



Do Ewe Know Who Ewe Are?

King Shlomo loved many foreign women besides the daughter of Pharaoh. There were women from the Mo'avi, 'Amoni, Edomi, Tzidoni and Hitti - nations about which ADONAI had said to the people of Isra'el, "You are not to go among them or they among you, because they will turn your hearts away toward their gods." But Shlomo was deeply attached to them by his love. He had 700 wives, all princesses, and 300 concubines; and his wives turned his heart away. **For when Shlomo became old, his wives turned his heart away toward other gods; so that he was not wholehearted with ADONAI his God, as David his father had been. For Shlomo followed 'Ashtoret the goddess of the Tzidoni and Milkom the abomination of the 'Amoni. Thus Shlomo did what was evil in ADONAI's view and did not fully follow ADONAI, as David his father had done.** Shlomo built a high place for K'mosh the abomination of Mo'av on the hill on front of Yerushalayim, and another for Molekh the abomination of the people of 'Amon. This is what he did for all his foreign wives, who then offered and sacrificed to their gods. So ADONAI grew angry with Shlomo, because his heart had turned away from ADONAI the God of Isra'el, who had appeared to him twice and given him orders concerning this matter that he should not follow other gods. But he didn't obey ADONAI's orders. So ADONAI said to Shlomo, "Since this is what has been in your mind, and you haven't kept my covenant and my regulations which I ordered you to obey, I will tear the kingdom from you and give it to your servant. However, for David your father's sake I won't do it while you are alive, but I will tear it away from your son. Even then, I won't tear away all the kingdom; I will give one tribe to your son for the sake of David my servant and for the sake of Yerushalayim, which I have chosen." Then ADONAI raised up an adversary against Shlomo, Hadad the Edomi, of the royal line of Edom. Back when David had been in Edom, and Yo'av the commander of the army had gone up to bury the dead, having killed every male in Edom (for Yo'av and all Isra'el had stayed there six months, until he had eliminated every male in Edom), Hadad had fled, he and a number of Edomi servants of his father's with him, and gone into Egypt; at the time Hadad had been but a small boy. On their way, they passed through Midyan and arrived in Pa'ran, took with them men from Pa'ran, and went on into Egypt, to Pharaoh king of Egypt. He gave Hadad a house, saw to it that he had food and gave him land. Hadad became a great favorite of Pharaoh, so that he gave him his own wife's sister in marriage, that is, the sister of Tachp'neis the queen. The sister of Tachp'neis bore him G'nuvat his son, and Tachp'neis brought him up in Pharaoh's own house, so that G'nuvat was in Pharaoh's house along with Pharaoh's sons. When Hadad in Egypt heard that David slept with his ancestors and Yo'av the commander of the army was dead, Hadad said to Pharaoh, "Let me leave, so that I can return to my own country." Pharaoh asked him, "But what have you lacked with me that makes you want just now to go to your own country?" "Nothing in particular," he replied, "but let me leave, anyway." God raised up another adversary against Shlomo, Rezon the son of Elyada, who had fled from his lord Hadad'ezer king of Tzovah when David killed the men

from Tzovah. Rezon rallied men to himself and became the leader of a band of marauders; they went to Dammesek and settled there, while he became king of Dammesek. He remained an adversary as long as Shlomo lived, causing difficulties in addition to those of Hadad. He detested Isra'el and ruled Aram. Also Yarov'am the son of N'vat, an Efrati from Tz'redah, whose mother's name was Tz'ru'ah, one of Shlomo's servants, rebelled against the king. Here is the reason he rebelled against the king: Shlomo was building the Millo and closing the breach in [the wall of] the City of David his father. Now this Yarov'am was a strong, energetic man; and Shlomo, seeing how serious the young man was, made him supervisor over all the work being done by the tribe of Yosef. Once, during this period, when Yarov'am had gone out of Yerushalayim, the prophet Achiyah from Shiloh spotted him traveling. Achiyah was wearing a new cloak, and the two of them were alone in open country. Achiyah took hold of his new cloak that he was wearing and tore it into twelve pieces. Then he said to Yarov'am, "Take ten pieces for yourself! For here is what ADONAI the God of Isra'el says: 'I am going to tear the kingdom out of Shlomo's hand, and I will give ten tribes to you. But he will keep one tribe for the sake of my servant David and for the sake of Yerushalayim, the city I have chosen from all the tribes of Isra'el. **I will do this because they have abandoned me and worshipped 'Ashtoret the goddess of the Tzidoni, K'mosh the god of Mo'av and Milkom the god of the people of 'Amon. They haven't lived according to my ways, so that they could do what was right in my view and obey my regulations and rulings, as did David his father.** Nevertheless, I will not take the entire kingdom away from him; but I will make him prince as long as he lives, for the sake of David my servant, whom I chose, because he obeyed my mitzvot and regulations. However, I will take the kingdom away from his son and give ten tribes of it to you. To his son I will give one tribe, so that David my servant will always have a light burning before me in Yerushalayim, the city I chose for myself as the place to put my name. I will take you, and you will rule over everything you want; you will be king over Isra'el. Now if you will listen to all that I order you, live according to my ways and do what is right in my view, so that you observe my regulations and mitzvot, as David my servant did; then I will be with you, and I will build you a lasting dynasty, as I built for David; and I will give Isra'el to you. For this [offense] I will trouble David's descendants, but not forever." Because of this Shlomo tried to kill Yarov'am; but Yarov'am roused himself, fled to Egypt, to Shishak king of Egypt, and stayed in Egypt until the death of Shlomo. Other activities of Shlomo, all he accomplished and his wisdom are recorded in the Annals of Shlomo. The length of Shlomo's reign in Yerushalayim over all Isra'el was forty years. Then Shlomo slept with his ancestors and was buried in the City of David his father, and Rechav'am his son became king in his place. M'lakhim Alef/1 Kings 11:1-43 (CJB)

