

What Is The Good News?

Ben Ehrhardt

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Many of the questions that I continue to be asked and repeatedly come up in our Midrash time and on PalTalk, revolve around something that Scripture devotes a considerable amount of verses to, in both the TaNaK and the Brit Chadashah (New Testament). And that is the term “**Good News**” or “**Basar Tov**” in Hebrew. The Scriptures use this term 139 times in reference to what we’re going to look at today.

We have all been taught and read many of the Brit Chadashah (New Testament) verses about Yahshua teaching the “**Good News**”. We read, after Yahshua gathered His talmidim, in **Mattiyahu 4:23-25**; *And Yahshua went about all Galil, teaching in their congregations, and proclaiming the Good News of the kingdom, and healing every disease and every bodily weakness among the people. And news about Him went out into all Syria. And they brought to Him all who were sick, afflicted with various diseases and pains, and those who were demon-possessed, and epileptics, and paralytics. And He healed them. And large crowds – from Galil, and Dekapolis, and Yerushalayim, and Yehudah, and beyond the Yarden – followed Him.*

And, after he healed the woman with the issue of blood and the crowds marveled as He cast out demons, we read these memorable words in **Mattiyahu 9:35-38**; *And Yahshua went about all the cities and villages, teaching in their congregations, and proclaiming the Good News of the kingdom, and healing every disease and every bodily weakness among the people. And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd. Then He said to His taught ones, “The harvest truly is great, but the workers are few. Pray then that the Master of the harvest would send out workers to His harvest.”*

Then, as Yahshua is telling His talmidim (taught ones - disciples) about the Great Tribulation and what will follow, He says in **Mattiyahu 24:14**; *“And this Good News of the kingdom shall be proclaimed in all the world as a witness to all the nations, and then the end shall come.”*

These verses appear throughout the four Biblical accounts of Yahshua’s life and ministry. You may notice that I don’t use the word “*gospel*” when speaking of the writings of Mattiyahu, Yohanan-Mark, Lukah or Luke and Yohanan. The word “*gospel*” does not appear in the Scriptures. It may in some translations; but, not in Hebrew, Aramaic or even the Greek. The word “*gospel*” is not even associated with the “**Good News**” (**Tov News**) in any way. According to the Merriam-Webster Dictionary, and all the others I looked at, the word “**gospel**” has the following etymology and

meaning; (Noun) Etymology: Middle English, from Old English (prior to the 12th century) - **gōdspel** (translation of Late Latin **evangelium**), from **gōd - good + spell - tale**. Spell has the meaning of telling or otherwise relating a story. Meanings of “gospel”;

1 a: *often capitalized* : the message concerning Christ, the kingdom of God, and salvation.

b: *capitalized* : one of the first four New Testament books telling of the life, death, and resurrection of Jesus Christ ; *also* : a similar apocryphal book.

c: an interpretation of the Christian message, also called the social *gospel*.

2: *capitalized*: a liturgical reading from one of the New Testament Gospels.

3: the message or teachings of a religious teacher.

4: something accepted or promoted as infallible truth or as a guiding principle or doctrine, as; took her words as *gospel*, or spreading the *gospel*.

This confusion of terms has influenced how many people view just what the “**Tov News**” or “**Good News**” really is. Now today, I’m not going into the word “**good**” and its origins and such. There have been books and teachings written about the origins of some of the words we use to communicate in English. And, while I agree with some of these, regarding some words, we still have to communicate with one another. So, for today at least, forebear with me please, as we’re going to use the term “**Good News**” for clarity of communication.

Now, the Hebrew word “**tob**” or “**tov**” (*tet-yud-bet*), Strong’s #2896, means “**good**”, “**better**”, “**excellent**” and “**beneficial**”, to name a few. The Hebrew word for “**news**” is *beit-shin-reish* and is pronounced “**basar**”. Now, “**basar**” is a very interesting Hebrew word, as it has multiple meanings. Strong’s Exhaustive Concordance actually gives it two numbers. First, there’s #1319 “**news**”, “**tidings**”, “**announcement**” or “**pronouncement**” and carries the connotation of making one *happy* or *glad*. Then, we have #1320 which means “**flesh**”. We’ll talk more about “**flesh**” later on, as well as on Sunday.

Seven times in the Brit Chadashah we read the phrase, “**Good News of the Kingdom**”. Four of them are quoting Yahshua. Three of them read “**the Good News of the Kingdom of Elohim**”. Ten times it is called “**the Good News of Elohim**” and eighteen times “**the Good News**” of either “**Messiah**” (the *Anointed One*) or “**Yahshua**” (Who is the *Anointed One*). So, are all of these referring to the same “**Good News**”? How many “**Good News**” are there? This is an important issue, in that here lies the reason Messiah Yahshua came. And, it’s not just about “*the forgiveness of sin*”. To understand the “**Good News**” and what all of this means to us and to everyone, we need to start by understanding the “**Kingdom**”, the “**Kingdom of Elohim**”.

After creation, man (*Adam* and *Chawwah*) sinned and evil entered into the “**Garden**”. Now, the Hebrew word for “**Garden**” in **B’reshith (Genesis) 2:8** is “**Gan**” (*gimmel-nun*), Strong’s #1588, meaning an “**enclosed garden**”, figuratively that of a *bride*. So, sin entered into the “**bridal enclosure**” created by Elohim for His bride, “**man**”. When Elohim expelled Adam and Chawwah from the “**Garden**”, sin spread throughout the earth. In foreknowledge, even before the creation of all that is, Yahweh knew that this would happen. Now, there’s no “**Plan B**” with Elohim. Yahweh put in motion the “**Restoration of All Things**” before there was even a need for restoration. So, **Mashiach** (*Messiah* or *Anointed One*), the instrument of “**restoration**” was brought forth into existence before anything was created. And, as He is the Word of Elohim and Yahweh spoke all into existence, by Him was everything created, as Yohanan testifies in **Yohanan 1:1-14**; ***In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All came to be through Him, and without Him not even one came to be that came to be. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness has not overcome it. There was a man sent from***

Elohim, whose name was Yohanan. This one came for a witness, to bear witness of the Light, that all might believe through him. He was not that Light, but that he might bear witness of that Light, the true Light, which enlightens every man, coming into the world. He was in the world, and the world came to be through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the power to become children of Elohim; to those who were born, not of blood nor of the desire of flesh nor of the desire of man, but of Elohim. And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of the Father, complete in favor and truth.

