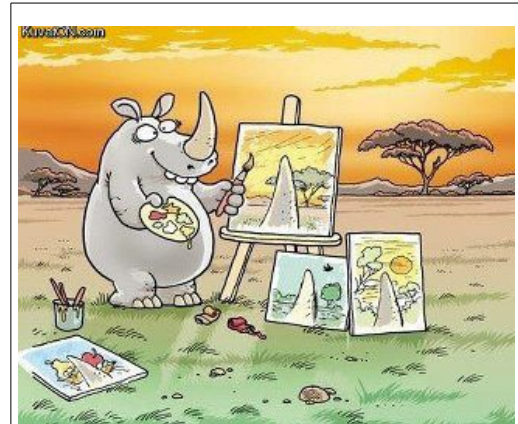
A British porch is a musty, forbidding non-room in which to fling a sodden umbrella or a muddy pair of boots; a guard against the elements and strangers. By contrast the good ol' American front porch seems to stand for positivity and openness; a platform from which to welcome or wave farewell; a place where things of significance could happen.

~ Dan Stevens

Yahweh's Feast Days of (2015)

-	Abib 1 (Starts @ sunset Mar 21)	Day 1 of the year	Mar 22
-	Yah'shua's Memorial	Abib 13	Apr 3
-	Passover Memorial (at even)	Abib 14	Apr 4
I, II	Passover Feast (DUB)	Abib 15-21	Apr 5-11
-	Wave Sheaf	Abib 16	Apr 6
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	May 25
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 16
V	Atonement	Day 10	Sep 25
VI	Feast of Booths (FOT)	Day 15-21	Sep 30-Oct 6
VII	The Last (8th) Day	Day 22	Oct 7

Lighter Side



A reminder that it is important to keep your perspective clear.

The Lion and the Mouse

A LION was awakened from sleep by a Mouse running over his face. Rising up angrily, he caught him and was about to kill him, when the Mouse piteously entreated, saying: "If you would only spare my life, I would be sure to repay your kindness." The Lion laughed and let him go. It happened shortly after this that the Lion was caught by some hunters, who bound him by strong ropes to the ground. The Mouse, recognizing his roar, came and gnawed the rope with his teeth, and set him free, exclaiming:

"You ridiculed the idea of my ever being able to help you, not expecting to receive from me any repayment of your favor; now you know that it is possible for even a Mouse to confer benefits on a Lion."

[Moral of the story: Never underestimate the potential of well-doing, or the bond of favor]

~ From Aesop's Fables: Translated by George Fyler Townsend (1814–1900)

More Quotes

You can't change the world alone - you will need some help - and to truly get from your starting point to your destination takes friends, colleagues, the good will of strangers, and a strong coxswain to guide them.

~ William H. McRaven

Root Words

Hebrew words begin with an initial thought or concept. These are called “root words” or “primitive roots”. They are usually made up of 2 or 3 letters.

Prepositions are added to give the word additional meaning.

The root word צו or צו “**tsavah**” means “**instruction**”

Add the preposition “mem” meaning “from” and the word becomes מצו or מצו “from instruction”

Add the ending “tav” making the word masculine and meaning “him” and the word becomes מצוה “**Mitzvah**”.

מצוה or מצוה “**from instruction of Him**”

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Graphic contributions from: T. Puzak, <http://www.BiblicalHebrewSeminars.org>

Eight steps to Salvation

- 1 Given Rest*
- 2 Bought with a price*
- 3 Baptized*
- 4 Anointed – the Holy Spirit*
- 5 Witnessing our King*
- 6 Bending before the Father*
- 7 Following our King*
- 8 Becoming Spirit*

The Holy Days

- Sabbath*
- Passover*
- Last day of Unleavened*
- Feast of First Fruits*
- Day of Shouting*
- Yom Kippur*
- Sukkot*
- Eighth Day*

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