



Vol. 6 Number 4 Po Box 556, Ottumwa, IA. 52501 USA Rabbi Levi bar Ido Editor
Tel. 641-682-0217 Fax 641-682-1212 email bnaiavraham@hotmail.com

Taking It to the Streets

By

Rabbi Edward Levi Nydle/Levi bar Ido
B'nai Avraham

MOSHIACH'S PROGRAM OF *KIRUV RECHOKIM* (BRINGING NEAR THE FAR AWAY ONES¹) ¹⁸And Rebbe, Melech HaMoshiach came up and spoke to them, saying, "All *samchut* (authority) has been given to me in *Shomayim* and on *HaAretz*. MOSHIACH'S GZERAH MIN HASHOMAYIM ¹⁹Go, therefore, make *talmidim* for Rebbe, Melech HaMoshiach of all the nations, giving them a *tevilah* in a *mikveh mayim* in the Name of *HaAv*, *HaBen*, and *HaRuach HaKodesh*, ²⁰teaching them to observe all that I have commanded you. And—*hinei!*--I [Moshiach] am with you always, even unto the *Ketz HaOlam Haze*h." **Mattithyahu 28:18-2**

If there is one criticism that is valid of the Nazarenes, it is the fact that they are not sharing the *Besorah* with the nations. I want to thank Rabbi Moshe Yosef Koniuchowsky for the inspiration for this teaching. Hopefully, Nazarenes, because of this teaching, will become aware of the need to share the Truth of the Moshiach Yahshua with all peoples everywhere thus fulfilling the *mitzvah* given to us from YHWH.

The thought of bringing the knowledge of the one true Elohim to the nations of the earth did not start with the "Great Commission" of our Master Yahshua. The prophets were constantly exhorting Yisrael to be a light to the nations of the earth and to share the knowledge of the Torah and the one true Elohim with all mankind. Below is a small sample from the prophets.

- And in that day there shall be a root out of Yishai, which shall stand as a miraculous banner² to the people; to it shall the gentile nations³ seek, and His rest shall be with *tiferet*. **Yeshayahu 11:10**
- Therefore the strong people will give you *tiferet*; the cities of the ruthless nations shall fear You. **Yeshayahu 25:3**
- Come near, you nations, to *shema*; and *shema*, you people: let the earth *shema*⁴, and all that is in it; the *olam*, and all things that come forth from it. **Yeshayahu 34:1**
- I YHWH have called You in *tzedakah*, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a Light to the nations. **Yeshayahu 42:6**
- An He said, It is a light, easy and small thing that You should be My *eved* to raise up the tribes of Ya'akov, and restore the preserved ones of Yisrael; I will also give You for a Light to the heathen⁵, that You might be My Yahshua to the ends of the earth. **Yeshayahu 49:6**
- And the nations shall come to Your Light and the *melechim* to the brightness of Your rising. **Yeshayahu 60:3**
- At that time they shall call Yerushalayim the throne of YHWH; and all the nations shall be gathered to it, to the Name of YHWH. **Yirmeyahu 3:17**

¹ This is a "code" for the lost Ephraimites-see Eph.2:12-13, Dan. 9:7

² Hebrew:*NES*- can mean a banner or a miracle

³ See Bereshith 48:19 and Romans 11:26 "melo ha goyim" –Yisrael would become the gentile nations

⁴ To hear with comprehension and do

⁵ The True Moshiach will raise up all 12 tribes of Yisrael and the non-Yisraelite companions of Ezek.37:15-17

- And you shall swear, YHWH lives, in *emet*, in *mishpat*, and in *tzedakah*; and the nations shall bless themselves in Him, and in Him shall hey tiferet. **Yirmeyahu 4:2**
- YHWH, My strength, and My stronghold, and My refuge in the Day of Tribulation, the gentiles⁶ shall come to You from the ends of the earth, and shall say, surely our *avot* have inherited only lies, only vanity, and things in which there is no profit. **Yirmeyahu 16:19**
- And it shall be to Me for a Name of *simcha*, a *hallel*, and honor before all the nations of the earth, who shall *shema* all the *tov* that I will do to them; **Yirmeyahu 33:9a**
- And there was given to Him dominion, and *tiferet*, and a *malkut* that all peoples, nations, and languages should serve Him. **Daniel 7:14a**
- That they may possess the remnant of Adam⁷, and of all the nations, who are called by My Name, says YHWH that does this. **Amos 9:12**
- And many nations shall come, and say, Come, and let us go up to the mountain of YHWH, and to the *Bayit*⁸ of the Elohim of Ya'akov; and He will teach His *halachot*⁹, and we will have our *halakah* in his paths; for the TORAH shall go forth from Tzion, and the Word of YHWH from Yerushalayim. **Mikah 4:2**
- Yes, many people and strong nations shall come to seek YHWH of Hosts in Yerushalayim, and to pray before YHWH. **Zecharyah 8:22**
- For from the rising of the sun even to the going down of the same, My Name shall be great among the nations; and in every place shall incense be offered to My Name¹⁰, and a pure offering; for My Name shall be great among the nations, says YHWH of Hosts. **Malachi 1:11**

Yisrael's call to the nations was to be a fulfillment of the prophetic word given to Avraham Avinu by YHWH.

- ¹Now YHWH said to Avram: 'Get out of your country, and from your *mishpocha*, and from your *abba's bayit*, to a land that I will show you. ²And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a *bracha*. ³And I will bless them that bless you, and him that curses you will I curse; and in you shall all the *mishpachot* of the earth be blessed-mixed¹¹. **Bereshith 12:1-3**

Yisrael failed to obey the *mitzvah* causing the rebuke of the prophets. The book of Yonah is a good example of their attitude towards the nations at that time. Yonah, a prophet himself, refused to obey the Word of YHWH, and tried to flee to Tarshish in order not to send the *Besorah* to the people of Nineveh.

