



## **A King In The Flesh (Part 1)**

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So here we are once again, Seekers of Yahweh Ministries here in Craigmont, Idaho, doing a piece of Unleavened Bread. And we're going to be recording this evening, A King in the Flesh. This one has been requested by several of the Brethren for quite a while, and I got around to getting it formatted and put into a PowerPoint form, so may it bless everyone, may it bring enlightenment to the body of Yahshua, and may it give those in the body of Yahshua that don't understand this, some direction and a way to study things from an untraditional manner.

We have the means in which to study these things, and in the past I've said it, and I'm going to reiterate this, the ancient Hebrew and the definitions of the Hebrew language is the final authority, or should be the final authority, in our position, in where we stand on doctrinal issues, because the Hebrew people wrote the scriptures, not the English people, remember. So the English definitions of words, and many of the added English words, aren't in the Hebrew text. I'm going to show you a few of those things this evening, to kind of validate those things.

So, let's go ahead and sound the shofar, as we enter into the teaching, and we enter into the Feast of Unleavened Bread in the Gregorian calendar of 2022. HalleluYah. Alright.

HalleluYah. So, once again, a king in the flesh. We wanted it, we got it.

Our patriarchs asked for it, and we got it, whether we literally asked for it or not. Oh, our fathers, blessed be the name of Yah. Father, we worship you this evening, and we come before you, and we seek your guidance, your wisdom, and your knowledge, that which comes from the shamayim, and help us, we pray, to break away from the chains of the bondage of man's tradition, and help us to see the deep things concerning your Emeth, your truth, pertaining to your Debar, your words.

Help us to see what you are, who you are, when you were, because you always will be. HalleluYah. Blessed be the name of Yah, we just pray that you be with us.

Forgive us of any sin we may have committed against your covenant. We love you, we praise you, and we worship you, and only you this evening, and we ask and pray all of this in the mighty name of your redemption. Yahshua, hark, shalom, HalleluYah.

So again, a king in the flesh. So, during the course of this study, I want to bring the history, the dates and the times of all of this, is going to be just as important as the scripture. Now that doesn't happen often, but we must prove that what Yahweh spoke in the Torah about His timing was preserved through the prophets.

Now remember, the greatest prophecy ever comes from that which was spoken in the Torah by Yah Himself. And that's where we're going to begin this. So let's get some dates and times, and if you want this PowerPoint sent to you, you just give me that request, and I'll make sure that you get it, because unless you're writing really fast, it's going to be pretty difficult.

But we see here, give us a king in the flesh. Now, many people will go, well they didn't really request a king in the flesh. Well, yes they did, and we're going to get to that.

Even the sages and the scribes and the Jewish historians and everybody will agree on something. That's why I pulled some recorded history out of the Cecino books. Many of you know that I've been going to these scholastic books on commentary, written in Hebrew, so I can glean some information and historical facts that are definitely scholarly works.

The Cecino books is a great set of books, and you can find them usually online, used for a respectable price. At times it's very high, and sometimes you can find them at an affordable price, just keep looking for them,

and I would suggest that you add them to your library, because there is a wealth of information in there. So, of course we're going to be going into 1 Samuel, this is where all of this begins.

This is after the Exodus, this is after they come into the land. Very important to understand the dates and times here. So, in the days of Samuel, the prophet and judge of Yisrael, it was approximately 1021 BCE.

Keep these numbers in mind, 1021 BCE, they're in the land and things are already starting to fall apart. So, I want to read and share some history from the Cecino books, concerning the 8th chapter of the book of Samuel. It says, referring to Samuel being old, we're going to be reading this in a moment, he is said to have died at the age of 52.

That's not very old. Okay, so the Hebrew text here, and the history, actually shows something a little different than what we've conceived out of the English. It's like he was getting old and decrepit, and therefore his sons were taking over his job.

It's not the way that we would kind of perceive that. Well, actually that's not the case at all. He died at the age of 52, so he appointed his sons to be judges before he was even 50 years old, if you look at the time periods in the book of Samuel.

They were not appointed to replace Samuel, but to assist him. And this is a clear fact, as they were judging in the far south of Beersheba, and not in any of the areas that their father was appointed and judging Israel himself. So they weren't even judging Israel in the same place that he was judging.

And in verse 7, pertaining to chapter 8, the Hebrew thee and me are emphasized, and in explaining that I should not be king over them, the people's demand for an earthly king, they wanted a king in the flesh. It's very understood by the Hebrew verbiage there what they requested. The people's demand for an earthly king was an act of disloyalty to Yah, and a rejection of his absolute sovereignty.

Now get this, but they say, from the shamayim. In other words, at the request to have a king in the flesh, Yahweh goes into warning them, Samuel, go ahead and give them what they request. They're not rejecting you, they're rejecting me.

But until I get there, okay, you let them know that these kings are going to take their sons and their daughters, they're going to make soldiers out of them, right? He's going to do all of these things that's going to weaken the nation, and thus I fight for you. So what they actually did was reject all, remember all of the times that one of the prophets, a good example of what I'm trying to say is, whenever Elisha and the young servant that was with him, the young servant comes back and said, we are surrounded, they're coming to get us. And he said, oh Father Yahweh, open the lad's eyes so that he can see what I see.

And when he opened that lad's eyes, what did he see? The armies of Yahweh, the Elohim of Israel, were surrounded in the shamayim, ready to do war against those who were just coming against two of the children of Israel. You see, we threw away that, and he said now these kings are going to build their own army when I was the one that would be fighting for you from the shamayim, and nobody could ever defeat us. So instead of being represented from the shamayim, where all the strength and the power and the authority of Yah resides, now we were going to have to put our trust that the king's heart was right with Yahweh.

