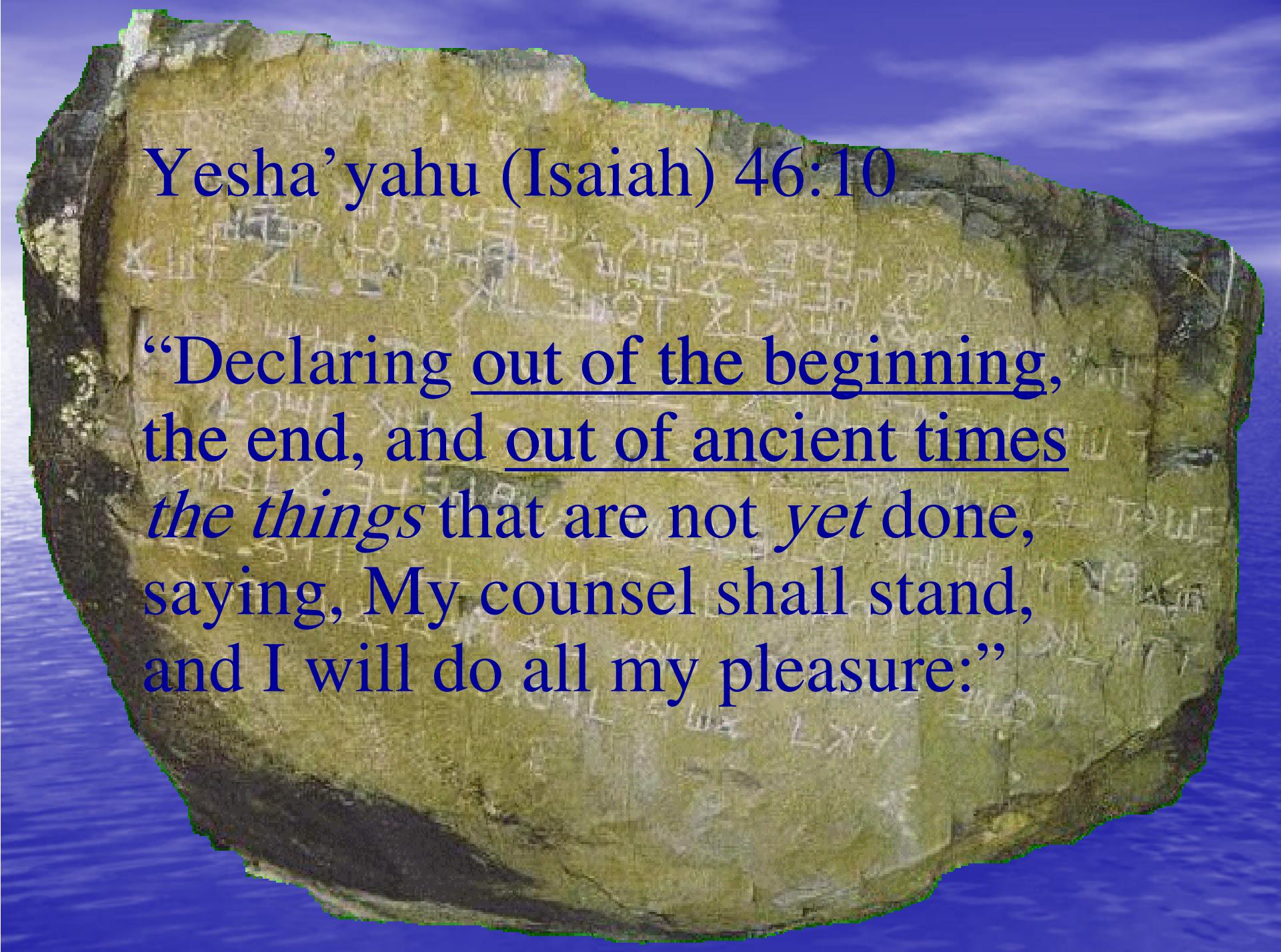




A close-up photograph of golden wheat stalks in a field. The wheat is ripe and has long, thin awns. The background is filled with more wheat stalks, creating a dense, textured pattern.

# Revealing the restrainer from the beginning



Yesha'yahu (Isaiah) 46:10

“Declaring out of the beginning,  
the end, and out of ancient times  
*the things* that are not *yet* done,  
saying, My counsel shall stand,  
and I will do all my pleasure:”

# Dani'el 12:8-9

“And I heard, but I understood not: then said I, O my Adonay, what *shall be* the end of these *things*? And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”

# Yesha'yahu (Isaiah) 61:11

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; YHWH ‘Elohiym will cause righteousness and praise to spring forth before all the nations.”