King Shlomo/Solomon put up buildings to the false gods (red) of what we now know as Easter and Christmas. When Isra'el split into the house of Y'hudah and the house of Isra'el after the death of Shlomo, the king of the house of Isra'el (Jeroboam) kept those traditions. It is so important to read, in context, what is being referred to in the Word of Yah. The fallen house of Isra'el has been keeping these idols/gods as their own for well over 2700 years back to the time of the first king of the house of Isra'el, (when Catholicism and Christianity really began). Santa Claus is the new name for K'mosh the god of the people of Mo'av and Milkom the god of the people of 'Amon (blue) in M'lakhim Alef 11:33.

And after many days it came to be that the word of יהוה came to Ēliyahu, in the third year, saying, "Go, present yourself to Aḥab, and I give rain on the earth." Thereupon Ēliyahu went to present himself to Aḥab. And the scarcity of food in Shomeron was severe. And Aḥab had called Obadyahu, who was over his house. Now Obadyahu feared יהוה exceedingly. And it came to be, while Izeḥel cut down the prophets of יהוה, that Obadyahu had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water. And Aḥab had said to Obadyahu, "Go into the land to all the springs of water and to all the wadis, it could be that we

find grass to keep the horses and mules alive, and not have any livestock cut off.” And they divided the land between them to pass over it, Aḥab went one way by himself, and Obadyahu went another way by himself. And as Obadyahu was on his way, then see, Ēliyahu met him. And he recognised him, and fell on his face, and said, “Is that you, my master Ēliyahu?” And he answered him, “It is I. Go, say to your master, ‘Ēliyahu is here.’” And he said, “What have I sinned, that you are giving your servant into the hand of Aḥab, to kill me? As יהוה your Elohim lives, there is no nation or reign where my master has not sent to look for you. And when they said, ‘He is not here,’ he made the reign or nation swear that they could not find you. And now you say, ‘Go, say to your master, “Ēliyahu is here” ’! And it shall be, as soon as I am gone from you, that the Spirit of יהוה takes you away to a place I do not know. And I shall come to report to Aḥab, and when he does not find you, he shall kill me. But I your servant have feared יהוה from my youth. Was it not reported to my master what I did when Izebel slew the prophets of יהוה, how I hid one hundred men of the prophets of יהוה, fifty to a cave, and fed them with bread and water? And now you say, ‘Go, say to your master, “Ēliyahu is here!” ’ Then he shall slay me.” And Ēliyahu said, “As יהוה of hosts lives, before whom I stand, I shall indeed show myself to him today.” Obadyahu then went to meet Aḥab and informed him, and Aḥab went to meet Ēliyahu. And it came to be, when Aḥab saw Ēliyahu, that Aḥab said to him, “Is that you, O disturber of Yisra’el?” And he answered, “I have not disturbed Yisra’el, but you and your father’s house, in that you have forsaken the commands of יהוה, and you have followed the Ba’als. And now, send and gather all Yisra’el to me on Mount Karmel, the four hundred and fifty prophets of Ba’al, and the four hundred prophets of Asherah, who eat at Izebel’s table.” Aḥab then sent for all the children of Yisra’el, and gathered the prophets on Mount Karmel. And Ēliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba’al, follow him.” But the people answered him not a word. And Ēliyahu said to the people, “I alone am left a prophet of יהוה, but the prophets of Ba’al are four hundred and fifty men. Now let them give us two bulls. And let them choose one bull for themselves, and cut it in pieces, and lay it on the wood, but set no fire. And I, I prepare the other bull, and shall lay it on the wood, but set no fire. And you shall call on the name of your mighty one, and I, I call on the Name of יהוה. And the Elohim who answers by fire, He is Elohim.” So all the people answered and said, “The word is good.” And Ēliyahu said to the prophets of Ba’al, “Choose one bull for yourselves and prepare it first, for you are many. And call on the name of your mighty one, but set no fire.” So they took the bull which was given them, and prepared it, and called on the name of Ba’al from morning even until noon, saying, “O Ba’al, answer us!” But there was no voice and no one answered. And they leaped about the altar which they had made. And it came to be at noon, that Ēliyahu taunted them and said, “Cry aloud, for he is a mighty one; he is meditating, or he is busy, or he is on a journey, or it could be that he is asleep and has to be awakened!” And they cried aloud, and cut themselves, according to their ruling, with knives and spears, until the blood gushed out on them. And it came to be when midday was past, that they prophesied until the time of bringing the evening offering. But there was no voice and no one answered, and no one paying attention. Then Ēliyahu said to all the people, “Come closer to me.” And all the people came closer to him. And he repaired the altar of יהוה that was broken down. And Ēliyahu took twelve stones, according to the number of the tribes of the sons of Ya’aqob, to whom the word of יהוה had come, saying, “Yisra’el is your name.” And with the stones he built an altar in the Name of יהוה. And he made a trench around the altar large enough to hold two seahs of seed. And he arranged the wood, and cut the bull in pieces, and laid it on the wood, and said, “Fill four jars with water, and pour it on the burnt offering and on the wood.” Then he said, “Do it a second time,” and they did it a second time. And he said, “Do it a third time,” and they did it a third time. And the water flowed around the altar, and he filled the trench with water too. And it came to be, at the time of bringing the evening offering, that Ēliyahu the prophet came near and said, “