Because if the king's heart was not right with Yahweh, and the priesthood that was appointed dropped the ball, what happened to the nation? It was weakened, it was overran, the children were killed, the women, the children, everybody died. When Yahweh would have been the one who successfully intervened for us time and time again from the shamayim. Now we have to worry about the king in the flesh, and again, until I get there, let them have what they wish for.

Now remember what the historians of the Hebrew people just told us, actually he wasn't old and decrepit,

he died relatively young. So according to the time period that the sons reigned while he was alive, it was prior to him turning 50 that they actually would have been appointed, and they were not judging in the same place that he was, but they were judging around Beersheba and the surrounding area there. So we read in 1 Samuel 8, beginning of verse 1, And it came to be, when Samuel was old, that he made his sons rulers over Yisrael.

And the name of his firstborn was Yoel, and the name of the second, Abiah, rulers in Beersheba. But his sons did not walk in his ways, and turned aside after their own gain, and took bribes and twisted right-ruling. And all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, Look, you are old, and your sons do not walk in your ways.

Now appoint for us a sovereign to rule us like all the nations. And we've just seen that according to the Hebrew text and the Hebrew mind they record in their history, that what they did was they asked for an earthly king. Oh, Father.

I mean, all kinds of New Testament passages should be going through your mind at this point. Okay, ones that are usually tried to be explained away by even our own brethren. It prays you out.

And in verse 6 it says, But the word was evil in the eyes of Samuel, when they said, Give us a sovereign to rule us. So Samuel prayed to Yahweh, and Yahweh said to Samuel, Listen to the voice of the people and all that they say to you. For they do not reject you, but they have rejected me from ruling over you.

Remember, this is the emphasis that they're talking about in the Hebrew, is between the prophet who was appointed to judge the people and Yahweh. I in you, thee in me, right? They have rejected me from reigning over them. According to all the works which they have done since the day that I brought them out of Mitzrayim.

So this is where we make our connection. Yahweh said something in the Torah, obviously, that's recorded by Moshe. Where we can prove that they have begun to rebel way before they actually went into the land, correct? Even to this day, forsaking me and serving other mighty ones, so they are doing to you too.

And now, listen to their voice, but you shall certainly warn them, and shall make known to them the ruling of the sovereign who does reign over them. And Samuel spoke all these words of Yahweh to the people who asked for a sovereign, and said, this is the ruling of the sovereign who does reign over you. He shall take your sons and appoint them for his own chariots, and to be his horsemen, and they shall run before his chariots, and appoint commanders over his thousands, and commanders over his fifties, or to plow his ground, to reap his harvest, to make his weapons and equipment for his chariots.

And your daughters he is going to take to be perfumers and cooks and bakers. And the best of your fields and your vineyards, your olive trees, he is going to take and give them to his servants. And the tenth of your grain and your vintage, he is going to take and give it to his officers and servants.

And your male servants and your female servants, and your best young men and your donkeys, he is going to take and use for his own works. A tenth of your sheep he is going to take, and you are to be his servants. And you shall cry out in that day because of your sovereign whom you have chosen for yourselves, but Yahweh is not going to answer you in that day.

Do you understand? If you look at that in Hebrew, it leaves a future opening for something that would come in another day. It's a future tense. So what he's saying here actually is, until I get there, this is what you're going to go through.

And remember, I'm going to be pulling up the Hebrew so I can show you what I'm trying to explain. He will not answer you in that day, but we have prophecies that say that in that day when we begin to call on him from the nations where we were scattered, that he would answer us. When we chose him, willingly chose

him to be our king again.

Praise Yah. Do we not want Yahweh to rule over us? Congregation? This is a heart-wrenching truth. Could you imagine after everything that he did for the people, how hurt he was? I mean, thank Yahweh that it doesn't work off of feelings.

It takes a lot to get him to act out in disciplinary actions. But when he does, it's already written the way he's going to handle it. It says, However, the people refused to listen to the voice of Samuel and said, No, but let a sovereign be over us.

Then we shall be, we also, like all the nations, and our sovereign shall rule us and go out before us and fight our battles. Really? So this is where they asked for it. The king of the flesh.

An earthly king. Was it wrong for Israel to request a king of the flesh? Just ask that question. Well, if you look at things in a fleshly sense, no.

They were being wronged in right ruling and judgment. And they began to cry out. But they knew not to cry out to Yahweh, they went to the prophet.

Because they knew that they had begun to worship other mighty ones. Follow me here. Was it wrong for Israel to request a king of the flesh as all other nations had? Was their reasoning wrong as they were not being judged righteously? Or might it be that as usual they did not trust the one who had always made them victorious in battle? As long as they were obedient.

Had they not been worshipping other mighty ones, they could have lifted up their voices in prayer against the crookedness before them and Yahweh would have corrected the situation. But knowing their odds here, they reached out to the influence that the world had made on them instead. Remember I was talking about that earlier? Instead of us being a light to the world, the world had become a light unto us.

So, knowing their odds, they reached out to the influence of the world that the influence of the world had made on them. And certainly we all know that works, doesn't it? That has always worked for us, hasn't it? So, the reason why I'm adding the dates and times to everything that we're reading is so you can see that historically proven, these things unfolded exactly the way that Yahweh said it would happen. And it was indeed Yahweh that was prophesied about, not a separate entity.

So, let us follow the dates in scripture throughout the time of Israel, their king in the flesh. In order to do this, one must first understand that Yahweh already knew that Israel would make him this request as their heart was never truly fixed on their king in the shamayim. We know that they began to have distrust even when Moshe was telling them, watch what he's fixing to do here in Egypt.