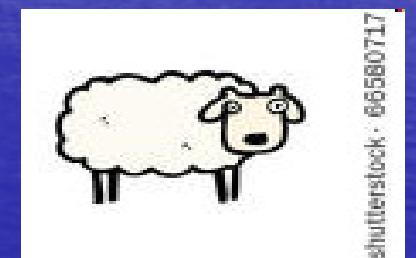
**μεθερμηνευο** - Verb, present,  
passive, nominative, neuter,  
singular



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A photograph of a calm ocean under a cloudy sky. The water is a deep blue, and the sky above is filled with wispy, white clouds. The overall mood is peaceful and hopeful.

**RESTORATION  
WE CAN BELIEVE IN**

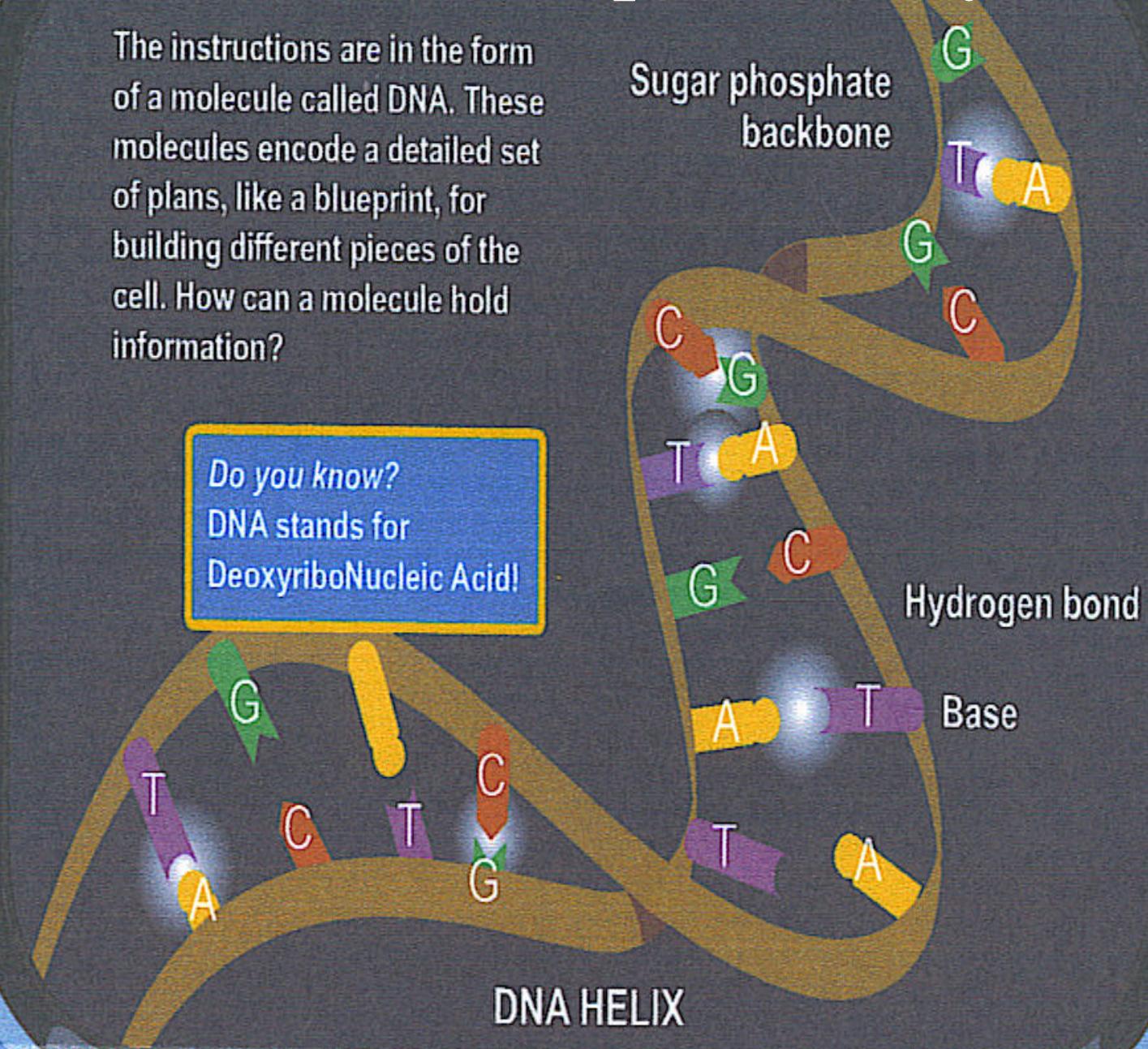


Corrupt  
the family

# corrupt the body

The instructions are in the form of a molecule called DNA. These molecules encode a detailed set of plans, like a blueprint, for building different pieces of the cell. How can a molecule hold information?