As sin and evil spread throughout the world, Elohim chose one man and his family to re-populate the earth and “**restore righteousness and right-ruling**”. That man was Noach, according to **B’reshith / Genesis 6:5-8; And YHVH saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually. And YHVH was sorry that He had made man on the earth, and He was grieved in His heart. And YHVH said, “I am going to wipe off man whom I have created from the face of the earth, both man and beast, creeping creature and birds of the heavens, for I am sorry that I have made them.” But Noah found favor in the eyes of YHVH.**

Soon after, in Nimrod’s time, Elohim separated men from each other and confused their language, because they sought to ascend to heaven and sit upon His throne. Then, Yahweh chose another man to advance His plan for “**restoration**”, Abram, and called him out of Er of the Chaldeans in Babylon and into Kena’an (Canaan), as it is written in **B’reshith 12:1-3; And YHVH said to Abram, “Go yourself out of your land, from your relatives and from your father’s house, to a land which I show you. And I shall make you a great nation, and bless you and make your name great, and you shall be a blessing! And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed.”** We read further in **verses 6-8; And Abram passed through the land to the place of Shekem, as far as the terebinth tree of Moreh. At that time the Kena’anites were in the land. And YHVH appeared to Abram and said, “To your seed I give this land.” And he built there an altar to YHVH, who had appeared to him. And from there he moved to the mountain east of Beyth El, and he pitched his tent, with Beyth El on the west and Ai on the east. And he built there an altar to YHVH, and called on the Name of YHVH.**

We further read that Yahweh appeared to Abram yet again in **B’reshith 15:1-6; After these events the word of YHVH came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your reward is exceedingly great.” And Abram said, “Master YHVH, what would You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “See, You have given me no seed, and see, one born in my house is my heir!” And see, the word of YHVH came to him, saying, “This one is not your heir, but he who comes from your own body is your heir.” And He brought him outside and said, “Look now toward the heavens, and count the stars if you are able to count them.” And He said to him, “So are your seed.” And he believed in YHVH, and He reckoned it to him for righteousness.**

Even though Abram had a son by Sarah’s female servant Hagar, Yahweh appeared to him again in **B’reshith 17:1-8; And it came to be when Abram was ninety-nine years old, that YHVH appeared to Abram and said to him, “I am El Shaddai – walk before Me and be complete. And I give My covenant between Me and you, and shall greatly increase you.” And Abram fell on his face, and Elohim spoke with him, saying, “As for Me, look, My covenant is with you, and you shall become a father of many nations. And no longer is your name called Abram, but**

your name shall be Abraham, because I shall make you a father of many nations. And I shall make you bear fruit exceedingly, and make nations of you, and sovereigns shall come from you. And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohim to you and your seed after you. And I shall give to you and your seed after you the land of your sojournings, all the land of Kena'an, as an everlasting possession. And I shall be their Elohim."

And Yahweh keeps His word to Abraham and gives him a son by Sarah his wife in **B'reshith 21:1-7**; *And YHVH visited Sarah as He had said, and YHVH did for Sarah as He had spoken. So Sarah conceived and bore Abraham a son in his old age, at the appointed time of which Elohim had spoken to him. And Abraham called the name of his son who was born to him, whom Sarah bore to him, Yitsaq. And Abraham circumcised his son Yitsaq when he was eight days old, as Elohim had commanded him. And Abraham was one hundred years old when his son Yitsaq was born to him. And Sarah said, "Elohim has made me laugh, and everyone who hears of it laughs with me." And she said, "Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age."* Elohim brings forth Yitsaq (*Isaac*), the child of the promise, to whom the blessings will be passed. And when Sarah asks Abraham to drive out Hagar and her son Yishma'el, so that Yitsaq will inherit; Yahweh tells Abraham in **B'reshith 21:12-13**; *But Elohim said to Abraham, "Let it not be evil in your eyes because of the boy and because of your female servant. Whatever Sarah has said to you, listen to her voice, for in Yitsaq your seed is called. And of the son of the female servant I also make a nation, because he is your seed."*

When Abraham did not hold back his son of promise (*Yitsaq*) and offered him to Elohim, we read in **B'reshith 22:15-18**; *And the Malak (Sent One or Messenger) of YHVH called to Abraham a second time from the heavens, and said, "By Myself I have sworn, declares YHVH, because you have done this, and have not withheld your son, your only son, that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies. And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

After the death of Abraham, Yitsaq, his wife Rivka and sons Esaw and Ya'aqob went to dwell in Gerar, in the land of the Philistines, which was also in Kena'an (*Canaan*), as Yahweh told him in **B'reshith 26:2-5**; *And YHVH appeared to him and said, "Do not go down to Mitsrayim, live in the land which I command you. Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your father. And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot.*

Torah tells us, that even though Esaw was Yitsaq's first-born, he despised his birth-right. We read in **B'reshith 25** that Esaw sold his birth-right to Ya'aqob for a bowl of red lentil stew and in **Chapter 27** that their mother Rivka switched Ya'aqob and Esaw, as each went before an old and blind Yitsaq, so that he would give the first-born blessing to Ya'aqob. As this plays out, Yitsaq says to Ya'aqob in **B'reshith 27:26-29**; *And his father Yitsaq said to him, "Please come near and kiss me, my son." And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which YHVH has blessed. And Elohim give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be master*

over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!" And so, Ya'aqob is given the "**birth-right**" and the "**first-born blessing**" of his father Yitsaq.

Even after this is made known to Yitsaq, he blesses Ya'aqob even more, as he sends him off to the land of their ancestry to find a wife. We read in **B'reshith 28:1-4**; *And Yitsaq called Ya'aqob and blessed him, and commanded him, and said to him, "Do not take a wife from the daughters of Kena'an. Arise, go to Paddan Aram, to the house of Bethu'el your mother's father. And take a wife for yourself from there, from the daughters of Laban your mother's brother. And El Shaddai bless you, and make you bear fruit and increase you, and you shall become an assembly of peoples, and give you the blessing of Abraham, to you and your seed with you, so that you inherit the land of your sojournings, which Elohim gave to Abraham."*

And, as Ya'aqob travels toward Paddan Aram, which is in Haran, Yahweh appears to him and blesses him in **B'reshith 28:10-15**; *And Ya'aqob went out from Be'ersheva and went toward Haran. And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. And he dreamed and saw a ladder set up on the earth, and its top reached to the heavens, and saw messengers of Elohim going up and coming down on it. And see, YHVH stood above it and said, "I am YHVH Elohim of Abraham your father and the Elohim of Yitsaq. The land on which you are lying, I give it to you and your seed. And your seed shall be as the dust of the earth, and you shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed. And see, I am with you and shall guard you wherever you go, and shall bring you back to this land. For I am not going to leave you until I have done what I have spoken to you."* Ya'aqob is given the combined blessings of Abraham and Yitsaq. And, even though his seed will be as the dust of the earth (covering everything) and though he'll break out in all directions, Yahweh will bring him back to the Land and will not leave Ya'aqob and his seed until He has done all that He spoke to him.