- ¹Now the WORD of YHWH came unto Jonah the son of Amittai, saying: ²'Arise, go to Nineveh, that great city, and proclaim against it; for their wickedness is come up before Me.' ³But Yonah rose up to flee unto Tarshish from the presence of YHWH; and he went down to Yapho, and found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish, from the presence of YHWH. **Yonah 1:1-2** [NOTE: According to the account of Yonah, the people of Nineveh did receive his message and did *teshuvah* and returned to YHWH. But, Yonah was angry because they did *teshuvah* and were accepted by YHWH.]
- ⁵And the people of Nineveh believed Elohim; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. ⁶And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. ⁷And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: 'Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; ⁸but let them be covered with sackcloth, both man and beast, and let them cry mightily unto Elohim; yea, let them turn every one from his evil way, and from the violence that is in their hands¹². **Yonah 3:5-8**

⁶ The non-Yisraelites will confess that all their religion is a false system full of lies that cannot bring salvation.

⁷ Some translation read Edom- which means Rome and all her daughters the Christians, it can also mean mankind

⁸ the rebuilt Temple

⁹ way of walking in the Torah of Moshe

¹⁰ The knowledge of the Name of YHWH will be restored to the nations and they will worship YHWH in ruach and emet.

¹¹ Hebrew-*nivrechu*; not only blessed but mixed. All nations have the seed or descendants of Avraham mixed into every family on the earth.

¹² Proof that the nations returned to YHWH before Acts 2

- ¹But it displeased Jonah exceedingly, and he was angry. ²And he made *tefillah* unto YHWH, and said: ‘O YHWH, was not this my saying, when I was yet in mine own country? Therefore I fled beforehand unto Tarshish; for I knew that You are an El full of favor, and full of *rachamin*, long- suffering, and abundant in mercy, and relenting from doing evil. ³Therefore now, O YHWH, take, I beseech Thee, my life from me; for it is better for me to die than to live. **Yonah 4:1-3**

A New Thing?

“Be deliberate in judgment; raise up many disciples; and make a fence around the Torah.” **Pirkei Avot 1:1**

Since Yisrael was given the *mitzvah* of teaching the Torah and the knowledge of the true Elohim to the nations, why do we assume that the *mitzvah* that Yahshua HaMoshiach gave to His *talmidim* is a new thing? It is a false dispensational heresy that teaches a “birthday of the church” on *Shavuot* that started a latter-day the harvest from the nations.

- ¹And when the day (*moed*) of Shavuot is fulfilled by counting the omer, they were all together at the same place¹³. [**Vayikra 23:15, 16** ²And there was *mitamuhl* (suddenly) from *Shomayim* a sound like the rushing of a violent wind and it filled the whole *bais* where they were sitting. ³And *leshonot* appeared to them, being divided as *aish* (fire), and rested on each one of them, ⁴and all were filled with the Ruach HaKodesh, and they began to speak in other *leshonot* as the Ruach HaKodesh was giving the ability to them to speak. ⁵Now there were in Yerushalayim *frum*, *Charedi* from all the nations¹⁴ under *Shomayim*. ⁶And at this sound, the multitude assembled and was bewildered, because they were hearing, each one in his own native language, the *Achim* b’Moshiach speaking. ⁷And they were *mishpoyel* (standing in awe) and marveled, saying, “*Hinei!* Are not all of these Galileans speaking? ⁸” And how are we hearing, each in our own language in which we were born ⁹”—we Parthians and Medes¹⁵ and Elamites¹⁶; the ones living in Mesopotamia, Yehudah, Cappadocia, Pontus, Asia¹⁷, ¹⁰Phrygia, Pamphylia, Mitzrayim (Egypt), and the regions of Libya around Cyrene; and the visiting Romans, ¹¹along with Yireh YHWH¹⁸, Cretans, and Arabs—we hear them speaking in other languages [than their own] of the *Gevurot* (mighty acts) of Elohim?” ¹²And all had real *hispailus* (overwhelming awe) and were bewildered, saying one to another, “What can this mean?” **Acts 2:1-12**

We can understand from the context that those present were Yisraelites and the fearers of YHWH who had not yet been converted to Judaism. There were gathered at the Temple to celebrate *Shavuot* or the giving of Torah to all Yisrael at Mt.Sinai. There was not a pagan /gentile among them. YHWH was beginning to regather all the tribes of Yisrael plus their companions (the fearers of YHWH) into the Restored Yisrael through the Moshiach Yahshua. Yisraelites and the non-Yisraelites would be grafted back into the Olive Tree of Yisrael through belief in the Moshiach. These would return to YHWH not by converting to the Judaism of the period but by receiving the Ruach HaKodesh apart from conversion and being placed back into the Commonwealth of Yisrael by belief in the Moshiach.

- ²⁴For if you were cut off from the wild olive tree¹⁹ and grafted unnaturally into the cultivated olive tree, how much more shall those who belong to it naturally be grafted into their own olive tree. ²⁵For I do not want you to be unaware, *Achim* b’Moshiach, of this *raz* (mystery), lest you be wise in your own estimation, that a hardening in part has come over Yisrael, until the fullness of the *Goyim* has come in; ²⁶and so *klal* Yisrael²⁰ shall be delivered, as it is written: **Romans 11:24-26**

¹³ The Temple not the upper room

¹⁴ These are Torah observant Yisraelites from all the nations not non-observant pagans

¹⁵ An area where the Ephraimites were scattered- see 1 Chron.5:26

¹⁶ Descendants of Ullam, son of Sheresh, son of Maachah, son of Manasseh, son of Yosef.

¹⁷ See 1 Kephah 1:1

¹⁸ Non-Jews who kept Torah but had not yet converted to Judaism.

¹⁹ A seed always produces after its own kind. Those who physically left or were scattered, will physically return.

²⁰ *Mel HaGoyim* is only used twice in Scripture, here and Gen.48:19 when referring to the seed of Ephraim. There is no other way to interpret this verse except these are the Seed of Ephraim scattered into the Gentile nations. All Yisrael must be all 12 tribes and those who attach themselves to them. Visible Yisrael right now is Judah, but they are like the tip of an iceberg. Ephraim is the part of the iceberg submerged or hidden in the nations.