יהוה Elohim of Abraham, Yitshaq, and Yisra'el, let it be known today: You are Elohim in Yisra'el, and I Your servant, have done all these matters by Your word. "Answer me, O יהוה, answer me, and let this people know that You are יהוה Elohim, and You shall turn their hearts back to You again." Then the fire of יהוה fell and consumed the burnt offering, and the wood and the stones and the dust, and it licked up the water that was in the trench. And all the people saw, and fell on their faces, and said, "יהוה, He is the Elohim! יהוה, He is the Elohim!" And Ėliyahu said to them, "Seize the prophets of Ba'al! Do not let one of them escape!" So they seized them, and Ėliyahu brought them down to the wadi Qishon and slaughtered them there. And Ėliyahu said to Aḥab, "Go up, eat and drink, because of the sound of the noise of rain." And Aḥab went up to eat and to drink. And Ėliyahu went up to the top of Karmel, and he bowed down on the ground, and put his face between his knees, and said to his servant, "Go up, please, look closely toward the sea." So he went up and looked closely, and said, "Not a speck." And seven times he said, "Go again." And it came to be the seventh time, that he said, "See, a little cloud as small as a man's hand is coming out of the sea!" And he said, "Go up, say to Aḥab, 'Hitch up, and go down before the rain stops you.' " And in the meantime, it came to be that the heavens became black with clouds and wind, and there was a heavy rain, while Aḥab rode and went to Yizre'el. And the hand of יהוה was on Ėliyahu. And he girded up his loins and ran ahead of Aḥab to the entrance of Yizre'el.
M'lakhim Alef 18:1-46 (ISR98)

Eliyahu was a Prophet to the house of Isra'el to show the people the importance of returning to the Torah ... which they had turned away from. The priests in the above chapter, were not Levite Cohen'im/Priests, that Eliyahu was showing the power of Yah to ... these people had been assigned their place beginning with King Yarov'am/Jeroboam in **M'lakhim Alef chapter 12.**

Rehoboam went to Shechem because all Israel had gone to Shechem to make him king. Jeroboam (Nebat's son) was still in Egypt, where he had fled from King Solomon. When he heard about Rehoboam, he returned from Egypt. Israel sent for Jeroboam and invited him back. Jeroboam and the entire assembly of Israel went to speak to Rehoboam. They said, "Your father made us carry a heavy burden. Reduce the hard work and lighten the heavy burden he put on us, and we will serve you." He said to them, "Leave and come back the day after tomorrow." So the people left. King Rehoboam sought advice from the older leaders who had served his father Solomon while he was still alive. He asked, "What do you advise? How should I respond to these people?" They told him, "If you will serve these people today, humble yourself, and speak gently, then they will always be your servants." But he ignored the advice the older leaders gave him. He sought advice from the young men who had grown up with him and were serving him. He asked them, "What is your advice? How should we respond to these people who are asking me to lighten the burden my father put on them?" The young men who had grown up with him answered, "This is what you should tell them: 'My little finger is heavier than my father's whole body. If my father put a heavy burden on you, I will add to it. If my father punished you with whips, I will punish you with scorpions.'" So Jeroboam and all the people came back to Rehoboam two days later, as the king had instructed them. The king answered the people harshly. He ignored the advice the older leaders gave him. He spoke to them as the young men advised. He said, "If my father made your burden heavy, I will add to it. If my father punished you with whips, I will punish you with scorpions." The king refused to listen to the people because Yahweh was directing these events to carry out the promise Yahweh had made to Jeroboam (Nebat's son) through Ahijah from Shiloh. When all Israel saw that the king refused to listen to them, the people answered the king, "What share do we have in David's kingdom? We won't receive an inheritance from Jesse's son. To your own tents, Israel! Now look after your own house, David!" So Israel went home to their own tents. But Rehoboam ruled the Israelites who lived in the cities of Judah. Then King Rehoboam