He's going to judge all the mighty ones and he's going to set us free from here. And they watched all of that happen and what did they do? They committed adultery, idolatry and spiritual adultery against the king right after they left Egypt. After watching all of these mighty works happen, Yahweh already knew the heart of the people was not going to stay steadfast set on him.

So, we're going to be reading Deuteronomy chapter 4, verses 25-39. Now, so let's get what time period this was, because we know 1021 BCE approximately is when they asked for a king in the flesh. Now, we're backing up.

We're going to back up and see what Yahweh already knew and told Moshe to record that this is the greatest prophecy ever in all of prophecy. Deuteronomy chapter 4, the greatest prophecy ever spoken prior to them going into the land at the approximate date between the 14th and the 13th century BCE. This is a few hundred years before they even got there or got to the point where Samuel, where they requested the king in the flesh.

Deuteronomy 4:25-39, verses 25-39. When you bring forth children and grandchildren and shall grow old in the land and shall do corruptly and make a carved image in the form of whatever. Remember, we just read that that's what was going on in the days of Samuel.

And shall do what is evil in the eyes of Yahweh your only to provoke him. I shall call the heavens and the earth to witness against you on that day. So, that's why he sent them to the judge to ask for a king in the flesh.

On point. Alright, because they already knew that they had been judged by him. They knew they were worshipping other deities.

They knew the headship was corrupt. So, what do you do? You don't ask for justice. You ask for some kindness.

We need to do something different because we're killing ourselves. I shall call the heavens and the earth to witness against you on that day that you soon completely perish from the land which you pass over the yard into possess. You do not prolong your days in it but are completely destroyed.

And Yahweh shall scatter you among the people. And you shall be left few in number among the nations where Yahweh drives you. And there you shall serve my ones the work of men's hands, wood and stone, which neither see nor hear nor eat nor smell.

From there you shall seek Yahweh. That's what we were going over this morning. From there you shall seek Yahweh.

Your Elohim shall find when you search for Him with all of your heart and with all of your being. Now remember what that word seek meant once we got to the root of it. It meant to worship.

You will worship Him from out there. You will worship other mighty ones. Verse 30, Deut 4:30.

In your distress. This is talking about tribulation. In your distress when all of these words shall come upon you in the latter days, then you shall return to Yahweh your Elohim and shall obey His voice.

For Yahweh your Elohim is a compassionate El. He does not forsake you nor destroy you nor forget the covenant of your fathers which He swore to them. What? He was going to bring them back to what covenant? The Old Testament covenant.

The covenant of your fathers which He swore to them. For ask now of the days that are past which were before you since the day that Elohim created man on the earth and ask for one of the heavens to the other end of the heavens whether there has been such a word as great as this. The greatest prophecy ever told was by Yahweh through Moshe.

Whether there has been a word as great as this or has been heard like it. Has a people heard the voice of Elohim speaking out of the midst of the fire as you have heard and live? Or has Elohim tried to go and take for you Himself a nation from the midst of a nation by trials, by signs and wonders, by battle and by strong hand and an outstretched arm and by great fearsome deeds according to all that Yahweh your Elohim did for you in Egypt before your eyes? You have been shown it to know that Yahweh Himself is Elohim and there is none beside Him. We're going to look at this in Hebrew.

You know where we're going with this. This word beside. I want to touch on that for a moment.

We'll look at the Hebrew here in a minute. But there is none beside me. In other words He's saying just so you know there's no one with me and I don't need anybody to help me.

He didn't send somebody that was next to Him. When Yahshua said and now O Father glorify me with thine

own self with the glory we shared together before the world was. Wait a minute.

We have a contradicting problem here it would seem. But if you know that the Father is the Spirit and the Word is the Son. The problem vanishes.

Okay. Now. You have been shown it to know that Yahweh Himself is Elohim and there is none beside Him.

From the heavens He let you hear His voice to instruct you on the earth. He showed you His great fire and you heard His words out of the midst of the fire. Notice that Yahweh is the Spirit and it is holy.

It's Kodesh and that Spirit has a name which is Yahweh and then we see the Word and the voice all along here. His words from the midst of the fire. Verse 37.

And because He loved your fathers there He chose their seed after them and brought you out of Egypt with His presence. With His great power to drive out from before you nations greater and stronger than you. To bring you in to give you their land as an inheritance as it is today.

And you shall know today and shall recall to your heart that Yahweh Himself is Elohim in the shamayim in the heavens above and on the what? And on the earth beneath. The same one that was coming shots from the shamayim would be the same one that was on the Eretz on the earth fulfilling it that which was spoken.

**That Yahweh Himself is Elohim in the heavens above and on the earth beneath, there is none else. Again, this is the greatest prophecy ever uttered, and it was by Yahweh through Moshe. Now, so this was between the 13th and the 13th century BCE, and then in the days of Samuel the prophet, they make the request approximately 1021 BCE.**

Give us a king in the flesh. Okay, but until I get there... Actually, that's been His plan all along, if you read all the prophecies. I will walk among them, I will be their Elohim, and they shall be My people.

So what I want to do now is I want to pull up this verse 35, and I want to show you something, and then we'll pick up at the point of entry of this specific request by Israel. So here we are, Deuteronomy chapter 4, and here you see that in this program we have the transfiguration in English in the middle, we have the Hebrew Masoretic text to the left, and then we have how they've translated it in English over to the right. Okay, now, so what we see here in verse 35, you see... Now remember, when I hover over this, it's going to show us the root of every one of these Hebrew words.

We're going to get to the root of the subject here. Okay? They translated it, unto thee it was shown that thou might know that Yahweh, He, and is that He Elohim. It will be the Hebrew word who, as we're going to see.