- ¹¹Therefore, have *zikaron* that formerly you, the *Goyim* in the flesh, who are called “*arelim*” (uncircumcised ones) by the ones being called “*nimolim*” (circumcised ones)--which is a *Bris Milah* performed in the flesh by human hands-- ¹²have *zikaron* that you were at that time *bazunder* (unrelated and separate)²¹ from Rebbe, Melech HaMoshiach, having been alienated from the *torat haEzrahut* (the citizenship) in the *Am Berit*, from *Yisroel*, *zarim* (strangers) to the *Beritot HaHavtacha*, *farfalen* (lost) and having no *tikvah* (hope) and without Elohim in the *Olam Hazeh*. [**Yeshayah 14:1; 65:1**] ¹³But now in Rebbe, Melech HaMoshiach Yahshua, you, who formerly were in the outermost courts, have been brought near by the *kapparah* of the *dahm* of Moshiach. ¹⁴For Moshiach himself is our arbitrating *shalom*, who made the *Shneym* into *Echad*, having broken down the barrier of the *Mechitzah*, the *Eyvah*, in the basar of Moshiach, ¹⁵the *chok* (decree/law) of *mishpatim* in ordinances having annulled that the *Shneym* he might create in himself into *Adam Chadash Echad*, arbitrating *shalom*, ¹⁶and that Moshiach might bring the *ritzuy* (reconciliation, cessation of enmity), reconciling to YHWH the *Shneym* into one *gufaniyut* (corporeality) [**Bereshis 47:18; Tehillim 16:9-10; Iyov 19:25-27; Yeshayah 53:11**] through the Moshiach’s *aitz*, having put to death the *Eyvah* ¹⁷And having come, Moshiach preached *shalom* to you, the ones in the outermost courts-far way, and *shalom* to the ones near; [**Tehillim 148:14; Yeshayah 57:19**] ¹⁸because through Moshiach we both have *HaSha’ar laYHWH*(gate to approach Elohim’s presence, access of the *tzaddikim*—**Tehillim 118:20**) by one Ruach Hakodesh to Elohim *HaAv*.¹⁹Therefore, then, no longer are you *zarim* and aliens, but you are fellow citizens of the *kedoshim* and *bonei bayit* members of the household of Elohim, ²⁰having been built upon the *yesod* (foundation) of the *Shluchim* and *Nevi’im*, Rebbe, Melech HaMoshiach Yahshua himself being the *ROSH PINAH* (**Tehillim 118:22**), ²¹in whom all the *binyan* (edifice), being fitly joined together, grows into a *Heikhal Kadosh b’YHWH*, ²²in whom also you are being built together into a *Mishkan of YHWH* in the Ruach Hakodesh. **Eph.2:11-22**

Yahshua made it very clear that He only has ONE flock called Yisrael.

- ²⁴But, Rebbe, Melech HaMoshiach said in reply, “I was not sent except to the *Seh Oveid HaBeth Yisroel* (the Lost Sheep of the House of Israel).” **Matt.15:24**
- ⁵They shall inquire concerning Zion with their faces hitherward: ‘Come ye, and join yourselves to YHWH in an everlasting covenant that shall not be forgotten.’ ⁶My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting-place. ⁷All that found them have devoured them; and their adversaries said: ‘We are not guilty’; because they have sinned against YHWH, the habitation of justice, even YHWH, the hope of their fathers. ⁸Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. **Yirmeyahu 50:6-8**
- ⁵So were they scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. ⁶My sheep wandered through all the mountains, and upon every high hill, yea, upon all the face of the earth were My sheep scattered, and there was none that did search or seek. ...¹¹For thus saith the Master YHWH: Behold, here am I, and I will search for My sheep, and seek them out. ¹²As a shepherd seeketh out his flock in the day that he is among his sheep that are separated, so will I seek out My sheep; and I will deliver them out of all places whither they have been scattered in the day of clouds and thick darkness. ¹³And I will bring them out from the peoples, and gather them from the countries²², and will bring them into their own land; and I will feed them upon the mountains of Yisrael, by the streams, and in all the habitable places of the country. ¹⁴I will feed them in a good pasture, and upon the high mountains of Yisrael shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Yisrael. ¹⁵I will feed My sheep, and I will cause them to lie down, saith the Master YHWH. ¹⁶I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; and the fat and the strong I will destroy, I will feed them in justice. **Yehetzel (Ezek.) 34:5-6,11-16**
- ²⁷”My *Tzon* hear my voice, and I have *da’as* of them, and they follow me. ²⁸”And I give to them *Chayyei Olam* and they will never perish and no one will snatch them out of my hand. [**Yeshayah 66:22**] **Yochanan 10:27-28**

²¹ Past simple tense in Greek implies a moment it happened. This suggests a time when they were not alienated.

²² The seed of Avraham and the sheep of Yisrael would be scattered into all the nations as prophesied. They are the seed of Avraham (physically). Those who respond to the Good News are the seed of Avraham, they are the lost sheep that Yahshua was speaking of in his parables.

- ¹¹”I am the *Ro’eh HaTov* (the Good Shepherd). The *Ro’eh HaTov* lays down his *neshamah* for the *tzon*. [Tehillim 23:1; Yeshayah 40:11; Yechezkel 34:11-16, 23] ¹²”The hireling, who is not the *Ro’eh*, of whom the *tzon* does not belong, sees the *ze’ev* (wolf) coming and abandons and runs for his life—and the *ze’ev* seizes them and scatters them. [Zecharyah 11:16] ¹³”This happens because he is a hireling and the *tzon* means nothing to him. ¹⁴”*Ani hu* the *Ro’eh HaTov*, and I have *da’as* of my *tzon* and my *tzon* has *da’as* of me. [Shemot 33:12] ¹⁵”Just as *HaAv* has *da’as* of me and I have *da’as* of *HaAv*, so I lay down my *neshamah* for the *tzon*. ¹⁶”And another *tzon* I have which are not of this *mikhla* (fold [enclosure]); those also it is necessary for me to bring, and my voice they will hear, and they will become *eder echad* with *Ro’eh echad* (One flock with one Shepherd). [Yeshayah 56:8; Yechezkel 34:23; 37:24] Yochanan 10:11-16

It was prophesied by the *Kohen HaGadol* that the tribes of Yisrael scattered would be reunited by the death of Yahshua.