sent Adoram to Israel. He was in charge of forced labor, but they stoned him to death. So King Rehoboam got on his chariot as fast as he could and fled to Jerusalem. 19 Israel has rebelled against David's dynasty to this day. When all Israel heard that Jeroboam had returned, they sent men to invite him to the assembly. They made him king of all Israel. Only the tribe of Judah remained loyal to David's dynasty. When Rehoboam came to Jerusalem, he gathered all the people of Judah and the tribe of Benjamin, 180,000 of the best soldiers, to fight against the people of Israel and return the kingdom to Rehoboam, son of Solomon. But Elohim spoke his word to Shemaiah, the man of Elohim. He said, "Speak to Judah's King Rehoboam, son of Solomon, and all the people of Judah and Benjamin, and the rest of the people. This is what Yahweh says: Don't wage war against your relatives from Israel. Everyone, go home. What has happened is my doing." So they obeyed the word of Yahweh. **They returned home, as Yahweh told them. Jeroboam rebuilt Shechem in the hills of Ephraim and lived there. Then he left that place and built Penuel. He said to himself, "The kingdom will probably return to David's dynasty now. King Rehoboam of Judah, the former master of these people, will regain popularity if they go to sacrifice in Yahweh's temple in Jerusalem. Then they will kill me and return to King Rehoboam of Judah."** After seeking advice, the king made two golden calves. He said, "You've been worshiping in Jerusalem long enough. Israel, here are your gods who brought you out of Egypt." He put one in Bethel and the other in Dan. Worshiping them became Israel's sin. The people went as far as Dan to worship the one calf. Jeroboam built worship sites on hilltops. He appointed men who were not descended from Levi to be priests. Jeroboam appointed a festival on the fifteenth day of the eighth month, just like the festival in Judah. He went to the altar in Bethel to sacrifice to the calves he had made. He appointed priests from the illegal worship sites to serve in Bethel. He went to his altar in Bethel to burn an offering on the fifteenth day of the eighth month, the festival he had invented for the Israelites. **M'lakhim Alef 12:1-33 (NOG)**

Constantine was already a sun worshiper, before his supposed change, which means he already had a religion. What he did could have just been extending the boundaries, by putting people under submission, of his sun worship. Remember sun god worship goes way back into the history of Avraham, Yitz'chak, and Ya'akov; as Laban was a descendant of Nahor, Avraham's brother (who practiced sun worship). Laban was a great nephew to Avraham, a brother in law to Yitz'chak, and a father in law to Ya'akov. Also Yosef's father in law was a sun god priest in Egypt. We have always had the specter of sun god worship over us. It is not something that suddenly came about after Y'shua the Messiah. In knowing king Jeroboam's fear (magenta) of losing his authority back to the king of Y'hudah (he changed Chag Sukkot to the eighth month on the Hebrew Calendar), it is not beyond doubt that he could have changed the Shabat day too, to the first day of the week, for all of the house of Isra'el.

Let us now look into the further history of what happened to the house of Isra'el, according to the Prophets. **The word of Yahweh that came to Hosea son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. {At the beginning when Yahweh spoke} through Hosea, Yahweh said to Hosea, "Go, take for yourself a wife and children of whoredom, because the land commits great whoredom {forsaking Yahweh}."** So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son. And Yahweh said to him, "**{Name him} Jezreel; because in a little while {I will punish} the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. {On that day} I will break the bow of Israel in the Valley of Jezreel."** And she conceived again and bore a daughter, and he said to him, "**{Name her} Lo-ruhamah, for I will no longer have pity on the house of Israel or {forgive them}. But I will have pity [on] the house of Judah and I will save them by Yahweh their God, and will not deliver them by bow, sword, war,**

horses, or horsemen. And when she had weaned Lo-ruhamah, she conceived and bore a son. And he said, "{Name him} Lo-ammi, for you [are] not my people and I am not your [God]. The number of the children of Israel will be like the sand of the sea that cannot be measured or counted; and in the place where it is said to them, "You are not my people," it will be said to them, "Children of [the] living God." Then the children of Judah and Israel will be gathered together, and they will appoint for themselves one head; and {they will take possession of} the land, for great [is] the day of Jezreel. Hoshea 1:1-11 (LEB)

Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Contend with your mother, contend; for she is not my wife, neither am I her husband; and let her put away her whoredoms from her face, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. Yea, upon her children will I have no mercy; for they are children of whoredom; for their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. Therefore, behold, I will hedge up thy way with thorns, and I will build a wall against her, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her the grain, and the new wine, and the oil, and multiplied unto her silver and gold, which they used for Baal. Therefore will I take back my grain in the time thereof, and my new wine in the season thereof, and will pluck away my wool and my flax which should have covered her nakedness. And now will I uncover her lewdness in the sight of her lovers, and none shall deliver her out of my hand. I will also cause all her mirth to cease, her feasts, her new moons, and her sabbaths, and all her solemn assemblies. And I will lay waste her vines and her fig-trees, whereof she hath said, These are my hire that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of the Baalim, unto which she burned incense, when she decked herself with her earrings and her jewels, and went after her lovers, and forgat me, saith Jehovah. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall make answer there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith Jehovah, that thou shalt call me Ishi, and shalt call me no more Baali. For I will take away the names of the Baalim out of her mouth, and they shall no more be mentioned by their name. And in that day will I make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah. And it shall come to pass in that day, I will answer, saith Jehovah, I will answer the heavens, and they shall answer the earth; and the earth shall answer the grain, and the new wine, and the oil; and they shall answer Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say, [Thou art] my God. Hoshea 2:1=23 (ASV)

The Prophet Hoshea is a different individual than King Hoshea of the house of Isra'el. The Prophet lived during the same time as Yesha'yahu, Amos, and Mikah. All four of these men were proclaiming the warning of Yah to the Northern Kingdom, the house of Isra'el. **In the twelfth year of Ahaz the king of Judah, Hoshea the son of Elah reigned in Samaria, nine years over Israel. And he did evil**

in the eyes of YAHWEH, only not as the kings of Israel who were before him. Shalmaneser[†] the king of Assyria came against him, and Hoshea was a servant to him, and paid him tribute. And the king of Assyria found a conspiracy in Hoshea, in that he had sent messengers to So the king of Egypt, and had not offered tribute up to the king of Assyria, as year by year. And the king of Assyria shut him up, and bound him in a prison house. And the king of Assyria went up into all the land, and he went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria captured Samaria, and removed Israel to Assyria, and made them live in Halah, and in Habor, by the river Gozan, and in the cities of the Medes. And it was so because the sons of Israel had sinned against YAHWEH their Elohim, who brought them up out of the land of Egypt, from under the hand of Pharaoh the king of Egypt, and feared other gods, and walked in the statutes of the nations that YAHWEH had expelled from the face of the sons of Israel, and of the kings of Israel that they made. And the sons of Israel secretly did the things which were not right against YAHWEH their Elohim, and built high places for themselves in all their cities, from the tower of the watchmen to the fortified city, and set up for themselves pillars and Asherahs on every high hill, and under every green tree; and burned incense there in all high places, like the nations that YAHWEH had removed from their face; and did evil things to provoke YAHWEH, and served the idols, of which YAHWEH had said to them, You shall not do this thing. And YAHWEH testified against Israel, and against Judah, by the hand of all His prophets, and every seer, saying, Turn back from your evil ways, and keep My commandments, My statutes, according to all the Torah that I commanded your fathers, and that I sent to you by the hand of My servants the prophets. And they did not listen, and hardened their necks, like the necks of their fathers, who did not remain faithful to YAHWEH their Elohim. And they rejected His statutes and His covenant that He cut with their fathers, and His testimonies that He testified against them, and went after the vain thing, and became vain, and after the nations that were around them, of whom YAHWEH had commanded them not to do like them. And they forsook all the commandments of YAHWEH their Elohim and made for themselves cast images, two calves, and made an Asherah, and bowed to all the host of the heavens, and served Baal, and caused their sons and daughters to pass through the fire and divined divination, and used incantations, and sold themselves to do the evil in the eyes of YAHWEH, to provoke Him, so that YAHWEH was very angry against Israel, and turned them away from His face; not one was left, only the tribe of Judah by itself. Also Judah did not keep the commands of YAHWEH their Elohim, and they walked in the statutes of Israel that they had made. And YAHWEH rejected all the seed of Israel, and afflicted them, and gave them into the hand of the plunderers, until He had cast them out from His presence. For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king; and Jeroboam lured Israel from following YAHWEH, and caused them to sin a great sin. And the sons of Israel walked in all the sins of Jeroboam that he did; they did not turn aside from them; until YAHWEH turned away Israel from His face, as He spoke by the hand of all His servants the prophets; and Israel was exiled from off its land to Assyria to this day. And the king of Assyria brought men in from Babylon, and from Cuthah, and from Ava, and from Hamath, and Sepharvaim, and made them live in the cities of Samaria instead of the sons of Israel; and they possessed Samaria and lived in its cities. And it happened at the beginning of their living there, they did not fear YAHWEH, and YAHWEH sent lions among them, and they were killing among them. And they spoke to the king of Assyria, saying, The nations that you have exiled and have made to live in the cities of Samaria do not know the custom of the Elohim of the land, and He has sent the lions into their midst; and, behold, they are killing them, since they do not know the custom of the Elohim of the land. And the king of Assyria commanded, saying, Cause one of the priests whom you removed from there to go there, and they shall go and live there; and he shall teach them the custom of the Elohim of the land. And one of the priests

