

TEACHING LETTER

NMZ

ISSUE

7-9

ISSUE SEVEN

INTRODUCTION

Shalom Aleichem (Peace be unto you),

I greet you and I welcome you in the name of YHWH! This teaching session is divided into three parts: The first part is a Scripture Restoration; the second part is a Scripture Commentary and the final part is an Inspirational Quote for encouragement. Please feel free to comment on any part of the teaching.

Next our Scripture Restoration.

SCRIPTURE RESTORATION

Scholars, theologians and translators have for aeons known of the misunderstandings, mistranslations, errors, contradictions, omissions, and corruptions of the English Bible versions that believers of various Christian denominations cherish today as the “inspired” and “inerrant” Word of (God). To their utter shame the learned have shunned their most sacred duty to challenge these translations and bring their translators into accountability. Unfortunately these mistakes have spread across the globe into cross lingual translations that are based on these flawed versions. Indeed the prophet Amos had spoken that there shall be a “famine in the last days, but not a famine of food or thirst for water but of the hearings of the **true Words of Elohim**” (Ahmos (Amos) 8:11).” I have chosen the New King James Version (NKJV) as the base version of this restoration movement, as it is the more established of the English translations but none of the traditional English versions is free of errors, in fact the newer translations are aggravated to the point of perversion and deception. The following is one of thousands and with each new teaching I will post a new Scripture, until I have untangled and cleansed the Scriptures.

Mattiyahu (Matthew) 10:5-6

NKJ Versus Restored Version

<u>NKJ Version:</u>	<u>Restored Version:</u>
<p>“5 These <u>twelve</u> (1) Jesus sent out and commanded them, saying: “Do not go into the way of the Gentiles, (2) and do not enter a <u>city</u> (3) of the Samaritans. 6 But go rather to the lost sheep of the house of Israel”</p>	<p>“5 These <u>twelve disciples</u> (1) Yeshua sent forth, and commanded them, saying, Go not the way of the <u>gentiles by staying away from pagan practices</u> (2), and into any <u>cities</u> (3) of the Shomronim enter not: 6 But go rather to the lost sheep that <u>have strayed</u> (4) from the house Yisra’el”</p>

Flaw in the NKJ Version

(1) A word clarification. The Aramaic Old Syriac has *talmidim* (disciples) here.

(2) A text omission restored at (2) above. The Aramaic Peshitta adds here, “Keep away from pagan practices” which is in line with the navi Yirmeyahu’s (the prophets Jeremiahs) warning to Yisra’el to stay away from heathen customs and practices (Yirmeyahu (Jeremiah) 10:1-5). These include Christmas, Easter, Lent, Saints days as well as the many occult symbols that have been masked as messianic symbols. We recommend the book *Pagan Christianity* by Frank Viola and George Barna (2008) for an in-depth look into the source of these customs and practices.

(3) A word clarification. The Hebrew (DuTillet, Muster, Shem Tob) and Aramaic (Old Syriac and Peshitta) all have “cities” while the Greek has “city”.

(4) A text omission restored at (4) above. The Aramaic Old Syriac and Shem Tov Hebrew Matthew have “lost sheep who have strayed from the house of Yisra’el.” The missing verse shows that Yeshua emphatically understood “the Great Commission” to be the re-gathering and the restoration of the twelve tribes of Yisra’el. The warning ‘not to go by way of the gentiles’ limited the commission to Yisra’el, instead, Yeshayahu (Isaiah) tells us that salvation is available to the goyim (gentiles) when they join Yisra’el (Yeshayahu (Isaiah) 56:1-7, See also Romiyah (Romans 11). Note: the body in these passages is Torah keeping Yisra’el and is not the state of Israel or the Church.