- ⁴⁹But a certain one of them, Caiapha, being *Kohen Gadol* that year, said to them, “You do not have *da’as* of anything ⁵⁰”nor do you consider that it is a *bedievedike* (expedient) thing for you that one man should die on behalf of the people and not that all the nation should perish.” [Yonah 1:12-15; Yeshayah 53:8] ⁵¹But this he did not utter from himself, but, being *Kohen Gadol* that year, he uttered a *dvar hanevu’ah* (word of prophecy) that Rebbe, Melech HaMoshiach was about to die on behalf of the nation [Shemot 28:30; Bemidbar 27:21; Yeshayah 53:8] ⁵²and not on behalf of *Am Yisroel* only but also the *yeladim* of YHWH, the ones having been scattered, that he may gather into echad.[Yeshayah 49:6] Yochanan 11:49-52

Those from the *goyim* (nations) have always been able to come into the nation of Yisrael by sojourning with her, by cleaving to the Elohim of Yisrael, YHWH, her people, land, and Torah. This was not a great *raz* or mystery as Rav Shaul explains in Romans 11. An outsider sojourns with Yisrael-becoming Yisrael, not the other way around.²³ By the Second Temple Period, Judah had forgotten their calling to bring the Light to the nations.

- ¹Thus saith YHWH: Keep you justice, and do righteousness; for My salvation [*Yeshuati*] is near to come, and My favor [*Tzedakah*] to be revealed²⁴. ²Blessed is the man²⁵ that doeth this, and the son of man that holdeth fast by it: that keepeth the Sabbath [*shomer Shabbat*] from profaning it, and keepeth his hand from doing any evil. ³Neither let the alien [*Ger*], that hath joined himself to YHWH, speak, saying: ‘YHWH will surely separate me from His people’; neither let the eunuch say: ‘Behold, I am a dry tree.’ ⁴For thus saith YHWH concerning the eunuchs that keep My Sabbaths, and choose the things that please Me, and hold fast by My covenant: ⁵Even unto them will I give in My house and within My walls a monument and a memorial better than sons and daughters; I will give them an everlasting memorial, that shall not be cut off. ⁶Also the aliens, that join themselves to YHWH, to minister unto Him, and to love the name of YHWH, to be His servants, every one that keepeth the Sabbath from profaning it, and holdeth fast by My covenant: ⁷Even them will I bring to My holy mountain, and make them joyful in My *Beit Tefillah*; their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My *Bayit* shall be called a *Beit Tefillah* for all peoples. ⁸Saith the Master YHWH who gathereth the dispersed [scattered] of Yisrael: Yet I will gather others to him²⁶, beside those of him that are gathered. Yeshayahu 56:1-8²⁷
- ⁴⁵And having entered into the *Beis HaMikdash*, Rebbe Melech HaMoshiach began to throw out the sellers, ⁴⁶saying to them, “It has been written, *BEITI BEIT TEFILLAH YIKAREI*, but you made it a *ME’ARAT PARITZIM*. [Yeshayah 56:7; Yirmeyahu 7:11] ⁴⁷And he was saying *shiurim yom yom* in the *Beis Hamikdash*. Luke 19:46
- ¹The word that came to Yirmeyahu from YHWH, saying: ²Stand in the gate of YHWH’s *Bayit* [the Temple], and proclaim there this word, and say: *Shema* the word of YHWH, all you of Yehudah, that enter in at these gates to worship YHWH. ³Thus says YHWH of hosts, the Elohim of Yisrael: Amend your ways [*Halakah*] and your doings, and I will cause you to dwell in this place. ⁴Trust not in lying words, saying: ‘The temple [*Beit*

²³ Read the book of Ruth. She had a heart for YHWH; she married into Yisrael, but cleaved to YHWH and Yisrael by deciding to return with her mother. She became a Yisraelite and the seed of Avraham by a decision not a conversion.

²⁴ Through the Son of Elohim, the Messiah.

²⁵ Not just the Jew, but every descendant of Adam or all mankind.

²⁶ Ezek.37

²⁷ Notice: They keep the Shabbat, does not do evil, holds fast the covenant of Torah, worships YHWH, and loves the Name of YHWH.

HaMikdash] of YHWH, the temple of YHWH, the temple of YHWH, are these.’ ⁵Nay, but if you thoroughly amend your ways and your doings; if you thoroughly execute justice [*mishpat*] between a man and his neighbor ⁶if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other elohim to your hurt; ⁷then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. ⁸Behold, ye trust in lying words, that cannot profit⁹Will you steal, murder, and commit adultery, and swear falsely, and offer incense to Baal, and walk after other elohim [*mammon*-Rav Ed] whom you have not known, ¹⁰and come and stand before Me in this *Bayit*, whereupon My Name is called, and say: ‘We are delivered’, that you may do all these abominations? ¹¹Is this *Bayit*, whereupon My Name is called, become a den of robbers in your eyes? Behold, I, even I, have seen it, says YHWH. **Yirmeyahu 7:9-11**

The Commission

- ¹⁶Bind up the testimony seal the instruction among My disciples.’ **Yeshayahu 8:16**
- ¹⁹Going forth disciple you all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit; ²⁰teaching them to observe all, whatever I have charged you. And lo, I with you am all the days, till the end of the age. **Greek Diaglott**
- GO, and teach them to carry out all the things which I have commanded you forever. **Hebrew Mattityahu by George Howard**

Understanding this commission, let us look at the words that Yahshua used in giving the “Commission” to His *talmidim* in **Mattityahu 28:18-20**.

- **GO: G4198-poreuomai-** 1) to lead over, carry over, transfer 1a) to pursue the journey on which one has entered, to continue on one’s journey 1b) to depart from life 1c) to follow one, that is: become his adherent 1c1) to lead or order one’s life. It would be like- “Come on –let’s go!”

The command to **GO** is a participle and is not a command to GO, BUT the assumption that those listening will automatically be going out of obedience. It can read “as you are going, make disciples”.

