



Are Ewe Humble?

And Moses said to him, "At my leaving the city, I will spread out my hands to Yahweh. The thunder will stop, and the hail will be no more, so that you will know that the earth [belongs] to Yahweh. Sh'mot/Exodus 9:29 (LEB) The verse we have used here, is to express the concept that every single thing created belongs to Yah. Nothing falls outside the perimeters of this ownership, especially human-beings. Being the legal property of the Eternal is something that mankind does not want to acknowledge, this began with Adam and Chavah/Eve. This exclusivity mindset is prevalent in religion and is the biggest deception being received by humanity, we are not immortal in any form at this time. Immortality is not some ethereal concept ... but is totally related to the resurrected physical body. It also requires access to the Tree Of Life and we do not know at this time what that body is like.

If Pharaoh, in his rebellion against this authority from the Almighty, was judged for his actions against Isra'el ... why do people think Yah will not hold all of us accountable for our conduct? Remember Mitzrayim/Egypt is not under any of the Covenants pertaining to Avraham. There is only one Covenant mentioned in Torah that preceded the Pacts given to Avraham and his descendants, this guarantee is the one given to Noah; which covers every living creature. This initial Arrangement, after the flood, includes more than JUST human-beings. **And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16:15 (KJV)**

So ... if we are not under the law, where is the promise of justice contained? If we do not believe there is an authority over all the universe, then how does it function ... as everything follows some kind of order. Where is this organization derived from? This is the question all of humanity needs to be willing to ask of ourselves. Pharaoh chose a different organizing authority and was proven incorrect in his assumption. Do we want to risk making the same mistake he did? Curiously the children of Isra'el have trouble figuring this out also. Many today do not want to admit that mankind is not its own source of authority - or life. We are not in charge of our existence, we only are able to choose which path we will follow. Every decision we make has consequences ... good or bad. Humanity does not have the power to do away with those consequences.

Mitzrim was being judged according to the instructions Noah was given, therefore those who attempt to apply Isra'el's Torah to the situation are out of line. How do we know this is true? Isra'el has not yet been to the mountain, Sinai. The Compact Moshe is given did not apply to the Mitzrim, so when Isra'el is completely out of Mitzrim territory ... Yah stops judging Mitzrayim because they are under the lowest level of the four Covenants.

How many times have people been told they are in the B'rit Chadashah/New Testament period of time? Actually, this is an untrue statement. If we go and read the **31st chapter of Yirmeyahu/Jeremiah**, we

find that the Re-new-ed Covenant will not be in full force until the 12 tribes are reunited in the Land of the Promise. The writing to the **Hebrews in chapter 8** of the B'rit Chadashah references this from the Prophet's writings. The facts to some people can be very annoying as they are contrary to what they want the message to be. Pharaoh did not like the message Moshe delivered to him, so what did Yah do to get his attention? It was not very pleasant, was it? Mitzrim suffered devastating tests challenging their belief of who was their authority. In these cases it was not their king, it was the Eternal.

Humility is a characteristic frequently regarded with contempt. Do we attempt to portray a humble demeanor? This is what the Master taught us. Are we willing to apply Y'shua's teaching concerning leadership in servitude ... if we are not, then what teacher are we following?

Have we come out of Mitzrayim yet, or are we still there? Do we get to re-write Yah's instructions or not? By what standards is the Kingdom established? **“For I am Adonai. I do not change, So you, children of Jacob, are not consumed. From the days of your ancestors you have turned aside from My statutes, and have not kept them. Return to Me, and I will return to you,”** says Adonai-Tzva’ot. **Yet you say: “How should we return?”** Mal'akhi 3:6-7 (TLV) Once again, we want to point out who the Re-new-ed Covenant is with. Throughout the first century writings, this theme is the only theme established. No where is this testament, the B'rit Chadashah, for the goyim/gentiles/nations.