whom they exiled from Samaria came and lived in Bethel, and he taught them how they should fear YAHWEH. yet was making nation by nation their own gods, and putting them in the houses of the high places which the Samaritans had made, nation by nation in their cities where they lived. And the men of Babylon made Succoth-Benoth; and the men of Cuth made Nergal; and the men of Hamath made Ashima; and the Avites made Nibhaz and Tartak; and the Sepharvites burned their sons with fire to Adrammelech and Anammelech the Elohim of Sepharvaim. So it was that they feared YAHWEH, and made for themselves, of the lowest of them, priests of the high places and they sacrificed for them in the houses of the high places. They feared YAHWEH, and served their own gods, according to the custom of the nations from where they exiled them. To this day they do according to the former custom; they do not fear YAHWEH, and do not do according to their statutes, and according to their ordinances, and according to the Torah, and according to the commandment that YAHWEH commanded the sons of Jacob, on whom He set His name, Israel. And YAHWEH made a covenant with them, and commanded them, saying, You shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; but YAHWEH who brought you up out of the land of Egypt with great power, and with a stretched out arm, you shall fear Him, and you shall bow yourselves to Him, and you shall sacrifice to Him; and the statutes, and the judgments, and the Torah, and the commandments that He wrote for you, you shall observe to do forever, and you shall not fear other gods; and the covenant that I have made with you, you shall not forget, and you shall not fear other gods; but you shall fear YAHWEH your Elohim, and He shall deliver you out of the hand of all your enemies. But they did not listen, but did according to their former custom. And it happened, these nations feared YAHWEH, yet they served their graven images, both their sons and their sons' sons. As their fathers did, they are doing to this day. M'lakhim Beit 17:1-41 (HRB)

“At that time,” declares Jehovah, “I will become God to all the families of Israel, and they will become my people.” This is what Jehovah says: “The people who survived the sword found favor in the wilderness When Israel was walking to his resting-place.” From far away Jehovah appeared to me and said: “I have loved you with an everlasting love. That is why I have drawn you to me with loyal love. Yet again I will rebuild you and you will be rebuilt. O virgin of Israel, you will again take up your tambourines And go forth dancing joyfully. You will again plant vineyards in the mountains of Sa·mar·i·a; The planters will plant and enjoy their fruit. For the day will come when the watchmen in the mountains of E'phra·im will call out: ‘Rise up, let us go up to Zion, to Jehovah our God.’” For this is what Jehovah says: “Cry out to Jacob with rejoicing. Shout for joy because you are over the nations. Proclaim it; offer praise and say, ‘O Jehovah, save your people, the remnant of Israel.’ I am bringing them back from the land of the north. I will gather them together from the remotest parts of the earth. Among them will be the blind and the lame, The pregnant woman and the one giving birth, all together. As a great congregation they will return here. They will come weeping. I will lead them as they beg for favor. I will guide them to streams of water, On a level path that will not make them stumble. For I am a Father to Israel, and E'phra·im is my firstborn.” Hear the word of Jehovah, you nations, And proclaim it among the islands far away: “The One who scattered Israel will gather him together. He will watch over him as a shepherd does his flock. For Jehovah will redeem Jacob And rescue him out of the hand of the one stronger than he is. They will come and shout joyfully on the height of Zion And become radiant over the goodness of Jehovah, Over the grain and the new wine and the oil, And over the young of the flock and the herd. They will become like a well-watered garden, And they will never languish again. At that time the virgin will dance joyfully, Also the young men and the old men together. I will change their mourning into exultation. I will comfort them and give them joy instead of their grief. I will satisfy the priests with plenty, And my people will be satisfied with my goodness,” declares Jehovah. “This is what Jehovah says: ‘A