- **TEACH: G3100-mathēteuō** 1) to be a disciple of one 1a) to follow his precepts and instructions 2) to make a disciple 2a) to teach, instruct. **NOTE:** The verb meant originally in the Greek “to be a disciple”. To be a pupil or student, to learn, or study. It means to teach people how to follow His teachings and then to teach others after they have learned His *Halakah*.
- ²⁸And they reviled him and said, “You are a *talmid* of that man, but we are *talmidim* of Moshe Rabbeinu. [**Bemidbar 12:2,8**] ²⁹”We have *da’as* that Elohim has spoken to Moshe Rabbeinu, but this man, we do not have *da’as* from where he comes. **Yochanan 9:28-29**
- ¹⁵Then, having departed, the *Perushim* took counsel together so that they might entrap Yahshua in his own words. ¹⁶And they are sending to Rebbe, Melech HaMoshiach their *talmidim*²⁸ with the Herodians, saying, “Rabbi, we know that you are an *ehrliche Yid* (a good Jew) and of the *Derech Elohim* you give *Divrei Torah* in *Emes*, and you show no deference to flesh, for you are impartial toward bnei Adam. **Matt. 22:15-16**

To teach or to make a disciple means to fully embrace the teachings of the Master and DO what He commanded (the Torah). Then one is to go and teach others to do the same. No one can be a disciple who does not embrace without any reservation the teachings of the Master. The true *talmid* from the day he makes that commitment to the Messiah is a disciple.

- “Provide yourself with a Teacher (of the Torah) and get yourself a companion, and judge all men in the scale of merit.” **Pirkei Avot 1:6**

A certain heathen came to the Great Hillel, and said, “Make me a proselyte, that you may teach me. He was first to be proselyted, and THEN to be taught. So, it is also the pattern that Yahshua gave us. We make disciples first by immersion in water (a change of status), and then teach them to observe the *mitzvot*.

²⁸ The Pharisees had disciples

The use of this word – disciple-by the *talmidim* of Yahshua comes from the Second Temple Period Judaism but mainly from the Pharisees. Their students attended the *Bayit Midrash (Yeshiva)* to learn Torah and the Oral traditions of the sages. The teachers usually taught in their own schools but many traveled around teaching in all the villages and towns. The fact that Yahshua was a traveling “rabbi” was not unique to the time period. This was a common practice of the Pharisees. They traveled around teaching in order to make disciples.

- ¹⁵ Oy to you, Sofrim and Perushim, *tzevu'im*, for you travel over the sea and the dry land for the *giyyur* (proselytization) of one proselyte and then, when he becomes one, you make him twice as much a son of Gehinnom as you. **Matt.23:15**
- R. Eleazar on concluding his prayer¹⁴ used to say the following: May it be Thy will, O YHWH our Elohim, to cause to dwell in our lot love and brotherhood and peace and friendship, and mayest Thou make our borders rich in disciples and prosper our latter end with good prospect and hope, and set our portion in Paradise, and confirm us¹⁵ with a good companion and a good impulse in Thy world, and may we rise early and obtain the yearning of our heart to fear Thy name,¹⁶ and mayest Thou be pleased to grant the satisfaction of our desires!¹⁷ **Talmud-Berachot 16b**
- 5 The question was then put before them: if they had a tradition thereon, they stated it; if not, they took a vote: if the majority voted ‘unclean’ they declared it so; if ‘clean’ they ruled even so. But when the disciples of Shammai and Hillel, who [sc. the disciples] had insufficiently studied, increased [in number], disputes multiplied in Israel, and the Torah became as two Torahs.⁶ From there [the Hall of Hewn Stones] documents were written and sent to all Israel, appointing men of wisdom and humility⁷ and who were esteemed by their fellowmen as local judges. From there [sc. the local Beth din] they were promoted to [the Beth din of] the Temple Mount, ⁸ thence to the Court, and thence to the Hall of Hewn Stones. **Sanhedrin 88b**
- R. Elai b. Jebarekya also said: If two disciples of the Sages²⁹ proceed on a journey and there are no words of Torah between them, they are deserving of being burnt with fire; as it is stated: And it came to pass, as they still went on, that, behold, a chariot of fire etc.⁷ The reason [why the chariot of fire appeared] was that there was discussion [of Torah between them]; hence if there had not been such discussion, they would have deserved to be burnt. **Sotah 49a**

Therefore, to send out others to make more disciples of their Master was not a new concept nor unique to Yahshua. He NEVER commissioned them to go out and start something new or a new religion separate from the torah Judaism of the Second Temple Period. He was sending them into all the nations to be witnesses of the True Moshiach and to make many *talmidim* to His *Halakah*.

- **PEOPLES:** *ethnos*- non-JEWS in the LXX and the *Brit Chadasha*. NOTE: The usage of the word “all” connects this command to the Promise made to Avraham concerning his seed being mixed in all the nations.
-

The *talmidim*’s message then focused upon the Promise given to Avraham regarding the nations. The commission of the Master was to carry this “*Tov News*” in fulfillment of this promise.

- ⁸And the *Kitvei haKodesh*, having foreseen that Elohim would *yatzdik* (justify) the *Goyim* by *emunah*, preached the *Besuras HaGeulah* beforehand to Avraham Avinu, saying “VENIVRECHU VO KOL GOYEI HA’ARETZ (“All the families/peoples of the earth will be blessed in you” **BERESHIS 18:18; 12:3**). ⁹For this reason, the ones of *emunah* receive the *berachah* (blessing) with Avraham Avinu *hama’amin* (the believer). **Gal.3:8-9**

When a Yehudite comes to accept the *tikvah* of the true Moshiach, Yahshua, he does not “convert” to another religion. When he trusts Messiah, the Hope of Yisrael, for the washing away of his sins then his Torah observance takes on new meaning. He continues in his life of Torah and understands that the Messiah is the goal of the Torah.

When an Ephraimite receives Yahshua, he must forsake his pagan ways of worship, his false elohim, and the holidays of the nations and return to the Torah through the Messiah.

²⁹ SEE Luke 24:13-31

Mikveh

- **IMMERSE: # 907-** *baptizo-* “to dip, dunk, immerse, never indicating a sprinkling or pouring from a derivative of G911; to *make whelmed* (that is, *fully wet*); used only (in the N.T.) of ceremonial *ablution*, -baptism, baptize, wash. The object immersed takes on the quality of the liquid it is immersed in- such as cloth in dye. It becomes united with the liquid as the liquid permeates the object.