In Haran, Ya'aqob fathers the twelve sons. Eleven sons (Reuben, Shimon, Levi, Yehudah, Dan, Naphtali, Gad, Asher, Yissaskar, Zebulun and Yoseph) are born in Paddan Aram and the twelfth, Benjamin, would be born on the way to see his father Yitsaq, near Ephrath, which is Beit Lechem. But also on the way from Haran Ya'aqob would face his brother Esaw and they would be reconciled until the death of Yitsaq. Esaw would then move away to Edom. But, on this journey of Ya'aqob's, he would spend a night alone, before confronting Esaw. As Ya'aqob camped by the river, we read in **B'reshith 32:24-30**; *And Ya'aqob was left alone. And a Man wrestled with him until the breaking of day. And when He saw that He did not overcome him, He touched the socket of his hip. And the socket of Ya'aqob's hip was dislocated as He wrestled with him. And He said, "Let Me go, for the day breaks." But he said, "I am not letting You go until You have blessed me!" So He asked him, "What is your name?" And he said, "Ya'aqob." And He said, "Your name is no longer called Ya'aqob, but Yisra'el, because you have striven with Elohim and with men, and have overcome." And Ya'aqob asked Him, saying, "Please let me know Your Name." And He said, "Why do you ask about My Name?" And He blessed him there. And Ya'aqob called the name of the place Peni'el, "For I have seen Elohim face to face, and my life is preserved."* Following this, Yahweh again appeared to Ya'aqob at Beit El and confirmed the blessings and his new name. **B'reshith 35:9-12**; *And Elohim appeared to Ya'aqob again, when he came from Paddan Aram, and blessed him. And Elohim said to him, "Your name is Ya'aqob, your name is no longer called Ya'aqob, but Yisra'el is your name." So He called his name Yisra'el. And Elohim said to him, "I am El Shaddai. Bear fruit and increase, a nation*

and a company of nations shall be from you, and sovereigns come from your body. And the land which I gave Abraham and Yitsaq I give to you. And to your seed after you I give this land.”

Ya’aqob’s seed, all his progeny, would be called from this point on B’nei Yisra’el, the Children of Yisra’el. From this family a nation and a company of nations would be born. As we’ve been reading in the Torah portions these past few weeks, the brothers would sell Yoseph into slavery in Egypt. But, Elohim would raise him up to be a leader there, second only to Pharaoh. And, through a seven year famine, Ya’aqob and all his family would be re-united with Yoseph and go down to live with him there, in Mitsrayim. This re-uniting would be a picture of the re-uniting of a divided **“House of Yisra’el”** in the last days, as we’ll see a little later, with more tomorrow and Sunday. As Ya’aqob leaves his home to go to Egypt, he camps in Beersheva and we read in **B’reshith 46:1-4; And Yisra’el set out with all that he had, and came to Be’ersheva, and brought offerings to the Elohim of his father Yitsaq. And Elohim spoke to Yisra’el in the visions of the night, and said, “Ya’aqob, Ya’aqob!” And he said, “Here I am.” And He said, “I am the El, Elohim of your father. Do not be afraid to go down to Mitsrayim, for I shall make you there into a great nation. I Myself am going down with you to Mitsrayim and I Myself shall certainly bring you up again.”**

From his deathbed, Ya’aqob would bless his sons, the Tribes of Israel. But first, we read in **B’reshith 48:1-5; And after these events it came to be that it was said to Yoseph, “See, your father is sick.” And he took with him his two sons, Menasheh and Ephraim. And Ya’aqob was told, “See, your son Yoseph is coming to you.” And Yisra’el strengthened himself and sat up on the bed. And Ya’aqob said to Yoseph, “El Shaddai appeared to me at Luz in the land of Kena’an and blessed me, and said to me, ‘See, I am making you bear fruit and shall increase you and make of you an assembly of peoples, and give this land to your seed after you as an everlasting possession.’ And now, your two sons, Ephraim and Menasheh, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine – as Re’uven and Shim’on, they are mine.**

And as Ya’aqob begins to bless Menasheh and Ephraim, we read in **verses 14-22; And Yisra’el stretched out his right hand and laid it on Ephraim’s head, who was the younger, and his left hand on Menasheh’s head, consciously directing his hands, for Menasheh was the first-born. And he blessed Yoseph, and said, “The Elohim before whom my fathers Abraham and Yitsaq walked, the Elohim who has fed me all my life long to this day, the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitsaq. And let them increase to a multitude in the midst of the earth.” And when Yoseph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father’s hand to remove it from the head of Ephraim to the head of Menasheh. And Yoseph said to his father, “Not so, my father, for this one is the first-born, put your right hand on his head.” But his father refused and said, “I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the melo ha Goyim (fullness of the nations).” And he blessed them on that day, saying, “In you Yisra’el shall bless, saying, ‘Elohim make you as Ephraim and as Menasheh!’ ” Thus he put Ephraim before Menasheh. And Yisra’el said to Yoseph, “See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers. And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.”** Ya’aqob adopts Yoseph’s two sons as his own, effectively giving him a double portion of inheritance over his brothers. Remember, they lived in Egypt. But, Ya’aqob was speaking of their inheritance in the

coming Kingdom of Yisra'el. In placing Ephraim before Menasheh, Ya'aqob, knowing this, gives the blessing of multiplicity to Ephraim, in that he would fill up the nations of the world.

Next, as Ya'aqob calls all his sons to his side in order to bless them all. And, as he blesses them, we read in **B'reshith 49:8-12** the very special blessings he gives Yehudah; ***“You, Yehudah, your brothers praise you; your hand is on the neck of your enemies; your father’s children bow down before you. Yehudah is a lion’s cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him? The scepter shall not turn aside from Yehudah, nor a Lawgiver from between his feet, until Shiloh comes, and to Him is the obedience of peoples. Binding his donkey to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes. His eyes are darker than wine, and his teeth whiter than milk.”*** While he gave Ephraim the blessing of multiplicity, here Ya'aqob gives Yehudah the blessing of kingship and that King Messiah would come from him. In fact, he states that the scepter will remain with Yehudah until **“Shiloh”** comes. **“Shiloh”** literally means **“place of rest”** and/or **“time of rest”** and refers to **“eternity”**.

After the deaths of their generation, a Pharaoh would arise who didn't know or remember Yoseph. And, because the Children of Yisra'el had multiplied and become a great company of people, Pharaoh was afraid they might take over. And so, he enslaved them under heavy and bitter bondage. But, Yahweh would send a **“prophet”** named Moshe (*Moses*) and a **“priest”** named Aharon (*Aaron*) to lead the Children of Yisra'el, as He delivered them from bondage to freedom and chose them to be His people.

The books of the Torah, commonly called the Five Books of Moshe, tell the entire story. **B'reshith** (**“In the Beginning”**, commonly called **Genesis**) tells us the history, from the very creation of everything up until Israel's sojourn in Egypt. **Shemot** (**“Names”**, commonly called **Exodus**) tells the history of the Deliverance of the Children of Yisra'el and the giving of the Torah on Mt. Sinai. **Wayyiqra** (**“And He Called”**, commonly called **Leviticus**) details the Levitical priesthood and the offerings. **Bemidbar** (**“In the Wilderness”**, commonly called **Numbers**) relates the history of B'nei Yisra'el's time in the wilderness and the giving of Yahweh's right-rulings and commands. And, **Debarim** (**“The Words”**, commonly called **Deuteronomy**) find Moshe recounting, for the next generation, all the events and ordinances and prophesying about the future of B'nei Yisra'el in the last days.