Let us look at a few examples within the B'rit Chadashah referring to who the Covenant is with. **I say then, Did not Elohim thrust away His people? Let it not be! For I also am an Israelite, out of Abraham's seed, of the tribe of Benjamin. "Elohim did not thrust away His people" whom He foreknew. Or do you not know what the Scripture said in Elijah, how He pleaded with Elohim against Israel, saying, YAHWEH, "they killed Your prophets, and they dug down Your altars, and only I am left, and they seek my life." But what does the Divine answer say to him, "I reserved to Myself seven thousand men who did not bow a knee to Baal." Even so, in this present time a remnant is preserved, elected by grace and has come into being. But if by grace, no longer is it of works; else grace no longer becomes grace. But if of works, it is no longer grace; else work is no longer work. What then? What Israel seeks, this it did not obtain, but the election obtained it, and the rest were hardened; even as it has been written, "YAHWEH gave to them a spirit of slumber, eyes not seeing and ears not hearing" until this day. And David said, "Let their table become for a snare and a trap, and for a stumbling block," and a repayment to them; "let their eyes be darkened, not to see, and their back always bowing." I say, then, Did not they stumble that they should fall? Let it not be! But by their slipping away came salvation to the nations, to provoke them to jealousy. Now if their slipping away is the riches of the world, and their condemnation the riches of the nations, how much more their restoration? For I speak to you, the nations, since I am an apostle of the nations, (I glorify my ministry), if somehow I may provoke to jealousy my flesh, and may save some of them. For if their casting away is the reconciliation of the world, what will their restoration be, except life from the dead? Now if the first-fruit is holy, so also the lump. And if the root is holy, so also the branches. But if some of the branches were broken off, and you, being a wild olive tree were grafted in among them, and became a sharer of the root and the fatness of the olive tree, do not boast against the branches. But if you do boast, it is not you that bears the root, but the root bears you. You will say then, The branches were broken off that I might be grafted in. Well! For unbelief they were broken off. And you stand by faith. Do not be high minded, but fear. For if Elohim did not spare the natural branches, fear that it may be He will not spare you either. Behold, then, the kindness and severity of Elohim: On those having fallen, severity. But on you kindness, if you continue in the kindness. Otherwise, you will also be cut off. And those also, if they do not continue in unbelief, will be grafted in. For Elohim is able to graft them in again. For if you were cut out of the natural wild olive tree, and**

against nature were grafted into a good olive tree, how much more these being according to nature will be grafted into their own olive tree? For I do not want you to be ignorant of this mystery, brothers, so that you may not be wise within yourselves, that hardness in part has happened to Israel until the fullness of the nations comes in; and so all the tribes of Israel will be saved, even as it has been written, "The Deliverer will come out of Zion, and He will turn away iniquity from Jacob. And this is My covenant with them, when I take away their sins." Indeed, according to the good news, they are enemies toward you, but according to election, they are beloved for the sake of the patriarchs. For Elohim does not withdraw His free gift and His calling. For as you then also disobeyed Elohim, but now have obtained mercy by the disobedience of these, so also these now have disobeyed, so that they also may obtain mercy by your mercy. For Elohim has shut up all into unbelief, that He may show mercy to all. O the depth of the riches and of the wisdom and the knowledge of Elohim! How unsearchable are His judgments and His ways past finding out! "For who has known the mind of YAHWEH? Or who became His counselor?" "Or who first gave to Him, and it will be repaid to him?" Because of Him, and through Him, and to Him are all things. To Him be the glory forever! Amen. Romans 11:1-36 (HRB)