Making *talmidim* was linked to immersion in a pool of water (*mikveh*). This practice of immersion goes back to the *mitzvah* of *mikveh*. *Mikveh* was a gathering of living waters used for ritual cleansing of people or vessels that had become ritually unclean (*Tomeh*). *Mikveh* was also used in the process of becoming a proselyte to Judaism in the Second Temple Period (and even today). The immersion was to be witnessed by at least three witnesses (*bet din*). The proselyte was required to offer a sacrifice at the Temple, undergo *brit milah*, and then be immersed to enter the Community of Judaism. *Mikveh* was the cleansing of the proselyte of his former pagan beliefs and his attachment to the Elohim of Yisrael and the Torah.

- 4 AND ONE MAY IMMERSE [TO CHANGE] FROM ONE INTENTION TO ANOTHER. Our Rabbis taught: How is, FROM ONE INTENTION TO ANOTHER, meant? He who wishes to make his wine press out of his olive press¹⁵ or his olive press out of his wine press may do so.¹⁶ What means ‘FROM ONE COMPANY TO ANOTHER’? If he intended to eat with one company, ¹⁷ and [now] wishes to eat with another company, ¹⁸ he may do so. Talmud - **Mas. Beitzah 19a**
- Nevertheless we may find some indication [for the moral basis] of this: Just as one who sets his heart on becoming clean becomes clean as soon as he has immersed himself, although nothing new has befallen his body, so, too, one who sets his heart on cleansing himself from the uncleannesses that beset men’s souls—namely, wrongful thoughts and false convictions—becomes clean as soon as he consents in his heart to shun those counsels and brings his soul into the waters of pure reason. Behold, Scriptures say, ‘And I will sprinkle clean water upon you and ye shall be clean; from all your uncleannesses and from all your idols will I cleanse you [Ezek. 36: 25]’ (Yad, Mikva’ot 11:12). **Encyclopedia Judaica CD Rom**

The council of **Acts 15** did not require the immediate circumcision (*brit milah*) of the returning Ephraimites to become a disciple of Yahshua and part of Yisrael. Thus; immersion was the ritual of becoming a disciple of the Master and publicly entering the Community of Faith. Immersion “in the Name” was a public confession of a change of status and a total identification with the nation of Yisrael. He entered the Nation through belief in the True Messiah, but immersion was the public expression of that belief. It was assumed that a disciple would then become circumcised after he heard more of the Torah every Shabbat in the synagogue.

- ¹⁹”Therefore, it is my judgment not to trouble the ones from the *Goyim* turning in *teshuva* to Elohim, ²⁰”but to write to them to keep away from the pollution of *elilim* and of *zenut* and of the thing *strangled* and of *dahm*. ³⁰[**Vayikra 3:17; 7:26; 17:10-13; 19:26; Devarim 12:16, 23**] ²¹”For Moshe Rabbenu from ancient *dorot* in every *shtetl* has his *maggidim* and in the *shuls* every *Shabbos* he has been read. **Acts 15:19-21**
- “And if thou make me an altar of stone.” This alludes to the proselyte who comes from a stubborn and stony-hearted people. The text proceeds: “thou shalt not build it of hewn stones”. This means that the proselyte must enter into the service of Elohim, and that he must not be circumcised until he puts out of his mind the alien worship which he practiced hitherto, and removes the stoniness of his heart. For if he is circumcised before he does this, then he is like a statue which, though hewn into shape, still remains stone. Hence “thou shalt not build it of hewn stones”, since if he is still obdurate, “thou hast lifted up thy tool upon it and hast polluted it”; i.e. the act of circumcision is of no use to him. **Zohar –Bereshith Sect.1 95a**

The new disciple’s first ritual step into the community required a commandment (*chukim*) whose explanation is not logically or apparent in order for him to reaffirm his taking on the “yoke of the Torah of the Messiah”. He was to abandon his “*goyish*” identity and assume his new status as a Yisraelite by participation in a ritual that is inexplicable to one who does not understand the Hebraic roots of the practice.

³⁰ This requires new Believers to avoid any sexual immortality, keep Kosher and not to eat blood (*sh’chitah*), and to avoid idolatry in all forms.

The Council ruled that one does not have to become a proselyte to JUDAISM in order to be included in the Covenant Community. He was considered a “new born child³¹” and as “life coming from the dead” by a resurrection from the waters of *mikveh*. It was an elevation from one state of being to another.

The *mikveh* was seen as a watery grave. This is why a *kosher mikveh* must be built directly into the ground. When a person is immersed, he is in the state of non-living, and when he emerges, he is resurrected with a new life and status.

- Or are you unaware that all we who were given a *tevilah* in a *mikveh mayim* (pool for ritual bath and initiatory *tevilah* immersion) into Rebbe, Melech HaMoshiach Yahshua were immersed into His *mavet* (death)? ⁴So then we were buried with Him through a *tevilah* unto *Mavet*, in order that as Rebbe Melech HaMoshiach was raised from *hamesim* (the dead ones) through the *kavod haAv*, so we also should walk in *hitkhadeshut Chayyim* (newness of life). ⁵For if we have become grown together with the very likeness of His *mavet* (death), we shall certainly also be grown together with the very likeness of His *Techiyas HaMesim* (Resurrection) **Romans 6:3-5**

Mikveh is similar to the process of rebirth. The *mikveh* represents the womb and when the individual enters the waters, he is reentering the womb. When he emerges from the waters, he is as if born anew or born from above. He attains a new status. In the *mikveh*, the *talmid* leaves all uncleanness and comes forth a new person.

Mikveh is also symbolic of the waters of creation. When a person is immersed, he is in a state of “non-being” or yet unborn, totally dependent upon the creative power of Elohim. *Mayim* (waters) has the same root as- *MAH* (What)? A person’s ego is nullified in the waters of *mikveh* and he is saying, “What am I?” When one can replace his ego (or self-identification and foundations of belief) with a question, then he is ready to be reborn with the answer. Under the waters, a person cannot survive. He would die from a lack of oxygen and literally drown. In the *mikveh*, he is placing himself in a state of non-existence. According to the sages, when one stops breathing, he is no longer considered among the living.³² As he comes up out of the waters he is like one reborn.