As Yahweh was preparing to give the Children of Yisra'el their Ketubah, their wedding contract, the Covenant, to make them His Bride, He called Moshe up into Mt. Sinai; where we read in **Shemot (Exodus) 19:3-8**; ***And Moshe went up to Elohim, and YHVH called to him from the mountain, saying, “This is what you are to say to the house of Ya'aqob, and declare to the children of Yisra'el: ‘You have seen what I did to the Mitsrites, and how I bore you on eagles' wings and brought you to Myself. And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you shall be to Me a kingdom of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra'el.” And Mosheh came and called for the elders of the people, and set before them all these words which YHVH commanded him. And all the people answered together and said, “All that YHVH has spoken we shall do.” So Moshe brought back the words of the people to YHVH.***

As Yahweh explains through Moshe how the Children of Yisra'el are to come in and possess the Land that He promised to Abraham, Yitsaq and Ya'aqob, He says in **Debarim (Deuteronomy) 7:6-13**; ***“For you are a set-apart people to YHVH your Elohim. YHVH your Elohim has chosen you***

to be a people for Himself, a treasured possession above all the peoples on the face of the earth. YHVH did not set His love on you nor choose you because you were more numerous than any other people, for you were the least of all peoples, but because of YHVH loving you, and because of Him guarding the oath which He swore to your fathers, YHVH has brought you out with a strong hand, and redeemed you from the house of bondage, from the hand of Pharaoh sovereign of Mitsrayim. And you shall know that YHVH your Elohim, He is Elohim, the trustworthy El guarding covenant and kindness for a thousand generations with those who love Him, and those who guard His commands, but repaying those who hate Him to their face, to destroy them. He does not delay to do so with him who hates Him, He repays him to his face. And you shall guard the command, and the laws, and the right-rulings which I command you today, to do them. And it shall be, because you hear these right-rulings, and shall guard and do them, that YHVH your Elohim shall guard with you the covenant and the kindness which He swore to your fathers, and shall love you and bless you and increase you, and shall bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.”

The Children of Yisra’el were chosen by Elohim. Why? He says because ***He loved them***. And, He has promised over and over not to forsake the covenant that He made with the Children of Yisra’el. Yahshua said the same thing to His talmidim (taught ones), when He ate with them just before the Passover in **Yohanán (John) 15:12-17**; ***“This is My command, that you love one another, as I have loved you. No one has greater love than this: that one should lay down his life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you. You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you. These words I command you, so that you love one another.*** Remember, Yisra’el is to be a “kingdom of priests”. Folks, the job of a “**Priest**” is to love and intercede for his brothers, even to the point of laying down one’s life.

When Sha’ul (Saul, or as some say Paul) went to the congregation in Antioch to share with them about Messiah Yahshua, we read in **Acts 13:14-22**; ***But passing through from Perge, they came to Antioch in Pisidia, and went into the congregation on the Sabbath day and sat down. And after the reading of the Torah and the Prophets (the Parsha and Haftorah), the rulers of the congregation sent to them, saying, “Men, brothers, if you have any word of encouragement for the people, speak.” And Sha’ul, standing up and motioning with his hand said, “Men, Yisra’elites, and those fearing Elohim, listen: The Elohim of this people Yisra’el did choose our fathers, and exalted the people in their sojourning in the land of Mitsrayim, and with a high arm He brought them out of it. Now for a time of about forty years He sustained them in the wilderness. And having destroyed seven nations in the land of Kena’an, He gave their land to them as an inheritance. And after that He gave judges for about four hundred and fifty years, until Shemu’el the prophet. But then they asked for a king, and Elohim gave them Sha’ul the son of Qish, a man of the tribe of Binyamin, for forty years. And having removed him, He raised up for them David as sovereign, to whom also He gave witness and said, ‘I have found David the son of Yishai, a man after My own heart, who shall do all My desires.’”***

Because the Children of Yisra’el asked for a king, like the other nations and kingdoms of the world, Yahweh gave them King Saul, who proved unrighteous. He later brought forth King David, from the

tribe of Yehudah (Judah). King David and his army defeated all of Yisra'el's enemies. And, as his son Shelomoh (Solomon) became king and built the Hekal (the House of Yahweh), there was peace in the kingdom. But King Shelomoh had many wives and concubines. They worshipped and served other mighty ones (gods). He built temples and altars and high-places for them to worship. Scripture reveals that Shelomoh went after these mighty ones also. Then, we read in **Melekim Aleph (1 Kings) 11:9-13**; *Therefore YHVH was enraged with Shelomoh, because his heart had turned away from YHVH Elohim of Yisra'el, who had appeared to him twice, and had commanded him concerning this word, not to go after other mighty ones. But he did not guard what YHVH had commanded. And YHVH said to Shelomoh, "Because you have done this, and have not guarded My covenant and My laws, which I have commanded you, I shall certainly tear the kingdom away from you and give it to your servant. Only, I do not do it in your days, for the sake of your father David. Out of the hand of your son I shall tear it. Only, I shall not tear away all the kingdom but give one tribe to your son for the sake of my servant David, and for the sake of Yerushalayim which I have chosen."* Thus, the "House of Ya'aqob" (the House of Yisra'el) became two kingdoms, two nations, Yehudah and Benjamin became the **House of Yehudah** (Southern Kingdom or Judah) under the kings of Judah, beginning with Rehab'am (*Rehoboam*); and, Reuven, Shim'on, Dan, Naphtali, Gad, Asher, Yissaskar, Zebulun, Menasheh and Ephraim became the **House of Yisra'el** (Northern Kingdom or Ephraim) under the kings of Ephraim, beginning with Yarob'am (*Jeroboam*).