There is none else beside Him, is how they translated that. I'll skip over here, look at the Hebrew. So there we have Atah, and there you see your definitions, right?

And we see Ra'ah, and it means to see. So what he's saying is, you see, you look upon, you behold, correct? And observe. You see and observe.

That's just a prefix. Yod-Heh-Waw-Heh Who, remember the alpha silent in that word. Who, meaning he or him.

And then we have Elohim. And then we have be nothing. That's the Hebrew word ayin.

Ayin, the letter ayin has a meaning, and there it is. Yeah, there is nothing to exist. Not exist, nothing exist.

Look how we translated that, you guys. Please understand, I want to make this very, very clear. We translated it, there is none else beside Him.

But what he's actually saying here is very, very clear. That who, Elohim, none, there is no other entity. Do you see the word, can you guys see that over there? I'm sorry, let me skip over here.

So they pronounce it, there is Yahweh. Who, Elohim, ayin, ayin, right there. What it means, a non-entity.

Yahweh, He is Elohim, and there is no entity. With me, okay. Oh, me, let love one go.

Okay, this is huge in the Hebrew. It actually says, there is nothing, there is no entity. That continues, or is with me, or beside me.

He says, there is no entity besides me. Okay, so now, what is the whole point of that? In the Hebrew text, it specifically says that there is no entity beside Him. Do you understand? There's no entity beside Him.

Now this is critical, because they requested a king in the flesh. Okay, now it's critical that we understand that, I mean, if we read that in English, unto thee it was shown, that's not what it says. It says, I want you to see.

Okay, that's also connected to Yadah. You know, these types of room lines, that is very clearly talking about, I want you to know and understand, I want you to behold this, I want you to see it. Okay, but we've translated that into English, unto thee it was shown, that thou might know, that Yahweh, Yahweh here, He, okay, then is added, Elohim, there, He is Elohim, there is none else beside Him.

It doesn't really convey to you that He's saying, there's no other entity beside Me. So we know that there were messengers up there, right? So we know that there were messengers with Him, right? So not even the messengers were considered by Him to be entities. Which is commonly taught within our assemblies.

But it's simply not true. When it comes to deity, there's only one. And He is the entity that produces Malachim, right? Messengers and the sort, okay? And we've translated that into spirits and all of these other things, and that's actually not what it means, okay? So, now that we've looked at that verse, and we understand that this was the greatest prophecy ever told, in Hebrew He actually told us that there's no other entity, that He would come and deliver us from the nations, there was no other entity besides Him that could do this.

He was going to carry it out Himself. That's what we're seeing there. So now we can pick up at the point of entry that we read about the request of the King of the Flesh.

So the prophecy in the Torah was between the 14th and 13th century BCE, and then they make the request for a King of the Flesh approximately 1021 BCE. Do we got those times? Let's roll with it. And I mean literally, let's take off from here, now that we've got what was actually said showcased for us.

And those of you that have went back and looked at the ancient Hebrew, in the letter you understand fully where I'm going with this. So let's begin with the Psalms, and the reason why I wanted to start that way is because King Dawid wrote prior to Yasea and Yirmiah, the prophets. So we're going to put it, not only are we going to look at what was said throughout time, we're going to put this in chronological order.

And so the approximate time of King Dawid writing Tehillim or Psalms is approximately 1005 BCE through 999 BCE. You see what we're doing? We're just going to go right throughout time to see who Yahweh's people said was coming to deliver them. He just got through telling us in the Torah that he was going to do it himself, right? Okay.

So let's get to Psalms. We'll begin at 106. Psa 106:47-48.

Save us, O Yahweh, our Elohim. Do you see this? Because he knew the Torah, he knew the prophets' writings, Samuel's writings and those prior to him. He knew what had happened.



He knew the situation. Let me put it to you this way. He knew the Torah well enough to know and understand that it was Yahweh coming to deliver the people.

There was a specific time period that this would be initiated and he knew that. And I would submit and propose to you that all of the prophets, including King Dawid, all of the kings had to write their own copy of the Torah. So they all knew the outcome of the demise of Israel if they did not stay steadfastly connected by their heart to the king.

Then he would not fight their battles. He would not make them victorious. Okay? Again, Psalms 106:46-48.

Save us, O Yahweh, our Elohim, and gather us from among the nations to give thanks to your set-apart name. So obviously, King Dawid was also proclaiming the same thing that Yahweh just said in the Torah, that it was Yahweh that was coming to get them from the nations. Okay? Now let's go to Psalms 107:1-6.

Give thanks to Yahweh, for He is good, for His kindness is everlasting. Let the redeemed of Yahweh say so, whom He has redeemed from the hand of the adversary and gathered out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness in a desert way.

They found no city to dwell in. Hungry and thirsty, their being in them grew faint. Verse 6, And they cried out to Yahweh in their distress, and He delivered them out of their troubles.

That's exactly verbatim what we just read in the Torah that Yahweh said would happen. And it's consistent when we see this over and over and over again, right on through all the way down to the book of Malachi and into the book of Revelation. Remember now, we're at 1005 BCE through 999 BCE.

Now let's go to Psalms 121, verses 1-2 (Psa 121:1-2). I lift up my eyes to the hills, where does my help come from? My help comes from Yahweh. Maker of heaven and earth.

Do you understand what He just said? Yahweh said, I am the one in the heavens and on the earth. So what is this telling us? That the one who made the earth was going to provide salvation for the earth. That He would come and He would deliver according to His own word in the Torah.