Other Versions of Beresheeth (Genesis) 15:6 in Support of the Restored Version Above

- “5 These twelve Jesus sent forth: and he commanded them and said: Go not in the way of the Gentiles: and enter not the cities of the Samaritans. These twelve Jesus sent out, and charged them and said, Keep away from pagan practices, (2) and do not enter a Samaritan city. 6 But above all, go to the sheep which are lost from the house of Israel” PESHITTA NEW TESTAMENT;
- “5 These twelve **דורשע** sent forth, and commanded them, saying, *Go not the way of the gentiles by staying away from pagan practices, (1) and into any city of the Shomronim enter not: 6 But go rather to the lost sheep that have strayed (2) from Beit Yisrael” RESTORED TRUE NAME EDITION.*

The RSTNE commentary (p. 722) notes:

- (1) Since Efrayim had become the “fullness of the gentiles” this verse is often seen as a contradiction. Not so. It is simply Messiah telling His disciples that as they search for Yisrael’s lost sheep, they are not to go the way of, or the pagan path of the gentiles. This order is a mere restatement of Yirmeyahu/Jeremiah 10:1-5. This is confirmed by the Aramaic Peshitta. Lamsa’s Peshitta p. 961.
- (2) Shem Tov reference. In this broad context House of Yisrael refers to all twelve tribes, and not merely Efrayim, as many Dual Covenant theologians teach.

Next our Scripture Commentary.

SCRIPTURE COMMENTARY

A commentary on Yeshayahu (Isaiah) 9:6. We have entitled this portion; “Messiah or Hezekiah”

“For to us a Child is born, to us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, The Mighty-El, The Everlasting Abba, The Sar Shalom.”

“This how this verse appears in the Hebrew:

“Ki yeled yulad lanu ben netan lanu va te-he hamisrah al shichmoh va yiqra shemo pele yoetz, el gibor, avi ad, sar shalom.”

There are two main perspectives on this monumental verse; Messianic and Jewish. These perspectives do not agree! I have elected not to comment on this verse leaving the reader to decide which view supports their belief. I see merit in both views. The messianic view comes from a commentary on this verse by Rabbi Moshe Yoseph Koniuchowsk, the author of the famed RTNE Scriptures. The Jewish view is from a research paper published by Professor Uri Yosef (PHD) who wrote a treatise on this verse for the Messiah Truth Project Inc.

The Messianic view by Moshe Yoseph Koniuchowsky 2006:

“In Hebrew grammar there exist two types of verbs. One is for a completed action and is known as a “perfect verb.” The other verb is for an action not yet concluded, which by implication means a future, or an ongoing action, and is known as an “imperfect verb.” These references to “va te-he” and “va yiqra” both are imperfect verbs indicating future fulfillment, at the time of the prophecy in 768 BCE. The verbs “yeled yulad/a child will be born,” an imperfect verb, and “ben netan/a child was given,” a perfect verb,