But immediately, the Northern Kingdom began to worship other mighty ones. We read in **1 Kings 12:26-33**; *And Yarob'am said in his heart, "Now the kingdom shall return to the house of David. If these people go up to do slaughterings in the House of YHVH at Yerushalayim, then the heart of this people shall turn back to their master, Rehab'am sovereign of Yehudah, and they shall slay me and go back to Rehab'am sovereign of Yehudah." So the sovereign took counsel and made two calves of gold, and said to the people, "It is too much for you to go up to Yerushalayim. See, your mighty ones, O Yisra'el, which brought you up from the land of Mitsrayim!" And he set up one in Beyth El, and the other he put in Dan. And this matter became a sin, for the people went before the one as far as Dan. And he made the house of high places, and made priests from all sorts of people, who were not of the sons of Lewi. And Yarob'am performed a festival on the fifteenth day of the eighth month, like the festival that was in Yehudah, and he offered on the altar. So he did at Beyth El, slaughtering to the calves that he had made. And at Beyth El he appointed the priests of the high places which he had made. And he made offerings on the altar which he had made at Beyth El on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he performed a festival for the children of Yisra'el, and offered on the altar and burned incense.*

This separation and descent into idol worship by the kings of the "**House of Yisra'el**" resulted in Yahweh's judgment. We read of the beginning in **2 Kings 15:29**; *In the days of Peqah sovereign of Yisra'el, Tiltath-Pileser sovereign of Ashshur came and took Iyon, and Abel Beyth Ma'akah, and Yanowah, and Qedesh, and Hatsor, and Gilead, and Galil, all the land of Naphtali, and took them into exile to Ashshur.* Between 734 and 722 BCE Yahweh sent Tilgat Pilsger III, the Assyrian king, to utterly destroy the **House of Yisra'el** or the ten northern tribes, beginning with the lands of Reuven, Gad, 1/2 of Menasheh, Naphtali and so on, until the fall of Yisra'el's capital, Shekem. Since the House of Yisra'el played the harlot and worshipped every foreign deity, Yahweh declared that He would sift her and cause her to be naked before the nations and judged. This harsh punishment would be enacted by the dispersing and swallowing up of these ten tribes by the world's pagan nations. These would become known as the "**Lost Ten Tribes of Yisra'el**". This is hardly "**Good News**" for the Kingdom, is it?

Are you ready for the “**Good News of the Kingdom**”? As I said, there is no “**Plan B**” with our Elohim. He would use the sin of the *House of Yisra’el* and the resulting punishment along with Ya’aqob’s blessing to Ephraim of being the “**melo ha goyim**” or the “**filling up of the nations**” to bring “**Salvation**” to the world, the “**Restoration of the Kingdom to Yisra’el**” and ultimately, the “**Restoration of all things**”. But, how would this play out?

After 40 years of wandering in the wilderness and the death of the generation of adults who came out of Egypt, but refused to go into the Land, as Moshe is recounting all of the experiences and commands that the next generation had to learn, he explains to the Children of Yisra’el that the sum of the Torah is about “**blessings and curses**”. They will be blessed beyond measure for obeying the commands and right-rulings of Yahweh and, cursed if they disobey; even to the point of being scattered among the nations of the world. Yahweh gives us the end from the beginning, as Moshe states prophetically in **Debarim (Deuteronomy) 29:29 – 30:10**; “***The secret matters belong to YHVH our Elohim, but what is revealed belongs to us and to our children forever, to do all the Words of this Torah. And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the nations where YHVH your Elohim drives you, and shall turn back to YHVH your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, then YHVH your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where YHVH your Elohim has scattered you. If any of you are driven out to the farthest parts under the heavens, from there YHVH your Elohim does gather you, and from there He does take you. And YHVH your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers. And YHVH your Elohim shall circumcise your heart and the heart of your seed, to love YHVH your Elohim with all your heart and with all your being, so that you might live, and YHVH your Elohim shall put all these curses on your enemies and on those who hate you, who persecuted you. And you shall turn back and obey the voice of YHVH and do all His commands which I command you today. And YHVH your Elohim shall make you have excess in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground for good. For YHVH turns back to rejoice over you for good as He rejoiced over your fathers, if you obey the voice of YHVH your Elohim, to guard His commands and His laws which are written in this Book of the Torah, if you turn back to YHVH your Elohim with all your heart and with all your being.***”

Wow! That’s great. All we have to do is somehow remember Yahweh and the Torah and He’ll come find us and bring us back. And, He’ll even do the work of making us obedient. All will be good. Now to me, that’s “**Good News**”. Well, there’s a problem with that; at least for the **House of Yisra’el** (*the Northern Kingdom*). The purpose of the Torah is to reveal Yahweh and His choosing Yisra’el as a Kingdom of Priests. Also, Torah teaches us right from wrong and explains to us what is expected of us by our Creator/King and to show us how we’ve failed or fallen short. The Books of the “Prophets” are to teach us about Yisra’el’s destiny. We learn by studying to understand the prophecies and their fulfillments, both short and long term. The Books of the “Writings” (the balance of TaNaK) give us even more pictures and examples of Yahweh’s dealings with us through the experiences of our ancestors. The Brit Chadashah (New Testament) contains the witnesses of Yahshua’s work on earth, as well as Torah interpretations to the society of that day, by Yahshua’s talmidim. Of course, all of Scripture reveals the character of Yahweh and likewise that of Mashiach Yahshua (Yah’s Salvation).

To see what went wrong for the **House of Yisra'el** (the *Northern Kingdom* scattered throughout the world), we need only to look at the Prophets. The Prophet, citing the Torah command from **Debarim (Deuteronomy) 24:1-4**, says in **Yirmeyahu (Jeremiah) 3:1-8**; **Elohim said, "If a man puts away his wife, and she goes from him and becomes another man's, does he return to her again? Would not that land be made greatly unclean? But you have committed whoring with many lovers. And would you return to Me?" declares YHVH. Lift up your eyes to the bare heights and see: where have you not lain with men? Besides the ways you have sat for them like an Arabian in the wilderness. And you made the land unclean with your whorings and your evil. Therefore the showers have been withheld, and there has been no latter rain. You have had a whore's forehead, you refuse to be ashamed. Shall you not from now on cry to Me, 'My father, You are the guide of my youth? Does one bear a grudge forever? Does one keep it to the end?' See, you have spoken and done the evils that you could."** And YHVH said to me in the days of **Yoshiyahu the sovereign**, **"Have you seen what backsliding Yisra'el has done? She has gone up on every high mountain and under every green tree, and there committed whoring. And after she had done all these, I said 'Return to Me.'** But she did not return. And her treacherous sister **Yehudah** saw it. And I saw that for all the causes for which **backsliding Yisra'el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehudah did not fear, but went and committed whoring too.**

The **House of Yisra'el** was given a certificate of divorce. **Debarim 24:4** tells us that this wife, who's been divorced and been with another cannot become the former husband's wife again, as it says; **"her former husband who sent her away is not allowed to take her back to be his wife after she has been defiled, for that would be an abomination before YHVH."** Well again, that's not **"Good News"**. What about **Yehudah**? It says that she committed whoring also. As the prophet **Hoshea (Hosea)** speaks of the sin and punishment (but, not destruction) of the **House of Yisra'el**, he says in **Hoshea 11:9-12**; **"I shall not let the heat of My wrath burn, I shall not turn to destroy Ephraim. For I am El, and not man, the Set-apart One in your midst, and I shall not come in enmity. Let them follow YHVH. Like a lion He roars. When He roars, then sons shall tremble from the west. They shall tremble like a bird from Mitsrayim, and like a dove from the land of Ashshur. And I shall let them dwell in their own houses," declares YHVH. "Ephraim has surrounded Me with lying, and the house of Yisra'el with deceit. But Yehudah is still wandering with El, and is true to the Set-apart One."** While **Yehudah** did indeed sin over time, she repented and was never divorced.