Mikveh, then, is both a womb and a grave. Both are places of non-breathing, and are end points in the cycle of life. The Hebrew word *-KEVER* (grave), can also be used for a womb! Both are in the cycle of birth and death, and when one passes through both states, he enters into a new status of being.

This *mikveh* would identify the new disciple with the Redeemed Yisrael of the Exodus, and Avraham the Father of the Faith.

- ¹I do not want you to be without *da’as*, *Achim b’Moshiach*, that *Avoteinu* all were under the *anan* (cloud, **Shemot 13:21-22**) and passed through the sea [**Shemot 14:22-25**], [**Shemot 13:21; Tehillim 105:39; Shemot 14:22,29; Tehillim 66:6**] ²and all into Moshe Rabbenu were given *tevilah* in the *anan* (cloud) and in the sea, ³and all of the same spiritual *ma’achal* (food) ate [**Shemot 16:4,35; Devarim 8:3; Tehillim 78:24-29**], ⁴and all of the same spiritual drink drank, for they were drinking from a spiritual *TZUR* following them [**Shemot 17:6; Bemidbar 20:11;; Tehillim 78:15; 105:41**], and that *TZUR* was Rebbe, *Melech HaMoshiach*. **1 Cor. 10:1-4**
- And as Abraham prepared the means of purification for men in such a state, so did Sarah for women. The reason why Abraham did this was because he was himself pure and is designated “pure” (as it is written, “Who can bring forth a pure one from one impure?” (Job XIV, 4), which is a reference to Abraham, who was born of Terah). R. Simeon said that it was in order to confirm Abraham in his special grade, which is symbolized by water, that he set out to keep the world pure by means of water. The same symbolic meaning underlies the words uttered by him when he invited the angels to partake of food, to wit, “Let a little water be fetched”, he wishing thereby to confirm himself in the degree symbolized by water. He therefore endeavored to purify people in all respects-to cleanse them from idolatry and to cleanse them from ritual impurity. In the same way Sarah purified the women. The result was that all in their house were in a state of ritual purity. Wherever Abraham took up his residence he used to plant a certain tree, but in no place did it flourish properly save in the land of Canaan. By means of this tree he was able to distinguish between the man who adhered to the Almighty and the man who worshipped idols. For the man who worshipped the true Elohim the tree spread out its branches, and formed an agreeable shade over his head; whereas in the presence of one who clung to the

³¹ Biblically, the proselyte is regarded as a newborn child and all his previous family ties are severed.

³² Yoma 85a-R. Papa said: The dispute arises only as to from below upwards, but if from above downwards, one had searched up to the nose, one need not search any further, as it is said: ‘In whose nostrils was the breath of life’.

side of idolatry the tree shrank within itself and its branches stood upright. Abraham thus recognized the erring man, admonished him, and did not desist until he had succeeded in making him embrace the true faith. Similarly the tree received under its shade those who were clean and not those who were unclean; and when Abraham recognized the latter, he purified them by means of water. Moreover, there was a spring of water under that very tree, and when a man came who required immediate immersion, the waters rose and also the branches of the tree: and that was a sign for Abraham that that man needed immersion forthwith. On other occasions the water dried up: this was a sign to Abraham that that man could not be purified before the lapse of seven days. Note that Abraham, in offering his invitation to the angels, said, “and recline yourselves under the tree”: this was for the purpose of testing them, in the same way as he tested by the same tree any wayfarer who came. By the word “tree”, he also referred to the Holy One, blessed be He, who is the tree of life for all, as though to say, “recline yourselves under His shade, and not under the shelter of strange elohim”. Note that Adam transgressed through eating of the tree of knowledge of good and evil and this brought death into the world. Elohim then said, “And now, lest he put forth his hand, and take also the tree of life etc.” (Gen. III, 22). But when Abraham came, he remedied the evil by means of that other tree, which is the tree of life, and by means of which he made known the true faith to the whole world. **Zohar 1:102b**

Immersion then signified the new disciple’s identification with Yisrael because a *mikveh* was considered a change of status. Just as Yisrael followed Moshe through the Sea (becoming FREE from the slavery of *Mitzrayim*), the returning Ephraimite was willing to follow the Master Yahshua and DO the Torah by a life of belief (*emunah*-faithfulness). The disciple must be willing to give his life for the Master and His teachings.

Mikveh also speaks of community. It was mikveh that marked the individual’s entrance into the Covenant Community of Redeemed Yisrael. Now the individual could derive all the benefits of and responsibilities to that community. It was through *mikveh* that Yahshua would build His Assembly of the First-Born Yisrael.

- ³⁸And Kefa said to them, “Make *teshuva* (repentance, turning from *chet* to Elohim) and each of you submit to a *tevilah* of *teshuvah* in the *Shem* of Yahshua, Rebbe, Melech HaMoshiach, for the *selichat avon* of you, and you will receive the *matanah* of the Ruach Hakodesh. ³⁹For to you is the *havtachah* and to your *yeladim* and to all the ones at a distance, as many as may *YIKRAH B’SHEM YHWH ELOHEINU*.” [Yoel 3:5; 2:28; Yeshayah 44:3; 65:23; 57:19] **Acts 2:38-39**
- ³⁶And as they were going along the *derech*, they came upon some *mayim* and the eunuch says, “*Hinei, mayim!* What prevents me from undergoing Moshiach’s *tevilah* of *teshuvah* in the *mikveh mayim*?” ³⁸And he commanded the chariot to stop and both went down into the *mikveh mayim*, both Philippos and the eunuch, and Philippos administered Moshiach’s *tevilah* of *teshuvah* in the *mikveh mayim*. **Acts 8:36-38**
- Then Kefa answered, ⁴⁷“Surely no one can refuse the *mikveh mayim* for these to be given Moshiach’s *tevilah* of *teshuvah* who have received the *tevilah* in the Ruach Hakodesh just as we did, can he?” [Acts 2:4] ⁴⁸And Kefa gave orders for them to be given Moshiach’s *tevilah* of *teshuvah* in the *Shem* of Rebbe, Melech HaMoshiach Yahshua. **Acts 10:46-48**

To be immersed in THE NAME (singular) of the Elohim (*Av, Ben, Ruach*) of Yisrael, YHWH was to take upon himself the new status of a *talmid* of the Messiah in complete loyalty and obedience. The Greek text reads “into the Name”. In Hebrew it would read “*l’Shem*” and Aramaic *Leshom*. This puts its usage as “in respect to” as used in **Mattithyahu 10:41**.