both appear here in Isaiah 9:6. There is yet a third category used here called the “prophetic perfect,” meaning a writing style where the event is yet future, but is written in a past tense, or as a perfect completed action. Many prophecies in the First Covenant that are clearly future events use “prophetic perfect verbs” to describe still future prophetic events, since YHWH knows the end from the beginning, and is prophetically declaring “a finished action,” even though it hasn’t yet actually taken place. One such example is found in Isaiah 5:13, where both houses of Yisrael are declared to be in exile, even though neither house of Yisrael had been sent out into exile at the time of the prophecy. Yet it is still written using a past perfect verb in a “prophetic perfect” future declaration. Another such example of the “prophetic perfect” is the Suffering Servant chapter of Isaiah 53, where the Suffering Servant is seen as having completed the work of atonement, yet its literal fulfillment is yet some 740 years in the future. Isaiah 9:6 contains the “prophetic perfect” in the words, “ben natan” (a Son has been given). Then later in verse 6 of Isaiah 9, Isaiah takes this “prophetic perfect” and combines it with the imperfect future verbs “va te-he” and “va yiqra,” and the government “will be,” and He “shall be called.” The literal reading is as follows. “Child to be born to us, Son given to us and the government will be on His shoulders (future tense at the time of prophecy in 786 BCE), and He will be called Wonderful Counselor, Mighty-EI, Eternal Father, Prince of Peace.” As you’ll carefully note, the references to a future fulfillment are used three times in Isaiah 9:6, thereby disqualifying any possible past fulfillment before Isaiah, as well as any possible immediate fulfillment in King Hezekiah, the son of King Ahaz. If in fact Hezekiah the righteous king of Judah was the “Eternal Father” as some claim, it appears he died prematurely. Not a very “eternal” thing to do. The Messianic prophecy found here in Isaiah 9:7 is a key piece of evidence from the original Hebrew words, of the veracity of the virgin birth of Isaiah 7:14. In Hebrew the closed mem is always used at the end of a Hebrew word. The only exception in Scripture is where it is found in this prophecy in verse 7. Here, the closed mem is found in the middle of the word, which indicates (according to the modern rabbis) an increase in the Messiah’s government. That word is le-marbe meaning, “to increase.” Normally (as any beginning Hebrew student would have learned) in the middle of a word the reader would find an open mem. The Zohar says, “The closed mem refers to the fact that the Messiah would be born from a ‘closed womb’.” Richard Wurmbrand, a Messianic Jew who survived the Holocaust (commenting on this portion of The Zohar, as he shared this with a Jewish rabbi) said, “Isaiah put a closed mem in the middle of the word to show the reader who was destined to understand it, that the Divine Child of whom this prophecy speaks, would be born of the closed womb of a virgin.”

The Jewish view by Professor Uri Yosef 2011:

“Isaiah 9:5-6 is *not* a messianic prophecy according to the Jewish perspective. The correct context of this passage is that it describes events that had already taken place in Jewish history, namely, the birth and naming of this particular child (believed to be Hezekiah, the son of King Ahaz), and a prophecy concerning his future mission (which was fulfilled). Hezekiah’s role was to lift Judah from the degenerate conditions into which it had sunk, and to lead the indestructible faithful “Remnant of Israel”. According to one interpretation, this passage speaks of the wonders performed by God for Hezekiah as King of Judah, and in it, the Prophet expresses his praise of God for sparing Hezekiah and his kingdom from demise at the hands of *Sanheriv* and his army, who besieged Jerusalem.... (A Jewish translation from the Hebrew reads)... “For a child has been born to us, a son has been given to us, and the authority was placed upon his shoulder, and [he] called his name: Wondrous Adviser, Mighty God [or, Mighty Hero], Eternal Patron, Ruler of Peace;”... The predominant view among Jewish Sages is that the series of first three names/titles – פֶּלֶא יוֹצֵץ, Wondrous Adviser, אֵל גִּבּוֹר, Mighty God, אֲבִי-עַד, Eternal Patron/Father – are all references to God, and that the last name/title – שֵׁר-שָׁלוֹם, Ruler of Peace – is the symbolic name/title that God ordered to be given to the child that is the subject of this verse. This is quite similar to the way Hosea was told to name his children (see Hosea 1:4-9). *Who, then, could this child be?* The historical record of the Kingdom of Judah recorded in the Hebrew Bible from the time of King *Ahaz* forward, suggests that the name/title שֵׁר-שָׁלוֹם Ruler of Peace, alludes to the fact that there was a prolonged period of peace in the Land of Israel during King Hezekiah’s reign. This peaceful span was highlighted by his invitation to the remnant of the Jews who lived in the Northern Kingdom of Israel to participate in the celebration of the Passover (see 2Chronicles 30). In the Babylonian Talmud, Tractate Sanhedrin, Folio 94a, the Sages consider these titles as appellations of Hezekiah. Rabbi Abraham Ibn Ezra, the 12th century C.E. Jewish-Spanish exegete, grammarian, and philosopher, picked up on this point of view and relates these names/titles to events and situations that took place