But, how is there any hope for the **House of Yisra'el**? She was divorced and it sounds permanent. How can the Husband remarry His unfaithful bride? Torah says that He cannot. The first step is her redemption. The *"headline"* to our **"Good News"** story is not her salvation; it's her redemption. There is no salvation without redemption first. The whole of Torah teaches us this important lesson. Someone has to pay the price of redemption. When a person sinned in **Yisra'el**, the sinner brought his offering, he slaughtered it and then, the priest took it and offered it accordingly. When atonement was made, redemption was complete and then the sinner was saved and declared clean.

We begin to see this redemption in the work of **Yahshua**, as He sent out His taught ones to minister in **Mattityahu 10:5-7**; **Yahshua sent these twelve out, having commanded them, saying, "Do not go into the way of the nations, and do not enter a city of the Shomeronites, but rather go to the lost sheep of the house of Yisra'el. And as you go, proclaim, saying, 'The Kingdom of heavens is offered.'"** When **Yahshua** was in Lebanon, in **Tsor** and **Tsidon**, he was approached by a Canaanite woman, in **Mattityahu 15:22-28**; **And see, a woman of Kena'an came from those borders and cried out to Him, saying, "Have compassion on me, O Master, Son of David! My**

daughter is badly demon-possessed.” But He did not answer her a word. And His taught ones came and asked Him, saying, “Send her away, because she cries after us.” And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’el.” But she came and was bowing to Him, saying, “Master, help me!” And He answering, said, “It is not good to take the children’s bread and throw it to the little dogs.” But she said, “Yea Master, for even the little dogs eat the crumbs which fall from their masters’ table.” And Yahshua answering, said to her, “O woman, your belief is great! Let it be to you as you desire.” And her daughter was healed from that hour. Yahshua let her and us know that not only did He come only for the Lost Sheep of the House of Yisra’el; but, those who press in to eat the bread (the Torah), they too can be included as sojourners, and as such, Yisra’el. We’ll look more closely at that in a bit.

While there are many scriptures that teach us why Yahshua came, I’ll share only two more at this time. As Yahshua was passing through Yeriho and the chief tax collector Zakkai climbed a tree to see Him, Yahshua called to him to come down for He was going to spend the night with Zakkai. Hearing this, the crowd grumbles because Zakkai was a “**sinner**”. But, Yahshua said in **Luke 19:9-10**; *And Yahshua said to him, “Today deliverance has come to this house – since he also is a son of Abraham. For the Son of Adam has come to seek and to save what was lost.”* You see, Zakkai is a Hebrew name, meaning “**pure**”. He was, as Yahshua said, a son of Abraham, part of the House of Yisra’el. And, as Sha’ul wrote to Titus, in **Titus 2:11-14**; *For the saving Gift of Elohim has appeared to all men, instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, looking for the blessed expectation and esteemed appearance of the great Elohim and our Savior Yahshua Messiah, who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works.*

Yahshua died on the stake to redeem us back to Himself as His bride. Since the Husband cannot remarry the adulterous wife, He had to die and be raised from the dead and thus fulfill the Torah. But, if He redeemed us from “**lawlessness**” as Sha’ul says, how are we then to live? Yahshua Messiah tells us how in **Yohanan (John) 14:12-21**; *“Truly, truly, I say to you, he who believes in Me, the works that I do he shall do also. And greater works than these he shall do, because I go to My Father. And whatever you ask in My Name, that I shall do, in order that the Father might be esteemed in the Son. If you ask whatever in My Name, I shall do it. If you love Me, you shall guard My commands. And I shall ask the Father, and He shall give you another Helper, to stay with you forever – the Spirit of the Truth, whom the world is unable to receive, because it does not see Him or know Him. But you know Him, for He stays with you and shall be in you. I shall not leave you orphans – I am coming to you. Yet a little while, and the world no longer sees Me, but you shall see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him.”*

What’s interesting in these verses is that many people will tell you that Yahshua is promising that you’ll do miracles like He did, if you only believe in Him. That’s not what He said here. He was talking about the “**works of Torah**” that He did. He walked it out perfectly before us, as our example. If we believe in Him and we love Him, we’ll keep and do His commands, His “**works of Torah**”. Sha’ul explains how in **Ephesians 2:8-22**; *For by favor (grace) you have been saved, through belief, and that not of yourselves, it is the gift of Elohim, it is not by works, so that no one should*

boast. For we are His workmanship, created in Messiah Yahshua for good works, which Elohim prepared beforehand that we should walk in them (good works). Therefore remember that you, once gentiles in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, that at that time you were without Messiah, excluded from the citizenship of Yisra’el and strangers from the covenants of promise, having no expectation and without Elohim in the world. But now in Messiah Yahshua, you who once were far off have been brought near by the blood of the Messiah. For He is our peace, who has made both one, and having broken down the partition of the barrier, having abolished in His flesh the enmity (the division) – the Torah of the commands in dogma (doctrines of men) – so as to create in Himself one renewed man from the two, thus making peace, and to completely restore to favor both of them unto Elohim in one body through the stake, having destroyed the enmity (division) by it. And having come, He brought as Good News peace to you who were far off, and peace to those near. Because, through Him we both have access to the Father by one Spirit. So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the house of Elohim, having been built upon the foundation of the emissaries and prophets, Yahshua Messiah Himself being chief corner-stone, in whom all the building, being joined together, grows into a set-apart Dwelling Place in YHVH, in whom you also are being built together into the dwelling of Elohim in the Spirit.

So, by the work of Torah, that Yahshua came to do, in giving Himself and shedding His blood, we can once again be in and of the House of Elohim and citizens of the Kingdom of Yisra’el. And as such, joint heirs to the promises made to Abraham, Yitsaq and all the House of Ya’aqob (**Yisra’el**). This is how Yahshua’s taught ones could ask Him, as He instructed them to wait in Yerushalayim for their immersion in the Spirit, before His ascension in **Acts 1:4-6**; *And meeting with them, He commanded them not to leave Yerushalayim, but to wait for the Promise of the Father, “which you have heard from Me – because Yohanan truly immersed in water, but you shall be immersed in the Set-apart Spirit not many days from now.” So when they had come together, they asked Him, saying, “Master, would You at this time restore the kingdom to Yisra’el?”* And, Yahshua replied in **verses 7-8**; *And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Set-apart Spirit has come upon you, and you shall be My witnesses in Yerushalayim, and in all Yehudah and Shomeron, and to the end of the earth.”*