Now the problem with some of the doctrines that we're facing in most of the church congregations and some of our assemblies as well, and in Messianic Judaism, whatever your resources are, is that we're actually teaching against the Torah whenever we come up with these other doctrines, or follow them or teach them. We're teaching against what Yahweh said in the Torah, which is very, very dangerous at the least. So again, let's read that.

121, Tehillim, verses 1-2. I lift up my eyes to the hills, where does my help come from? My help comes from Yahweh, Maker of the heavens and the earth. He's looking up to the shamayim over the hills.

Why? He knew that's where He was coming from. Behold, look, see. We just read it in the Hebrew text.

I want you to look, I want you to see this, I want you to understand it. Does not the Word say that the sky is going to peel back like a scroll? And we're going to see Him? Him who they pierced? Me, who they pierced in the prophecy. Well, you can't pierce that Spirit.

Huh? But the embodiment. HalleluYah. Now, I want to share that in the Hebrew text as well.

We'll be looking at verse 2. 121 in that verse 2. I wish that format was correct. Let me go ahead and take you through this as far as we can. So there we see Ezer.

What does it mean? Aid. Aid. To have aid.

Aid. I Am. So the Mim.

My A Am. Alright. I Am meaning with, in conjunction, equally with Yahweh.

Make. Make. Sky.

Earth. That's how that reads in Hebrew. Very simple.

Look how many words we have over in the English. My help, which comes from the word meaning aid, comes from Yahweh, which made heaven and earth. In the Hebrew it's saying Yahweh is the heaven and is the earth.

Okay. That's why he has to have something else. He's going to have witnesses against us on the earth.

He made it. It's part of him. Just like we are.

Okay. Now you see why we have to really look at the way they translate some of these Hebrew documents into English. Because the picture is very clear once you look into the Hebrew text.

So actually when we read that, I lift up my eyes to the hills. Where does my help come from? Exactly where he said it was going to come from. That's why I'm looking in that direction.

Who are we looking for to come from there? Who are they waiting on? That's the question. Yahweh said he was the one that would be the one that was coming in the skies and to the earth and from the heaven. He's going to be the one going back and forth doing these things.

Okay. And what we're going to do is take the history and show that everybody believed this. I believe what Yahweh said here.

And what happens is by the time we get to the New Testament, we become, we don't believe that anymore. The majority of people. They believe it was another entity.

Right? My help comes from Yahweh, creator, heaven, earth. Oh father. Now.

So now let's go to Isaiah and Yeshayah. He prophesied from about somewhere around the era of 742 BCE. So now we went from Yahweh speaking the word between the 14th and 13th century BCE.

Down to 1021 BCE. And then down to 999 BCE. And now we're down to 742 BCE.

Looking at what was said through Yeshayah, the prophet of Yah. Let's go to Isaiah chapter 11. Now remember, there's so many other verses in each one of these books that we could look at.

This could go on forever. But I think three or four per prophet is substantial. Isaiah 11:10-12

Yeshayah chapter 11. Verses 10 through 12. Oh father.

And in that day there shall be a root of Yeshayah. Standing as a banner to the people unto him the nations shall seek. And his rest shall be esteem.

And it shall be in that day that Yahweh sets his hand again a second time. To recover the remnant of his people who are left. From Ashur, from Egypt, from Panthra, from Cush, from Elam.

And from Shinar and Hama. And from the islands of the sea. And he shall raise a banner for the nations and gather the outcasts of Israel.

And assemble the dispersed of Yehudah from the four corners of the Eretz. So Yeshayah is also confirming

that they still believed what the Torah said. In 742.

Some millennia later. After an accident was pinned by Moshe. See how many years have went by here.

But yet they held true to what the Torah taught. What the Hebrew language said in the Torah. I'm going to ask a very profound question here in a moment.

Because this is one of those teachings where Teddy Wilson gets all emotional. No, this is a systematic historical proof. Concerning a very important doctrine.

In our faith. Who redeemed you? Wait, wait, no, no, no. Not who do you think redeemed you.

I mean, who does the word say was coming to get you? Okay. Isaiah 26. Now remember, I'm going to be pointing out some other things that he stated.

Throughout confirming to the prophets that he was still coming. Is Yahweh's hand shortened that it can not save? Does he need help? Chapter 26, Isaiah. So not only is he going to be the one who gathers.

He's also going to be the one to resurrect you. Chapter 26:19-21 verse 19 through 21. Let your dead live together with my dead body.

Let them arise. Together with is actually added. Let's read that without that.

This is Yahweh speaking through. You say to the prophet. He says, let your dead live my dead body.

Let them arise. Awake and seeing you who dwell in the depths for your do is a do of light. And let the earth give birth to the departed souls.

It's not spirit there. That's a mistranslation. Go my people into your rooms and shut your doors behind you.

Hide yourself as it were for a little while. Until the displeasure is passed. For look, there it is.

There's those words in the Hebrew again. Look, behold. Look.

Alright. So he's saying, I'm picturing to you the same thing I pictured to you when I spoke the word. Through Moshe.

He says specifically. For look, Yahweh is coming out of his place to punish the inhabitants of the earth for their crookedness. And the earth shall disclose her blood and no longer cover her slain.

With Yahweh's dead body, we shall arise. That's what this just said. Now, let me ask you this.

Does Yahweh in his infinite being, his totality, even have a body? I mean, something we can see. Well, no. So he's telling us here.

This is speaking about the resurrection of the dead, by the way. Arise from the dirt. The way that it was going to take place was by a body that would die.

That he was in. So not only does... Again, it's one of those things where he continues to bring deeper and deeper revelation of a prior prophecy to another prophet. This is huge.

Moshe was a prophet. He was a priest. In the order of Malki's setup, that's just the way it works.

Okay, now listen. Very, very important. For look, Yahweh is coming out.