during Hezekiah's life. Don Isaac Abravanel (also written as Abrabanel or Abarbanel), the 15th century C.E. Jewish Portuguese exegete, philosopher, financier, and statesman, held a similar view, namely, that the child will bear all these names/titles, perhaps as a sign or symbolic reminder to Israel of the message the Jewish nation embodies. Rabbi Ibn Ezra first notes that Hezekiah, being a righteous person, bent his shoulders to bear the yoke of Torah and, thereby, he assumed the authority or dominion of God.... This passage, Isaiah 9:5-6[6-7], appears to have appealed to Church translators as an opportunity to infuse into the words of Isaiah Christological significance, since all that was required to accomplish this were adjustments to the tenses, a manipulation that changed the historical context (past tense) into a current and prophetic context (present and future tenses)."

Next our Inspirational Quote.

INSPIRATIONAL QUOTE

"What is the Jew? The Jew - is the symbol of eternity. ... He is the one who for so long had guarded the prophetic message and transmitted it to all mankind. A people such as this can never disappear. The Jew is eternal. He is the embodiment of eternity" Leo Tolstoy.

SOURCE

A teaching by kohen-navi Theodore Meredith of nomanszone.org

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

ISSUE EIGHT

INTRODUCTION

Shalom Aleichem (Peace be unto you),

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Next our Scripture Restoration.

SCRIPTURE RESTORATION

Scholars, theologians and translators have for aeons known of the misunderstandings, mistranslations, errors, contradictions, omissions, and corruptions of the English Bible versions that believers of various Christian denominations cherish today as the “inspired” and “inerrant” Word of (God). To their utter shame the learned have shunned their most sacred duty to challenge these translations and bring their translators into accountability. Unfortunately these mistakes have spread across the globe into cross lingual translations that are based on these flawed versions. Indeed the prophet Amos had spoken that there shall be a “famine in the last days, but not a famine of food or thirst for water but of the hearings of the **true Words of Elohim**” (Ahmos (Amos) 8:11).” I have chosen the New King James Version (NKJV) as the base version of this restoration movement, as it is the more established of the English translations but none of the traditional English versions is free of errors, in fact the newer translations are aggravated to the point of perversion and deception. The following is one of thousands and with each new teaching I will post a new Scripture, until I have untangled and cleansed the Scriptures.

Iyov (Job) 32:15-16

NKJ Versus Restored Version

<u>NKJ Version:</u>	<u>Restored Version:</u>
15 “They are dismayed and answer no more; Words escape them. 16 And I have waited, because they did not speak, Because they stood still <i>and</i> answered no more.” (1)	15 They are amazed, they answer no more; words are departed from them. 16 And shall I wait, because they speak not; because they stand still and answer no more?

Flaw in the NKJ Version

(1) The Hebrew does not have quotation marks (“ ”) in this verse and in the chapter. The NKJV added the quotation marks and other English versions (the NIV, the NASB etc.) did the same while many others did not. None of the Hebrew and Aramaic based versions have questions marks. One may argue that this is a moot point. We disagree, it is not, the admonition in Devarim (Deuteronomy) 4:2 and Mishle (Proverbs) 30:6 ‘not to add or subtract from YHWH word’ covers all. Yeshua said not one “iota” or “dot” (“yud” and “nekudah” in Hebrew) is insignificant. The word must retain its accuracy no matter the translators sincere intention. Interesting the 1611 version of the King James does not have the quotation marks so why did they add it? To improve YHWH word or perhaps questioning Jobs authorship?

Other Versions of Beresheeth (Genesis) 15:6 in Support of the Restored Version Above

- 15 They were amazed, they answered no more: they left off speaking. 16 When I had waited – for they spoke not, but stood still, and answered no more- (1) RESTORED TRUE NAME EDITION;
- 15 They are amazed, they answer no more: They have not a word to say. And shall I wait, because they speak not, Because they stand still, and answer no more? (1) AMERICAN STANDARD VERSION and;
- 15 They are amazed, they answer no more; words are departed from them. 16 And shall I wait, because they speak not; because they stand still and answer no more? (1) HEBREW ROOTS VERSION SCRIPTURES.