- ⁴¹The one who gives the *Baruch Haba* to a *navi* in the name of a *navi* will receive the *sachar* of a *navi*, and the one who gives the *Baruch Haba* to a *tzaddik* in the name of a *tzaddik* will receive the *sachar* of a *tzaddik*. ⁴²And whoever in the name of a *talmid* [of Moshiach] gives only a cup of cold water to one of these little ones [the least of the *talmidim* of Moshiach], omein, I say to you, he will by no means lose his *sachar* (reward). **Matt.10:41**
- ¹⁹Again, omein I say to you, that if two of you will be in agreement about anything on *ha’aretz* that you petition for, it will be done for them by *Avi sh’baShomayim*. ²⁰For where two or three form a *kehillah* in my name [Moshiach], there I am in the midst of them. **Matt.18:19-20**

To the Hebraic mind the term, “in the name”, can be illustrated when a slave came into a household, he was immersed “*l’shem shiphchut*” or in the name of slavery. When he was freed by his master, he was again immersed in the name of freedom, *l’shem shichrur*”.

We can see that a person being immersed “in the Name” of the Elohim of Yisrael, YHWH, he publicly confesses complete loyalty and service to his new Master. *Mikveh*, then, is the public symbol of one’s total commitment to the Messiah.

- ⁸But if we have died with Moshiach, we believe that we shall also live with Him, ⁹knowing that Moshiach, having been raised from the *mesim* (dead ones), no longer dies, *Mavet* (death) no longer exercises control over Him. ¹⁰For the *Mavet* he died, he died to *chet* (sin) once and for all; but *HaChayyim* (the life) he lives, he lives to Elohim. ¹¹So also you must reckon yourselves *mesim* (dead ones) to *Chet* (Sin) but *Chayyim l’Hashem baMoshiach* Yahshua (alive to Elohim in Messiah Yahshua...). ¹⁶Do you not know that when you give control of yourselves as someone’s *avadim* (slaves) to obey him, you are the *avadim* (slaves) of the one you obey, whether of *Chet* (sin) resulting in *mavet* (death), or of *mishma’at* (obedience) resulting in *Tzedek Olamim*? ¹⁷But Baruch Hashem YHWH, that you used to be *avadim* (slaves) of (slave-master) *Chet*, but you gave your *mishma’at* (obedience) from the *lev* to the pattern of Torah (the Torah of Moshiach—**Yeshayah 42:4**) to which you were handed over. ¹⁸ Having been set free from *Chet* (sin), you became a servant of the *Tzidkat* Elohim (the righteousness of Elohim) **Romans 6:8-11,16-18**

Teaching Them to Observe All

This naturally speaks of the Torah. It would require the new disciples to change their Greco-Roman minds to the Hebraic mind. The Greeks taught to know, while the Hebrews taught to DO. Teaching should result in DOING. Obedience is the fruit of good teaching.

- **OBSERVE:** *terein-* to keep or observe, Hebrew *lishmor* –to guard or keep. Another Hebrew word would be *shamar-* to keep or guard, obey.
- **COMMAND:** “to command or give orders”.

Yahshua never taught anything contrary to the Torah or Prophets. He commanded them to teach all He taught and no to deviate from it. They were not free to teach what “their denomination “told them to teach. They were to teach the Torah of Moshe as interpreted by the Giver of the Torah, Messiah. This was the same “*Tov News*” taught to Avraham.

The message delivered by the prophets would reach all the families of the whole world and the blessing given to Avraham would be fulfilled by the Moshiach sending His *talmidim* to all the nations. All the nations truly would then be blessed with Father Avraham.

To be a disciple of Yahshua is not an easy task. Moshiach stressed that it requires one to forsake all and follow Him in His *Halakah*.

- ¹⁹A *sofer* (scribe/Torah-teacher) approached Rebbe, Melech HaMoshiach and said, “Rebbe, I will follow you wherever you go.” ²⁰And Rebbe, Melech HaMoshiach says to him, “Foxes have holes and the OF *HASHOMAYIM* (birds of heaven, **IYOV 35:11**) have nests, but the *Ben HaAdam* [Moshiach, **Daniel 7:13-14**] does not have a place where he may lay his head.” ²¹And another of Moshiach’s *talmidim* said to him, “*Adoneinu*, allow me first to go and bury my father.” ²²But Rebbe, Melech HaMoshiach says to him, “Follow me, and permit the *mesim* (dead ones, spiritually unregenerate ones) to bury their own *mesim* (dead ones).” **Matt.8:19-21**
- ²⁴ A *talmid* is not above his Rebbe nor an *eved* (servant) above his *Ba’al Bayit* (master). ²⁵It is enough for the *talmid* that he be as his Rebbe, and the *eved* as his *Ba’al Bayit*. If they called the *Ba’al Bayit* (the master of the house) “*Ba’al-zibbul*,” how much more the *anashim* (men) in his *bais*. **Matt.10:24-25**
- ³³“So, then, none of you can become my *talmid* if you do not renounce all you possess. **Luke 14:33**

The Moshiach then promises to be with all his *talmidim* until the end of the age. The presence of Messiah will never cease until the job of building His Kehillah is finished. He would empower them to take His Message to all the nations.

The Great Commission must be taken as a prophetic fulfillment of the blessing given to Avraham. The gathering of the nations (non-Jews) would be accomplished through the *talmidim*’s witness and work. We as Yisrael want to be about our Master’s business of regathering the Lost Sheep and blessing the nations with the blessing of Avraham.

It is time we start taking that message to the Streets and be obedient to the GREAT *MITZVAH* given to us by our Master, Yahshua.

KOL SHOFAR
PO Box 556
Ottumwa, Iowa 52501

TO:

In this Issue:

Taking it to the Streets!

Have a Blessed Chanukah!
Dec.7-15 (Kislev 25-Tevet 3) 2004/5765
Celebrate True Freedom from Tyranny
The Festival of Dedication