Again, confirming what was uttered between the 13th and the 14th century BCE. And this was around 742

of the Common Era. Do you see how strongly these people clung to the greatest prophecy ever told? That Yahweh would come for us, even after he rebuked us and cast us out into the nations.

He was going to come get us. In Yahshua, his redemption, when he was in that body, he said, I will not leave you as orphans. I will come to you.

So who's coming to get us? Is it two into he's, three into he's, four? Or is it the Almighty? I will pose that. Or is it the Almighty? By the time we get to the book of Revelation, this is very, very, very clear. But there are those people out there, Brother James and other guys that are stepping into this realm.

And they get into these arguments. Sometimes they get backed up to the point where they might not have all the answers. And I want to thank them for sending me questions.

And enlightening me as well with some of the things that they have seen. And getting into these conversations. Praise Yah.

Praise Yah. So here in Isaiah 26. Not only is it the one Yahweh saying that he was the one that would gather.

But he would also be the one that causes the resurrection of the dead. What did Yahshua, it says that Yahshua is the resurrection. Isaiah 43.

We could literally spend hours in the book of Isaiah to prove the good news. But again, I'm trying to keep it brief. Because there's a lot of Hebrew New Testament text that I want to read to you off the screen.

Isaiah 43:5-11.

Do not fear, for I am with you. I shall bring your seed from the east and gather you from the west. So he's still teaching the same thing.

Still coming to get you. Haven't forsaken you. So as a reminder, what I spoke back in the 13th, 14th century is still the plan.

Verse 6. Isaiah 43:6 I shall say to the north, give them up. And to the south, do not keep them back. Bring my sons from afar and my daughters from the ends of the earth.

All those who are called by my name, whom I have created, formed, even made for my esteem. And he shall bring out a blind people who have eyes and deaf ones who have ears. All the nations shall be assembled and the peoples be gathered.

Who among them declares this and shows us former events, let them give their witnesses to be declared right. Or let them hear and say, it is true. Ye are my witnesses, declares Yahweh.

And my servant, whom I have chosen, so that you know and believe me and understand that I am he. Before me there was no elf formed, nor after me there is none. That's exactly what we just seen in the Hebrew text.

There's no entity beside him. I, I am Yahweh, and besides me there is... No savior. So not only does he confirm that he's still holding true to what he said through Moses.

He's not only confirming that he would gather, but he's also claiming through Isaiah. That he would be the one who resurrects us and also brings and provides the redemption. He begins to build and expound on what was spoken in the Torah.

And through every prophet he gives us more and more information and confirmation that he hasn't forgot us. He loves us. You let somebody come try to get my wife and see what happens.

**I'm not going to send you guys after him.**

You're more than welcome to come along, but I'm definitely going after them, okay? I'm not going to send somebody else to do this for me. Now, this is huge. Isaiah 56.

No, father. Verses 6-8. Isaiah chapter 56:6-8.

742 BCE. Also the sons of a foreigner who joined themselves to Yahweh to serve Him, and to love the name of Yahweh, to be His servants, all who guard the Sabbath and do not profane it, and hold fast to My covenant, then I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their burnt offerings and their slaughterings are accepted on My altar, for My house is called a house of prayer for all people.

HalleluYah. The master Yahweh who gathers the outcasts. Come on now.

He's holding true to His word. For the master Yahweh, remember that word master, because we're going to get into some New Testament Hebrew here in a moment, where most of these guys are using the word Adon. But if you and I know that Adonai, Adon, has replaced the Tetragrammaton, making sense? They replaced the Tetragrammaton, didn't they brother? Oh yeah.

And I mean hundreds of times, at least 136 that I know of. Or maybe 135. One of them may not have been.

The word Adon should have remained there, in my opinion, because it was talking about another deity that they were worshipping. However, we know that Adonai, or Adon, has replaced the Tetragrammaton. This is huge information for the revelation that comes in Revelation.

What has been the problem thus far? Why has all this happened to take place? Because they forsook Yahweh, wanted a king in the flesh, and began to worship other mighty ones. That's how it all began. That's why we lost who it actually was that was coming to get us.

We began to embrace the thought and worship, embrace and worship the thought that there was more than one. Correct? The master Yahweh who gathers the outcasts of Yisrael declares, I gather still others to Him besides those who are gathered unto Him. And I might remind you that this is specifically connected to Yohanan, or John, chapter 10, verse 16, (John 10:16) when the Messiah said, I have some that are not of this fold, them too, I will gather in at this time.

Then we worship Yahweh. Okay? Now let's get to Jeremiah. Jeremiah.

So now we're getting down to 626 to 570 BCE, approximate dates. So we just covered a span of a couple thousand years, approximately. Okay? There's a lot of confirmation here about who not only was going to gather us, but who was actually going to provide the resurrection of the dead, and our redemption.

So again, we picked up a little bit more information from the law to the prophets about how, who, what, where, when, and why this would all happen. The story is already written. We don't need theology to try to explain, some theologian to try to explain who it is that actually redeemed us and gathered us.

Yahweh said it was Him, who do you say it was? Are you going to speak against the Torah? Watch the Hebrew here in just a moment. It is huge. Alright, so let's go to Jeremiah chapter 31, verses 9 to 11. (Jer 31:9-11)

With weeping they shall come. Now remember the time period here. The Northern tribes are now in custody.

Alright? Their punishment had arrived. Okay? They are now in captivity. The story doesn't change.

Alright? The story does not change at all. With weeping they shall come, and with their prayers I bring them. I shall make them walk by rivers and waters in a straight way, in which they do not stumble.