Next our Scripture commentary.

SCRIPTURE COMMENTARY

A commentary on Tzephanyah (Zephaniah) 3:9. We have entitled this portion; “ha lashon kodesh (the sacred language).”

“For then will I return to the people a pure clean language, that they may all call upon the Name of יהוה, to serve Him with one consent.”

The Hebrew and the context of this verse leaves no room that YHWH intends is to restore lashon kodesh (the Hebrew language) to His people Yisra’el. Most commentators agree on this point, however where there is a disagreement is whether it includes gentiles who believe in YHWH. One commenter - The Benson commentary suggests so and we agree, I quote; “Accordingly the word rendered *people* in the first clause is in the plural, עַמִּים, *peoples*, I will restore to the peoples a pure language: an expression which could hardly be intended of the Jews only, but seems evidently to include the Gentiles also. To serve him with one consent — Hebrew, *with one shoulder*; that is, unanimously, and with joint endeavours. The metaphor is taken from beasts drawing together in one yoke, or men setting their shoulders together to one burden.”

The verse explains the reason for the pure language “..that they may call upon the Name of YHWH and to serve Him with one consent.” If indeed Christians are speaking about the same Elohim “YHWH” that the Jews worship, then it must be lashon kadosh. The question is why? Hebrew is no ordinary language. The Rabbis contend that all of the languages of the world were created by men and only Hebrew is the original and pure language. The celebrated Jewish philosopher Nahmanides provides the compelling answer.

"As I see it, the reason for the Rabbis calling the language of the Torah the Holy Tongue is that the words of the Torah and of the prophecies and all sacred utterances were all spoken in that language; it is the language that the Holy One, blessed be He, speaks with His prophets and with His people, saying, "I am ...," "Thou shalt not have ..." and the remaining commandments and prophecies; it is the language by which He is called in His sacred names... and in which He created His universe, gave names to heaven and earth and all therein, giving his angels and his host names -- Michael, Gabriel, etc. -- all in that language, and in that language naming the saintly people in the Land, such as Abraham, Isaac, and Solomon."

— Nahmanides' interpretation of Exodus, 30:13

Maimonides reasoned that the preference of the Hebrew language is based upon its internal characteristics (In his book written in a Judeo-Arabic language):

"I have also a reason and cause for calling our language the holy language-do not think it is exaggeration or error on my part, it is perfectly correct-the holy Hebrew language has no special name for the organ of generation in females or in males, nor for the act of generation itself that generates offsprings, nor for semen, nor for secretion and Feces. The Hebrew has no original expressions for these things, and only describes them in figurative language and by way of hints, as if to indicate thereby that these things should not be mentioned, and should therefore have no names; we ought to be silent about them, and when we are compelled to mention them, we must manage to employ for that purpose

some suitable pseudo expressions, and when we are compelled to do so, we must make any effort to do it confidentiality " (*Maimonides, The Guide for the Perplexed, Part III, chapter 8*)

Ivrit (Hebrew) is more than a sacred language, it is in the words of Martin Luther who sadly became overtly anti-Semitic "the best language of all" I finish with this quote from this later work of his bearing his advice to all of us to learn Hebrew.

"The Hebrew language is the best language of all ... If I were younger I would want to learn this language, because no one can really understand the Scriptures without it. For although the New Testament is written in Greek, it is full of Hebraisms and Hebrew expressions. It has therefore been aptly said that the Hebrews drink from the spring, the Greeks from the stream that flows from it, and the Latins from a downstream pool." (Martin Luther, Table Talk, quoted in Pinchas E. Lapide, *Hebrew in the Church*, trans. Erroll F. Rhodes (Grand Rapids: William B. Eerdmans Publishing Co., 1984).