These twelve Yeshua sent out with the following instructions: "Don't go into the territory of the Goyim, and don't enter any town in Shomron, but go rather to the lost sheep of the house of Isra'el. As you go, proclaim, 'The Kingdom of Heaven is near,' Mattityahu/Matthew 10:5-7 (CJB) Behold, a Kana'ani woman came out from those borders, and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely demonized!" But he answered her not a word. His talmidim came and begged him, saying, "Send her away; for she cries after us." But he answered, "I wasn't sent to anyone but the lost sheep of the house of Yisra'el." But she came and worshiped him, saying, "Lord, help me." But he answered, "It is not appropriate to take the children's bread and throw it to the dogs." But she said, "Yes, Lord, but even the dogs eat the crumbs which fall from their masters' table." Then Yeshua answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour. Mattityahu 15:22-28 (HNV) As they were eating, Yeshua took bread, gave thanks for it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body." He took the cup, gave thanks, and gave to them, saying, "All of you drink it, for this is my blood of the new covenant, which is poured out for many for the remission of sins. But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom." Mattityahu 26:26-29 (WMB)

And יהוה said to Mosheh and Aharon, "This is the law of the Passover: No son of a stranger is to eat of it, but any servant a man has bought for silver, when you have circumcised him, then let him eat of it. A sojourner and a hired servant does not eat of it. It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it. All the congregation of Yisra'el are to perform it. And when a stranger sojourns with you and shall perform the Passover to יהוה, 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." And all the children of Yisra'el did as יהוה commanded Mosheh and Aharon, so they did. Sh'mot 12:43-50 (ISR98)

Those who want to dip their toes in the water of Scripture are missing the requirement to immerse fully in the Word. This is what many are attempting to do when they state "we are not under the law, we are under grace". Once we drink the cup that Y'shua presented to the talmidim/disciples, the night before his death, we declare we are in the same Covenant Isra'el is in. There were no gentiles at that meal. So how can gentiles claim to be in a covenant and despise it at the same time? Consuming the wine is the

act of a citizen of the Kingdom, not a foreigner. One set of rules apply to all in the Olive Tree. Where did the woman go to get the crumbs from the table? It was at the Synagogue where she could hear the Torah being read. The Kena'ani/Canaanite woman was not instructed by the Master that she had to become Isra'el. Likewise, the Roman Centurion was never told that he had to become part of Isra'el's Pact either.

Far to many times individuals use the B'rit Chadashah to counter act the rules of the Torah, this is an incorrect application of the material given through Moshe. All of the writings of what is called the Bible, are founded on the first five books. Those who ignore or reject this basic instruction pervert the message of the other writings contained in Scripture. The Nevi'im/Prophets, Ketuvim/Writings, and the B'rit Chadashah are meaningless, as there basis is in Torah. No wonder many have been deceived by false teachings that twist the message contained in the words of the Bible.

How did we arrive at the sad state we are in today? Ignorance of the will of Yah began when we started to reinterpret what He told us. We allowed ourselves to redirect the Almighty's desire for His creation into a perversion of His plan. The ignoring began with those who knew the Truth and decided to depart from it in order to do things the way they wanted. Violation of a Covenant begins with those who change the instructions the Eternal has provided, pertaining to the Contract each of us has agreed to. Knowing which covenant we are in defines what we must abide by.



Not acknowledging that there is more than one Covenant leaves us puzzled by information contained in such places as **Yesha'yahu/Isaiah chapter 66, Z'kharyah/Zechariah chapter 14, Yechezk'el/Ezekiel chapter 48, Mattityahu chapter 24, and Chazon/Revelation chapters 20-22.** These are a few of the various places in the texts; which describe events and circumstances, to which many have been taught they need to

be put in an order contrary to the context in which they are provided. Pharaoh believed there was no power greater than himself, therefore he defied the messages delivered by Moshe from the Father. Mitzrayim suffered the consequences of following a leader to stubborn to accept an authority higher than the King of the Mitzrim. How humble does this sound to each of us? Pride goes before the fall.

Shalom Aleichem!

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REMEMBER: We must gauge all Scripture according to the pattern we are given in the Torah. If we deviate at all from this frame work, we get a faulty picture, this is out of order. Please consider this every time we read the Word or anyone's teachings based on the Word. Examine all things.