For I shall be a father to Yisrael, and Ephraim, he is my firstborn. Notice that the firstborn is the first one to go into captivity. Do you understand that? Who was the first brought forth of the Father? The Word made flesh.

I'm just saying. Watch this. In other words, what Yahweh spoke was Himself into the existence in which we are held captive, which is the flesh, because we requested it.

I need this King in my flesh. Right? You need the King in your flesh, and unless He came in a body that took on the form of sinful flesh, then He wouldn't come into us. Do you understand? We had to literally invite Him by word into us.

How many times do we pray that prayer? Father, fill me. Come into me. Lead me and guide me.

I need You to be my King. This flesh is killing me. It's confusing.

It demands me to do things that I know are against Your will and Your wishes. And President Trump and President Biden and all the presidents on the face of the planet cannot fill that spot. I need You to come into my flesh.

You want it? You got it. If you literally want it and seek it. This is one of the most profound things that a believer can get.

He's got to be in you when you go into the dirt. He's got to be in you when you go into the dirt. Right? When you go into the dirt and His ruach or His breath comes out, what caused that breath to come back into the body of Yahshua? His obedience to Him.

He constantly taught us how to pray to the Father. How to trust in the Father. How to condemn sin in the flesh.

He taught us everything. But it comes from within you. But then He had to walk among us and show us how to accomplish that.

HalleluYah. Listen, this is profound. Again in Jeremiah 31:9-11.

I'm going to start over. 9 to 11. With weeping they shall come and with their prayers I bring them.

I shall make them walk by rivers and waters in a straight way in which they do not stumble. Is that happening right now? No, we stumble, we fall, but we're not cast down. We get back up.

Right? That's because we're seeking the King who we've invited into our flesh. In the flesh you will stumble. Right? In the world you will have problems.

Okay? And again here it says, For I shall be a father to Israel and Ephraim. He is my firstborn. Hear the word of Yahweh, you nations.

And declare it in the isles afar off and say, He who scattered Israel gathers them. That's it. We can stop right here.

He who scattered them gathered them. Who, right? Who is the Him spoken about in our New Testament? Etz Chaim. Who? Etz Chaim. Who?

Yahshua. Who is He? He is the Etz Chaim. Who? Yahshua.

He is the tree of life. That is the source of all life. The same one that scattered us is going to gather us just like He said He would in the Torah.

I believe the Torah. I don't believe this nonsense that we have multiple deities. It takes multiple deities to redeem us.

No. Our husband did it. Came after his woman.

His isha. Because his leb was filled with desire and passion for her. Could you imagine the audacity of us even thinking for one moment that a being that has already come into contact with the greatest nation that ever was and beat the bark off of them to bring us out to begin with would then send somebody else to come get us when we were hijacked by another man? Come on now.

He who scattered Israel gathers them. And shall guard him as a shepherd his flock. Mic drop.

There is no other doctrine of deliverance. The law and the prophet spells it out meticulously for us. So we're going to correct some things in the New Testament from these Greek and Latin things that cause us to see something differently.

Okay? For Yahweh shall ransom Yaakov. What? Who's going to pay the ransom? Yahweh's going to ransom Yaakov and redeem him from the hand of one stronger than he. Chapter 32.

(Jer 32:37-41) Verses 37 through 41. Yeremiyah chapter 32 verses 37 through 41. See I am gathering them out of all the lands where I have driven them in my displeasure and in my wrath and in great rage.

And I shall bring them back to this place. And shall let them dwell in safety. And they shall be my people and I be their Elohim.

Do you understand that his talking about Elohim would be the one... Remember what the... Oh father. Remember what the Pharisees and the Sadducees and the Yehudi in the first century what their biggest problem with Yahshua was? By your words. By what He spoke.

You make yourself Elohim. They didn't like that did they? Well guess what? Get over it. That's what He said.

It spoke of me all the way through here. You don't even know me and I told you I was coming. You requested my presence.

And when I showed up you still forsook me and killed me. Does this not make sense? Hebraically speaking. Verse 39. (Jer 32:39)

And I shall give them one heart and one way to fear me all the days foretold for good of them and their children after them. And I shall make an everlasting covenant with them. Man.

That I do not turn back from doing good to them. And I shall put my fear in their hearts as to not turn aside from me. And I shall rejoice over them to do good to them and shall plant them in this land in Emet.

See the truth is what plants you in the land of all of these prophecies about the gathering and who was going to provide the resurrection and who was going to provide the redemption. That's the truth that plants you in the land eternally in the covenant. We're talking first resurrection here.

We got to rehearse that over and over and over. Now watch. With all my heart and with all my being with all of whose with all of his lead and all of his fish.

Guess what? Nothing can defeat that. This is a time period he's speaking about when all the nations will rage. We're talking about now we're talking about towards the end of the thousand year reign when all is

put under his authority again and everything in opposition all nations in opposition and who are in it will be destroyed from the place face of the arrest from where the Shemayim.

He's going to come down here from the Shemayim like we requested and he's going to put an end to all this nonsense. (Jer 33:10-11) Chapter 33 verses 10 and 11. Thus saith Yahweh in this place of which you say it is dried up without man without beast in the cities of Yehudah in the streets of Yerushalayim that are deserted without man and without inhabitant and without beast there shall once again be heard the voice of joy.

Okay, please understand again. So there's going to be a time when the streets of Yerushalayim are barren that's not right now and there's no children in the streets playing and singing and having fun that's telling us that in the future that place is going to be destroyed. There's a prophecy in the Tanakh that says that Yerushalayim will not be destroyed twice but thrice times but the third time it is destroyed is because it's being cleansed.

Oh so that we can arrive on it. Ashes under our feet that whole concept. Again verse 11 the voice of joy and the voice of gladness the voice of the bridegroom so when is this time period? and the voice of the bride and the spirit of the bride say These are heavy duty connections.