Next our inspirational quote.

INSPIRATIONAL QUOTE

"One man's candle is light for many" Talmud on Shabbat.

SOURCE

A teaching by kohen-navi Theodore Meredith of nomanszone.org

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ISSUE NINE

INTRODUCTION

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Yeshayahu (Isaiah) 53:6

NKJ Versus Restored Version

<u>NKJ Version:</u>	<u>Restored Version:</u>
“All we like sheep have gone astray; We have turned, every one, to his own way; And the <u>Lord</u> (1) has laid (2) on Him the iniquity of us all.”	“All we like sheep have gone astray. We have turned everyone to his own way, and <u>YHWH</u> (1) has laid on Him (Mashiach) (2), the iniquity of us all.”

Flaws in the NKJ Version

(1) A word substitution. The word “LORD” is a substitute for “YHWH”. This is one of those key verses in the Scriptures where the divine Name of the Creator is substituted on the authority of men. The name as it is written in the Masoretic Hebrew from whence we get our English translations is “Yud, Hey Vav Hey” hwhy which is transliterated as “YHWH” in the English and not LORD. This is called the Tetragrammaton or the four letters.

(2) A word omission. A word omission in the NKJ Version that has been addressed in the Restored Version at (2) above. The Hebrew has the word “Aleph-Taf” here (see RSTNE Translation below) which is missing from the NKJV and from all English Bibles. This word is composed of the first and last letter of the Hebrew alphabet at “Aleph-Taf” which is transliterated in English as “ET”. The Sagas (Fathers) of Yisra’el (Israel) have traditionally identified “Aleph-Taf” as a symbol of the Messiah but because of Hebrew tradition it is silent when read. In Revelation (Gilyahna) 1:8, 11, 21:6 and 22:13 Yeshua is called the *Alpha* and *Omega*, the beginning and the end. See highlight below in Masoretic Hebrew text;

Other Versions of Isaiah 53:11 in Support of the Restored Version Above

- “ כָּלֵנוּ כִּצְאָן תִּלְעִינוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיְהִי הַפְּגִיעַ בּוֹ אֶת עֵזוֹן כְּלָנוּ: ” WESTMINSTER LENINGRAD CODEX;
- “All we like sheep have gone astray; we have turned each one to his own derech; and יְהוָה (1) has laid on Him the iniquity of us all.” HEBREW ROOTS VERSION SCRIPTURES; and
- “All we like sheep have gone astray. We have turned everyone to his own way, and YHWH (1) has made to light on Him, the iniquity of us all.” HEBREW ROOTS VERSION SCRIPTURES.

Next our Scripture commentary.

SCRIPTURE COMMENTARY

A commentary on Daniyel (Daniel) 2:31-34. We have entitled this portion; “Sha’ar haMalchut (the Gate of the Kingdom)”.

“31 You, O melech, saw, and saw a great image. This great image, whose brightness was excellent, stood before you; and the form of it was awesome. 32 This image’s head was of fine gold, its breast and its strong ones of silver, its belly and its thighs of brass, 33 Its legs of iron, its feet part iron and part clay. 34 You saw it until a Stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the Stone that smote the image became a great mountain, and filled the whole olam.”

According to the Talmud (a central text of Rabbinic Judaism) there would be three epochs of two thousand year periods;

- the age of Tohu (chaos),
- the age of the Torah
- And the age of Mashiach (Messiah).

The ministry of the neviim (prophets) would span the age of Torah and the messiah. Yeshua arrived at the end of the age of the Torah. In the year 2000 (the 23rd of Tevet, 5760) we entered into the age of the Mashiach. The seventh thousand year is called the *Shabbat gadol* (the great Sabbath). We are now in the millennial age of the Messiah the beginning of the metaphorical third day of Gilyahna (Revelations) 14:6. We are approaching the dark phase of this period what is commonly called Yaakov (Jacobs) troubles - the tribulation hour but before this hour one empire remains in the plan of YHWH to establish on Earth.