voice is heard in Ra'mah, lamentation and bitter weeping: Rachel is weeping over her sons. She has refused to be comforted over her sons, Because they are no more.” This is what Jehovah says: “Hold back your voice from weeping and your eyes from tears, For there is a reward for your activity,’ declares Jehovah. ‘They will return from the land of the enemy.’ ‘And there is a hope for your future,’ declares Jehovah. ‘Your sons will return to their own territory. I have surely heard E’phra·im’s moaning, ‘You have corrected me, and I have been corrected, Like a calf that has not been trained. Bring me back, and I will readily turn back, For you are Jehovah my God. For after my turning back I felt remorse; After I was made to understand I struck my thigh in grief. I was ashamed and humiliated, For I bore the reproach of my youth.’ Is E’phra·im not a precious son to me, a beloved child? For as often as I speak against him, I do remember him still. That is why my emotions are stirred for him. And I will surely have pity on him,” declares Jehovah. “Set up road markers for yourself, And put up signposts. Pay attention to the highway, the way that you have to go. Return, O virgin of Israel, return to these cities of yours. How long will you waver, O unfaithful daughter? For Jehovah has created something new in the earth: A woman will eagerly pursue a man.” This is what Jehovah of armies, the God of Israel, says: “They will again say these words in the land of Judah and in its cities when I gather back their captives: ‘May Jehovah bless you, O righteous dwelling place, O holy mountain.’ And in it Judah and all its cities will dwell all together, farmers and those who lead the flocks. For I will satisfy the weary one and fill each one who is languishing.” At this I awoke and opened my eyes, and my sleep had been pleasurable to me. “Look! The days are coming,” declares Jehovah, “when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of livestock. And just as I watched over them to uproot, to pull down, to tear down, to destroy, and to do harm, so I will watch over them to build up and to plant,” declares Jehovah. “In those days they will no longer say, ‘The fathers ate sour grapes, but the teeth of the sons were set on edge.’ But then each one will die for his own error. Any man eating sour grapes will have his own teeth set on edge. Look! The days are coming,” declares Jehovah, “when I will make with the house of Israel and with the house of Judah a new covenant. It will not be like the covenant that I made with their forefathers on the day I took hold of their hand to lead them out of the land of Egypt, ‘my covenant that they broke, although I was their true master,’ declares Jehovah. For this is the covenant that I will make with the house of Israel after those days,” declares Jehovah. “I will put my law within them, and in their heart I will write it. And I will become their God, and they will become my people. And they will no longer teach each one his neighbor and each one his brother, saying, ‘Know Jehovah!’ for they will all know me, from the least to the greatest of them,” declares Jehovah. “For I will forgive their error, and I will no longer remember their sin.” This is what Jehovah says, Who gives the sun for light by day, The laws of the moon and the stars for light by night, Who stirs up the sea and makes its waves boisterous, Whose name is Jehovah of armies: “‘If these regulations should ever fail,’ declares Jehovah, ‘Only then would the offspring of Israel cease as a nation before me always.’” This is what Jehovah says: “‘If the heavens above could be measured and the foundations of the earth below could be explored, only then could I reject all the offspring of Israel for all they have done,’ declares Jehovah.”

Yirmeyahu/Jeremiah 31:1(2)-37(38) (NWT)

The hand of Adonai was upon me. The Ruach Adonai carried me out and set me down in the middle of the valley. It was full of bones. He led me all around them. Behold, there were very many on the floor of the valley. Behold, they were very dry. Then He said to me, “Son of man, can these bones live?” I answered, “Adonai Elohim, You know.” “Prophecy over these bones,” He said to me. “Say to them: ‘Dry bones, hear the word of Adonai!’ Thus says Adonai Elohim to these bones: “Behold, I will cause Ruach to enter you, so you will live. I will attach tendons to you, bring flesh on you and cover you with skin. Then I will put breath in you. You will live. You