HalleluYah. If we just in the English I'm not even expounding on all of the Hebrew in these verses there's no need. We already see what Yahweh said and what that meant in Hebrew okay from the Hebrew perspective and we're going to carry this out all the way down we did look at a few but there's no sense in continuing to just validate what is the obvious until we get to the New Testament because that's where things go wrong.

That's where Yahly things change. So here we see the bridegroom and the voice of the bride and the voice of those who are saying so the voice of the bridegroom and the voice of the bride are going to be the ones in the present in the streets of Yerushalayim right? So this has to be during the thousand year millennial reign. The bride and the bridegroom are there and the children are there who are saying praise Yahweh of hosts for Yahweh is good for his kindness is forever of those who are bringing the offering of the praise into the house of Yahweh for I shall turn back the captivity of the land and at the first or as at the first declares Yahweh.

(Jer 46:27-28) but as for you do not fear O my servant Yaakov and do not be discouraged O Yisrael for look I am saving you from afar and your descendants from the land of their captivity and Yaakov shall return and shall have rest and be at ease with no one disturbing him do not fear O Yaakov my servant declares Yahweh for I am with you what? for who? 570 BCE same doctrine being taught and believed and they were waiting on him though I make a complete end of all the nations to which I have driven you yet I do not make a complete end of you but I shall reprove you in right ruling and by no means leave you unpunished also in 570 BCE.

Yehezkel Ezekiel 39:25-28 chapter 39 again just to see if those who listen to us are paying attention what's wrong with the book of Ezekiel it's out of order the first seven chapters are actually the end of the book ok we have to remember that so we can set things in order so we're in part of the book that is in order chapter 39 and at verse 25 to 28 therefore it does say the master Yahweh now I am going to bring back the captives of Yaakov there's another witness for that ye are my witnesses so are we actually witnesses of Yahweh when we're testifying that somebody else other than him is providing the gathering, the redemption?

Honestly are we bearing a false witness is the penalty of false witnessing still in effect or is the Torah nullified in that area this is huge for the body of Yahshua this message is one of just a deep need of understanding there's some of our brethren that are going to be in trouble when Yahshua returns because of the witness that they're bearing for him that is not true we can't change the Torah we just read it so he's going to rightly rule us and he's going to judge us we're in the process of all that right now and again that doesn't say that there's going to be a bunch of our brothers and sisters that are going to H-E-double-two-



picks no we're trying to get this idolatry thing out of the way in other words because of other thought processes and other teachings this is one of the biggest reasons why people are renouncing the Messiah as we speak because a Hebrew speaking man like Tobias Singer and all the anti-missionaries out there they're going to take these people who believe in the Messiah that he's a separate entity. And they're going to take them to these passages and they're going to go now you tell me that what you believe is true the word of Yah says this and that is idolatry and what happens they begin to go these guys are reading it right out of the text well guess what they're not the only ones that can read Hebrew and I don't need to be taught how to read it by them we've got this we can do it I've taught myself how to start reading this stuff again with books and stuff that teach how to pronounce and I can read it without the vowel points I don't want to learn the vowel point system for obvious reasons. They convoluted the root meaning of certain words.

Now 25 to 28 therefore they'll say to the master Yahweh, now I am going to bring back the captives of Yaakov and I shall have compassion on all the house of Israel and shall be jealous for my set apart name and they shall have borne their shame all their trespass they have committed against me and they shall dwell safely in their own land see this is after the rebuke and the correction is over 27 when I have brought them back from the peoples and gathered them out of the lands of their enemies and I shall be set apart in them before the eyes of many nations and they shall know that I am Yahweh their Elohim who sent them into exile among the nations and then gathered them back to their own land once again the one that scattered is also the one that gathers and left none of them behind like a true jarhead like a true marine like a true guard now verse 28 and you shall know that I am Yahweh you see he sent them into the exile and he also gathered them into the exile this is bearing witness of that truth over and over and over again and none shall be left behind 29 and no longer do I hide my face from them for I shall have poured mice my room up my spirit my breath that which I breathe on the house of Yisrael declares the master Yahweh.

So these scriptures show us that between the 14th and 13th century BCE Yahweh proclaimed in Torah that he would gather Israel and deliver them from tribulation approximately 1021 BCE Israel requests a king of the flesh one of this earth and all the prophets from approximately 1005 or 999 BCE through 570 BCE and as we're going to see beyond that he proclaimed that Yahweh would be true to his word and not only gather Israel from the nations but also be the Redeemer so what happened by the time we get to the New Testament the theology what in the world happened what happened in the New Testament.

Yeah, where did their original documents go could some of them be found in Cambridge University in the United States is that even possible well the documents that we have found there are written in Hebrew it's almost the entire and it's without vowel points so it predates Masoretic script that's what happened we had a doctrinal meltdown during this time period when the last prophet penned his last word and all of the letters of the apostles were gathered and then combined into a book not by Hebrews but by Greek and Latins we had a doctrinal meltdown.

Yahweh himself the Torah and the prophets all proclaim that Yahweh was coming together to provide deliverance to Israel. New Testament theology defies the teaching of the law and the prophets in this matter. And about 95%, according to the majority of teachers, we are now led to believe that there are three separate or two separate deities working together in all of this? And we already see in the Hebrew text where Yahweh said there is no entity beside me.

Let me put it to you this way: Yahweh is rock! He is not a rock. Yahweh is deity who forms everything. In other words, there's no one like him and he is deity. He is Ruach! And I would submit to you that, THAT knowledge is how we walk in the like! That's how we walk in the spirit.

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