Historians concur that there has been six world empires since the time of Yeshua. Egypt to 1491 BCE, Assyria 1491-606 BCE, Babylon 606-538 BCE, Medo Persia 538-333 BCE, Greece 333-44 BCE and Rome 44 BCE–476 CE. According to Scripture one final world empires remains; the millennial empire of the Mashiach which will rule on Earth forever that is represented in the above passage as a “Stone” that came out of the Shamayim, smote the image and became a great mountain. Unbeknown to many world religions this world empire started re-construction in the year 2008 and is accelerating globally. Here is a brief history from the Torah concerning this final Kingdom.

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

The prophecy of Yechezkel (Ezekiel) 4:4-5 shows that they were to be punished for 390 years for worshiping Baal/Asherap. Having not repented after 390 years in captivity, the Northern tribes then had to endure the seven fold increase of the penalty according to Wayiqra (Leviticus 26:27, 28 (70 X 390 years from 721 B.C). That means they would be in exile for another 2730 years. Using the perpetual Hebrew Calendar this period formally ended in 2008. That day signalled the re-establishment of the

Kingdom. YHWH will once again extend His mercy, love and compassion to Ephraim, recover and re-join the 10 tribes to Yisra'el (Yeshayahu (Isaiah) 11:11-14; 27:9; Yirmeyahu (Jeremiah) 3:14-18, 16:11-16, 50:4-5, 20; Yechezkel (Ezekiel) 37:22-26; Zecharyah (Zechariah) 8:3, 7, 13:9: 13:10, 7, 8, 10; Hoshea (Hosea) 1:11; Ovadyah (Obadiah) 1:18, Schmuel Alef (First Samuel) 17:45). The "stone" that the prophet Daniyel saw is this final Kingdom that is now under construction but what exactly is it? It is the Everlasting Kingdom of YHWH that has no beginning or end.

The government of the everlasting Kingdom of YHWH is not new to the Earth. It existed on Earth before YHWH created Ahdahm (Adam). It was abruptly removed from the Earth, when Ahdahm lost his authority to rule to haSatan, authorizing an illegal kingdom to rule in the stead of YHWH's legitimate Kingdom. When Ahdahm lost man's right to administer YHWH's Kingdom on Earth to haSatan, YHWH initiated His Kingdom restoration program to restore His Kingdom rule on Earth, a plan He called *Yisra'el*. In order to accomplish this He had to rescue Adams descendants because man did not intentionally lose YHWH's administration on Earth but was deceived by haSatan thus, He simultaneously initiated the Adamic salvation program, a plan He called *Yeshua* which means "YHWH saves". This process of Kingdom restoration was initiated with the patriarch Avraham with a covenant but was later temporarily halted when Yisra'el fell into adultery and served other mighty ones. Yeshua came to resuscitate the kingdom process and complete the Adamic salvation program that had begun with the navi Moshe and He called the Kingdom restoration and Adamic salvation plan the *Malkuth Elohim* (the Kingdom of Elohim). To this end He spent three and half years preaching and teaching Yisra'el a gospel of which He called the *Besorah Malkuth Elohim* (the gospel of the Kingdom of Elohim).

It is the hope of every Jewish person that the everlasting Kingdom be established on Earth and for this to happen in the Jewish context two things are necessary; the restoration of Yisra'el and the coming of the Messiah who will restore their beloved Temple. For a detailed understanding of the Kingdom of YHWH please read our work "the Kingdom Manifesto".

Next our inspirational quote.

INSPIRATIONAL QUOTE

"The truth is that if Israel were to put down its arms there would be no more Israel. If the Arabs were to put down their arms there would be no more war" Israel Prime Minister Benjamin Netanyahu.

SOURCE

A teaching by kohen-navi Theodore Meredith of nomanszone.org

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