will know that I am Adonai.” So I prophesied just as I was commanded. As I prophesied, there was a noise, and behold, an earthquake. Then the bones came together, bone to its bone. I saw, and behold, there were tendons on them, flesh came up and skin covered them above, but there was no breath in them. Then He said to me, “Prophecy to the Ruach. Prophecy, son of man, and say to the Ruach, thus says Adonai Elohim: ‘Come from the four winds, Ruach! Breathe upon these slain, that they may live.’” So I prophesied just as He commanded me. The Ruach came into them and they lived. They stood up on their feet, a vast army. Then He said to me, “Son of man, these bones are the whole house of Israel. Behold, they say: ‘Our bones are dried up; our hope is lost; we are cut off—by ourselves.’ Therefore prophecy and say to them, thus says Adonai Elohim: ‘Behold, I will open your graves. I will bring you up out of your graves, My people. I will bring you back to the land of Israel. You will know that I am Adonai, when I have opened your graves and brought you up out of your graves, My people. I will put My Ruach in you and you will live. I will place you in your own land. Then you will know that I, Adonai, have spoken and that I have done it.’” It is a declaration of Adonai. The word of Adonai came to me saying: “You, son of man, take one stick and write on it, ‘For Judah’—for Bnei-Yisrael joined with him. Then take another stick and write on it, ‘For Joseph’—the stick of Ephraim and all the house of Israel joined with him. Join them one to another for yourself, as one stick, so they may become one in your hand. “When the children of your people speak to you saying, ‘Won’t you tell us what you mean by these?’ say to them, thus says Adonai Elohim: ‘Behold, I will take the stick of Joseph—which is in the hand of Ephraim and the tribes of Israel joined with him—and I will put them together with the stick of Judah, and make them one stick. They will be one in My hand.’ The sticks that you write on will be in your hand before their eyes. “Then say to them, thus says Adonai Elohim: ‘Behold, I will take Bnei-Yisrael from among the nations, where they have gone. I will gather them from every side and bring them into their own land. I will make them one nation in the land, on the mountains of Israel, and one king will be king to them all. They will no longer be two nations and never again be divided into two kingdoms. They will never again be defiled with their idols, their detestable things or with any of their transgressions. I will save them out of all their dwellings in which they sinned. I will purify them. Then they will be My people and I will be their God. My servant David will be king over them. They will all have One Shepherd. They will walk in My ordinances and observe My rulings and do them. They will live in the land that I gave to My servant Jacob, where your ancestors lived. They will live there—they, their children and their children’s children, forever, and My servant David will be their prince forever. I will cut a covenant of shalom with them—it will be an everlasting covenant with them. I will give to them and multiply them. I will set up My Sanctuary among them forever. My dwelling-place will be over them. I will be their God and they will be My people. Then the nations will know that I am Adonai who sanctifies Israel, when My Sanctuary is in their midst forever.’”
Yechezk'el/Ezekiel 37:1-28 (TLV)

Why did Constantine make the changes he did? Is it because Antiochus IV failed to bring the Jews into apostasy? [See our study on what actually happened when Chanukah took place.](#) Remember both of these men had roots in Macedonia. Could both of these men have been descended from the house of Isra'el?

"Do not for a moment suppose that I have come to abrogate the Law or the Prophets: I have not come to abrogate them but to give them their completion. Solemnly I tell you that until Heaven and earth pass away, not one iota or smallest detail will pass away from the Law until all has taken place. Whoever therefore breaks one of these least commandments and teaches others to break them, will be called the least in the Kingdom of the Heavens; but whoever practises them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens.

Mattityahu/Matthew 5:17-19 (WNT) Remember the New Covenant says that nothing that was created can be done away with, or this promise is null and void. The Greek word diatheke is also translated Testament as well as Covenant as they mean the same thing. There are not two different dimensions to this Covenant made with the 12 tribes of Isra'el. This pact is only with the sons of Ya'akov/Isra'el and those who join them. This is why Y'shua states the following: **Not all they that say vnto me Master Master shall enter in to the kyngdome of heven: but he that dothe my fathers will which ys in heven. Many will saye to me in that daye Master Master have we not in thy name prophesied? And in thy name have caste oute devyls? And in thy name have done many miracles? And then will I knowlege vnto them that I never knewe them. Departe from me ye workers of iniquite. Mattityahu 7:21-23 (TYN)** 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)**

In the same way he also took the cup, after supper, saying, "This cup is the New Covenant in my blood. Do this, as often as you drink, in memory of me." 1 Corinthians 11:25

Note that the Master cast the demon from the woman's daughter yet he did not tell her to become part of the Covenant with Isra'el. Telling everyone in the world they must enter into the same Pact as the 12 tribes is not supported anywhere in Scripture. Therefore, where are the "Lost Sheep"? According to the above information presented, many of them are in Catholicism/Christianity. **Because Ephraim has multiplied altars for sinning, they have become to him altars**

for sinning. Were I to write for him my laws by the ten thousands, they would be regarded as a strange thing. Hoshea 8:11-12 (ESV) Pursuing a Torah based lifestyle is not Judaism, although those in Judaism practice more of Torah. Accusing anyone attempting to live by the instructions given to Moshe at Mount Sinai, of practicing Judaism is a false argument. Torah is for all the tribes of Isra'el. No one completely lives up to the standards Yah has given, we all miss the mark frequently. Come home to the Father, Isra'el.

Shalom Aleichem!

With the help of the Ruach HaKodesh, written by:
Bernard Yosef Honigfort with the assistance of Rabbi Danny Palmer

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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.