Having redeemed the divorced House of Yisra’el, His taught ones were expecting Yahshua to restore the Kingdom at that time. How does Yahweh say that this will indeed happen? We read in **Yehezqel (Ezekiel) 34:11-16**; *For thus said the Master YHVH, “See, I Myself shall search for My sheep and seek them out. As a shepherd seeks out his flock on the day he is among his scattered sheep, so I shall seek out My sheep and deliver them from all the places where they were scattered in a day of cloud and thick darkness. And I shall bring them out from the peoples and gather them from the lands, and shall bring them to their own land. And I shall feed them on the mountains of Yisra’el, in the valleys, and in all the dwellings of the land. In good pasture I shall feed them, and their fold shall be on the high mountains of Yisra’el. They shall lie there in a good fold and feed in rich pasture on the mountains of Yisra’el. I shall feed My flock and make them lie down,” declares the Master YHVH. I shall seek out the lost and bring back the strayed. And I shall bind up the broken and strengthen what was sick, but the fat and the strong I shall destroy. I shall feed them with right-ruling.”*

Folks, the Books of the Prophets are filled with the Scriptures of how Yahweh will redeem and then gather His outcasts, His lost sheep and bring them back to their land, the mountains of Yisra’el. The

writings of Yahshua's emissaries in the Brit Chadashah reflect these same pictures, when speaking about the Kingdom of Elohim, Yisra'el. Let me share with you just a few. We read in **Yeshayahu (Isaiah) 43:1-7**; *But now, thus said YHVH, your Creator, O Ya'aqob, and He who formed you, O Yisra'el, "Do not fear, for I have redeemed you. I have called you by your name, you are Mine. When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you. For I am YHVH your Elohim, the Set-apart One of Yisra'el, your Savior; I gave Mitsrayim for your ransom, Kush and Seba in your place. Since you were precious in My eyes, you have been esteemed, and I have loved you. And I give men in your place, and peoples for your life. Do not fear, for I am with you. I shall bring your seed from the east, and gather you from the west. 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."*

Yahweh speaks through the prophet in **Yirmeyahu (Jeremiah) 31:1-11**; *"At that time," declares YHVH, "I shall be the Elohim of all the clans of Yisra'el, and they shall be My people." Thus said YHVH, "A people escaped from the sword found favor in the wilderness, Yisra'el, when it went to find rest." YHVH appeared to me from afar, saying, "I have loved you with an everlasting love, therefore I shall draw you with kindness. I am going to build you again. And you shall be rebuilt, O maiden of Yisra'el! Again you shall take up your tambourines, and go forth in the dances of those who rejoice. Again you shall plant vines on the mountains of Shomeron. The planters shall plant and treat them as common. For there shall be a day when the watchmen cry on Mount Ephrayim, 'Arise, and let us go up to Tsiyon, to YHVH our Elohim.' "* For thus said YHVH, *"Sing with gladness for Ya'aqob, and shout among the chief of the nations. Cry out, give praise, and say, 'O YHVH, save Your people, the remnant of Yisra'el!' See, I am bringing them from the land of the north, and shall gather them from the ends of the earth, among them the blind and the lame, those with child and those in labor, together – a great assembly returning here. With weeping they shall come, and with their prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father to Yisra'el, and Ephraim – he is My first-born. Hear the word of YHVH, O nations, and declare it in the isles afar off, and say, 'He who scattered Yisra'el gathers him, and shall guard him as a shepherd his flock.' For YHVH shall ransom Ya'aqob, and redeem him from the hand of one stronger than he. He goes on in verses 18-20; "I have clearly heard Ephraim lamenting, 'You have chastised me, and I was chastised, like an untrained calf. Turn me back, and I shall turn back, for You are YHVH my Elohim. For after my turning back, I repented. And after I was instructed, I struck myself on the thigh. I was ashamed, even humiliated, for I bore the reproach of my youth.' Is Ephraim a precious son to Me, a child of delights? For though I spoke against him, I still remembered him. That is why My affections were deeply moved for him. I have great compassion for him," declares YHVH.*

Ya'aqob (James) sums it up this way, as the council of Jewish believers discuss what should be required of those returning to Yisra'el as a result of belief in Yahshua, in **Acts 15:13-21**; *And after they were silent, Ya'aqob answered, saying, "Men, brothers, listen to me: Shim'on has declared how Elohim first visited the gentiles to take out of them a people for His Name. And the words of the prophets agree with this, as it has been written: 'After this I shall return and rebuild the Booth of Dawid which has fallen down. And I shall rebuild its ruins, and I shall set it up, so that the remnant of mankind shall seek YHVH, even all the gentiles on whom My Name has been called, says YHVH who is doing all this,' who has made this known from of old. Therefore I judge that we should not trouble those from among the gentiles who are*

returning to Elohim, but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood. For from ancient generations Moshe has, in every city, those proclaiming him – being read in the congregations every Sabbath.”

Well, that’s “**Good News**” for the Kingdom of Yisra’el. In fact, all of the promises in Scripture are for Yisra’el. That’s why those who believe in replacement theology want nothing more than to replace Israel, or spiritualize the Kingdom of Elohim (Yisra’el) in order to get the promised blessings instead of “**natural**” Yisra’el. So, what about those who are not of the blood-line of Ya’aqob? What about Arabs? Aren’t they from Abraham? Didn’t Abraham have other children that he sent away? What about me? What if I don’t fit any of those? I mean, I feel like I might be Jewish; because I love Israel. But, what if I’m not Israel????

According to Torah, there is always room for those who desire to sojourn with Yisra’el. Regarding keeping the Passover, we read in **Shemot (Exodus) 12:48-49**; *“**And when a stranger sojourns with you and shall perform the Passover to YHVH, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it. There is one Torah for the native-born and for the stranger who sojourns among you.**”* As Yahweh instructed the Children of Yisra’el regarding the abominations and worship of false mighty ones that He forbade, He said in **Wayyiqra (Leviticus) 18:26-30**; *‘**But you, you shall guard My laws and My right-rulings, and not do any of these abominations, the native nor stranger who sojourns among you, because the men of the land who were before you have done all these abominations, and thus the land became defiled, So let not the land vomit you out for defiling it, as it vomited out the nations that were before you. For whoever does any of these abominations, those beings who do them shall be cut off from among their people. And you shall guard My Charge, so as not to do any of these abominable practices which were done before you, so as not to defile yourselves by them. I am YHVH your Elohim.**’*

We’ve learned according to Torah and by the Word of Yahshua that the “Two Greatest Commands” are to Love Yahweh and Love Your Neighbor. Yahweh says in **Wayyiqra (Leviticus) 19:33-34**; *‘**And when a stranger sojourns with you in your land, do not oppress him. Let the stranger who dwells among you be to you as the native among you, and you shall love him as yourself. For you were strangers in the land of Mitsrayim. I am YHVH your Elohim.**’*

Regarding offerings and worship, Yahweh says in **Bemidbar (Numbers) 15:14-16**; *‘**And when a stranger sojourns with you, or whoever is among you throughout your generations, and would make an offering made by fire, a sweet fragrance to YHVH, as you do, so he does. One law is for you of the assembly and for the stranger who sojourns with you – a law forever throughout your generations. As you are, so is the stranger before YHVH. One Torah and one right-ruling is for you and for the stranger who sojourns with you.**’*

Yahweh spoke through the prophet these words, in **Yeshayahu (Isaiah) 56:6-8**; *“**Also the sons of the foreigner who join themselves to YHVH, to serve Him, and to love the Name of YHVH, to be His servants, all who guard the Sabbath, and not profane it, and hold fast to My covenant; them 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 the peoples.**”* The Master YHVH, who gathers the outcasts of Yisra’el, declares, *“I gather still others to him besides those who are gathered to him.”* So, it doesn’t

matter who you are. If you join with Yahweh, love His Name, guard the Shabbat and hold fast to the Covenant (Torah), He'll accept you and your worship.

This is how you are grafted into the "**Olive Tree**" of Yisra'el; Belief and Obedience. This is the message of Sha'ul (Paul) in Romans 11. With eyes and minds wide open, let's read **Romans 11:1-27**; *I say then, has Elohim rejected His people? (We've been taught that this is Judah, but read on) Let it not be! For I also am a Yisra'elite, of the seed of Avraham, of the tribe of Binyamin. Elohim has not rejected His people whom He knew beforehand. Or do you not know what the Scripture says of Eliyahu, how he pleads with Elohim against Yisra'el (Northern Kingdom – Eliyahu was a prophet sent to the Northern Kingdom), saying, "YHVH, they have killed Your prophets and overthrown Your altars, and I alone am left, and they seek my life"? But what does the answer of Elohim say to him? "I have left for Myself seven thousand men who have not bowed the knee to Ba'al." So therefore also, at this present time a remnant according to the choice of favor has come to be. (We chose to believe) And if by favor, it is no longer of works, otherwise favor is no longer favor. And if it is of works, it is no longer favor, otherwise work is no longer work. What then? Yisra'el has not obtained what it seeks, but the chosen did obtain it, and the rest were hardened. (Yahshua said in John 15:16 that He chose us, we did not choose Him) As it has been written, "YHVH has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day." Dawid also says, "Let their table become for a snare, and for a trap, and for a stumbling-block and a recompense to them, let their eyes be darkened, not to see, and bow down their back always." I say then, have they stumbled that they should fall? Let it not be! But by their fall deliverance has come to the gentiles, to provoke them to jealousy. (Because Ephrayim fell and was cast out, sown, salvation came to the nations). And if their fall is riches for the world, and their failure riches for the gentiles (nations), how much more their completeness! For I speak to you, the gentiles, inasmuch as I am an emissary to the gentiles, I esteem my service, if somehow I might provoke to jealousy those who are my flesh and save some of them. (While Sha'ul was called to the nations, he wanted the same for all Yisra'el). For if their casting away is the restoration to favor of the world, what is their acceptance but life from the dead? Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart (Yahshua), so are the branches. And if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree, do not boast against the branches. And if you boast (in our knowledge of the truth), remember: you do not bear the root, but the root bears you! You shall say then, "The branches (our forefathers) were broken off that I might be grafted in." Good! By unbelief they were broken off, and you stand by belief. Do not be arrogant, but fear. For if Elohim did not spare the natural branches, He might not spare you either. See then the kindness and sharpness of Elohim: on those who fell sharpness, but toward you kindness, if you continue in His kindness, otherwise you also shall be cut off. And they also, if they do not continue in unbelief, shall be grafted in, for Elohim is able to graft them in again. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more shall these who are the natural branches, be grafted into their own olive tree? (He's comparing true gentiles to Yisra'el) For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra'el (sown into the nations of the world), until the filling up of the nations has come in. (Remember, that was the blessing of Ephraim) And so all Yisra'el shall be saved, as it has been written, "The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya'aqob, and this is My covenant with them, when I take away their sins." Brethren, this is not Judah here. This is directed at the **House of Yisra'el** and the*

true gentiles. Remember, any stranger (*sojourner*) who, by belief, comes along side and confesses with their mouth Yahshua as Messiah and calls on the Name of YHVH shall be delivered.

So, now that we know what tree the “**sticks**” come from, let’s read what the prophet was told in **Yehezqel (Ezekiel) 37:15-22**; *And the word of YHVH came to me, saying, “And you, son of man, take a stick for yourself and write on it, ‘For Yehudah and for the children of Yisra’el, his companions.’ Then take another stick and write on it, ‘For Yoseph, the stick of Ephrayim, and for all the house of Yisra’el, his companions.’ Then bring them together for yourself into one stick, and they shall become one in your hand. And when the children of your people speak to you, saying, ‘Won’t you show us what you mean by these?’ say to them, ‘Thus said the Master YHVH, “See, I am taking the stick of Yoseph, which is in the hand of Ephrayim, and the tribes of Yisra’el, his companions. And I shall give them unto him, with the stick of Yehudah, and make them one stick, and they shall be one in My hand.” ’ “And the sticks on which you write shall be in your hand before their eyes. And speak to them, ‘Thus said the Master YHVH, “See, I am taking the children of Yisra’el from among the nations, wherever they have gone, and shall gather them from all around, and I shall bring them into their land. And I shall make them one nation in the land, on the mountains of Yisra’el. And one king shall be sovereign over them all, and let them no longer be two nations, and let them no longer be divided into two Kingdoms.” It’s at this time, that Yahweh restores the Kingdom to Yisra’el. And that’s the “**Good News**”. Ahmein?*

Yahweh says in **Yeshayahu (Isaiah) 40:9-10**; *You who bring the good news to Tsiyon, get up into the high mountain. You who bring the good news to Yerushalayim, lift up your voice with strength, lift it up, be not afraid. Say to the cities of Yehudah, “See your Elohim!” See, the Master YHVH comes with a strong hand, and His Arm (Yahshua) rules for Him. See, His reward is with Him, and His recompense before Him. And in **Yeshayahu 52:6-9**; “Therefore My people shall know My Name in that day, for I am the One who is speaking. See, it is I.” How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim reigns!” The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye they see the return of YHVH to Tsiyon. Break forth into joy, sing together, you waste places of Yerushalayim! For YHVH shall comfort His people, He shall redeem Yerushalayim.*

Let me close with the very end of Sha’ul’s letter to the “**Believers in Dispersion**” in Rome. He writes in **Romans 16:24-27**; *And to Elohim who is able to establish you according to the Good News and the testimony of Yahshua Messiah, according to the revelation of the secret which was kept silent since times of old, but now has been revealed, and by the writings of the prophets has been made known to all nations, according to the command of the everlasting Elohim, for obedience in belief. To Elohim, Who alone is wise, be the esteem, through Yahshua Messiah forever. The favor of our Master Yahshua Messiah be with you all. Ahmein.*