*Do you know?*  
DNA stands for  
DeoxyriboNucleic Acid!





corrupt the land

# Agri-Bio Linguistics

## God's signature on His Creation



## Yo'el (Joel) 1:15-20

“Alas for the day! for the day of YHVH *is* at hand, and as a destruction from the Almighty shall it come. Is not the food cut off before our eyes, *yea*, joy and gladness from the house of our God? The seed (parad\*, mule) is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

# Yo'el (Joel) 1:15-20

...How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. YHVH, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.”

## Iyov (Job) 12:7-9

“But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of YHWH hath wrought this?”

# Hebrew (Biblical) vs Greek (Western)

Concrete

Cyclical

Verb oriented

Open block logic

Function

Speak and do

Contradictions stir

Abstract

Linear (sequential)

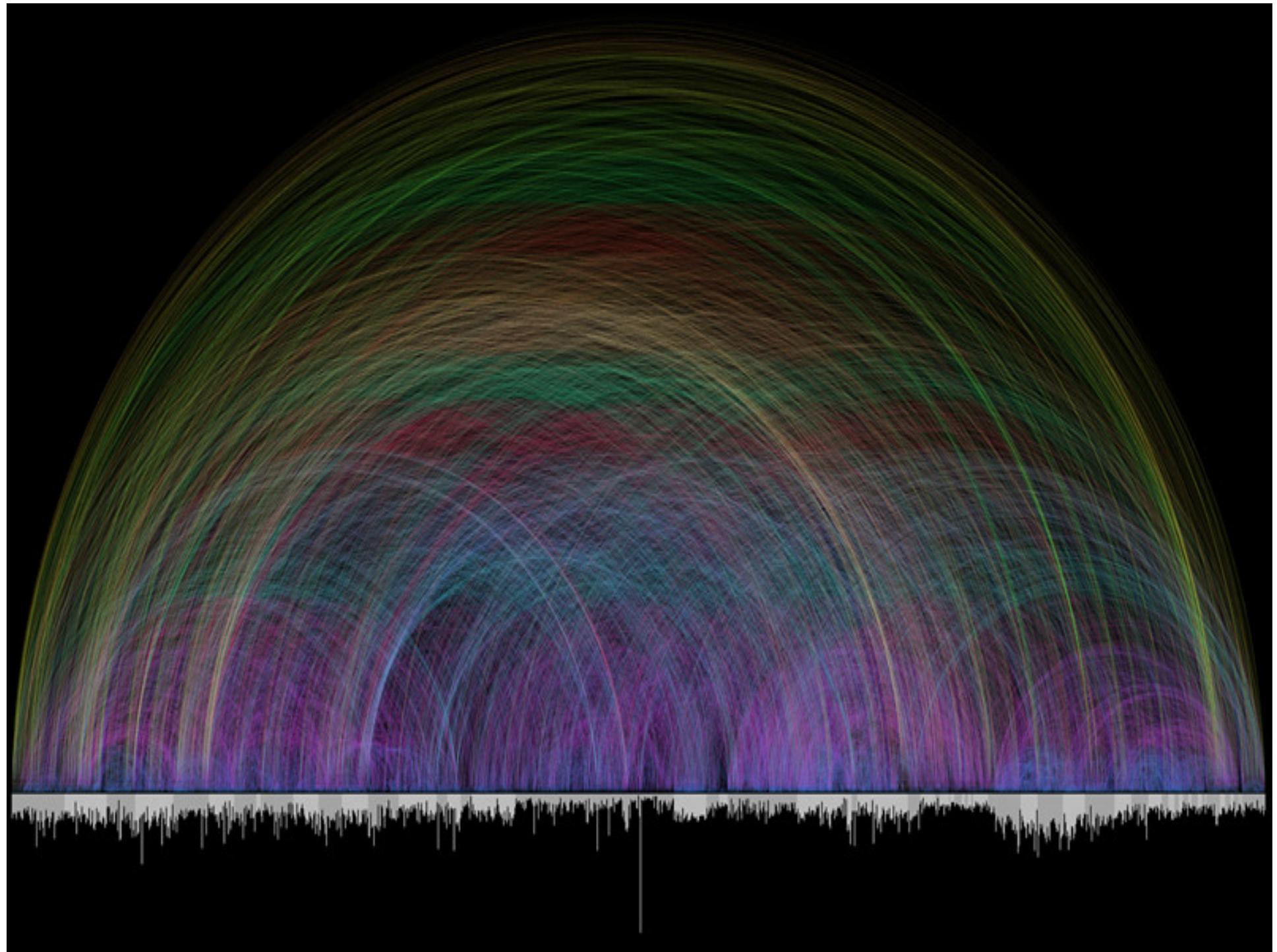
Noun oriented

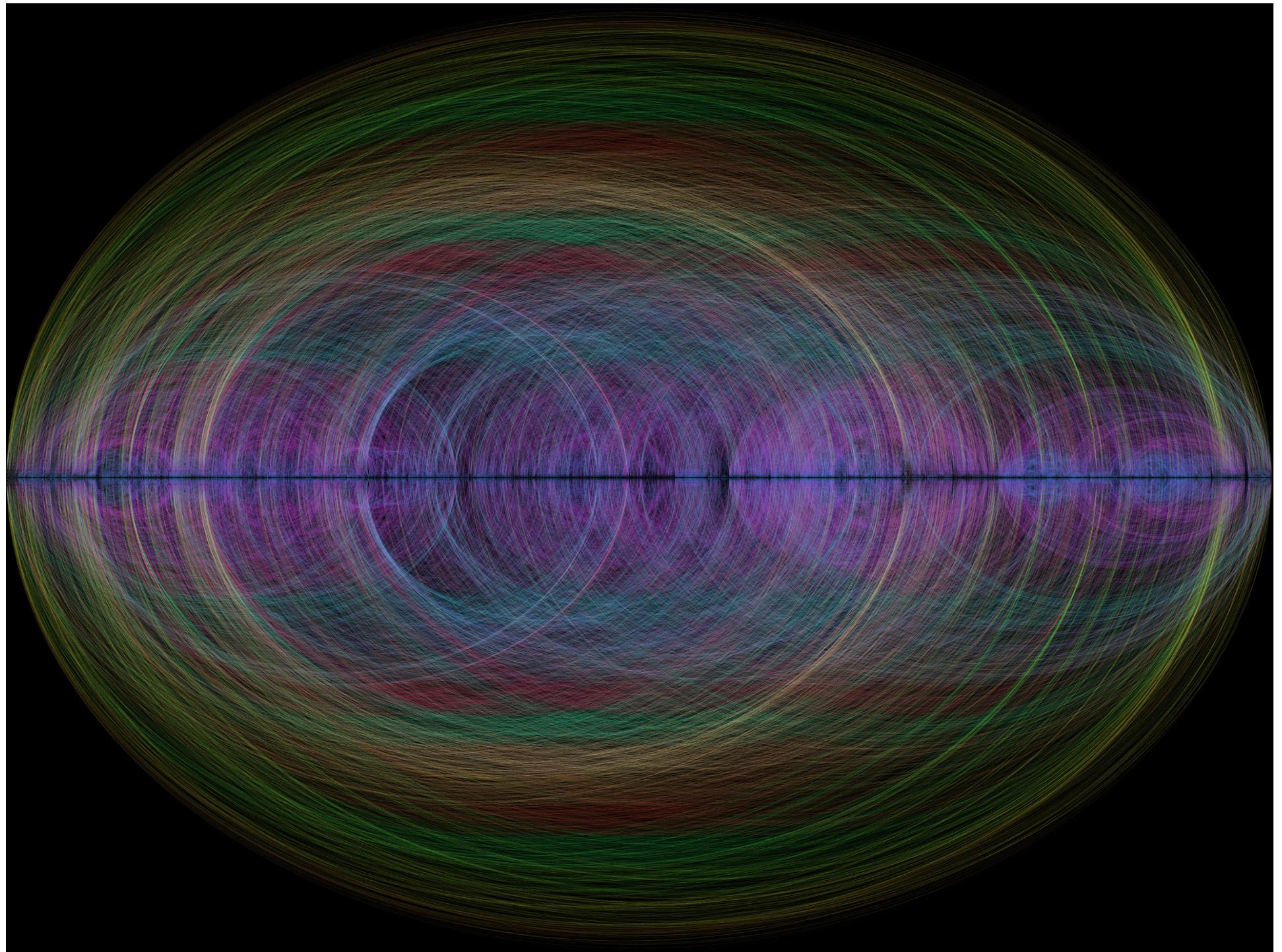
Induct/Deduct

Form

Ponder and don't

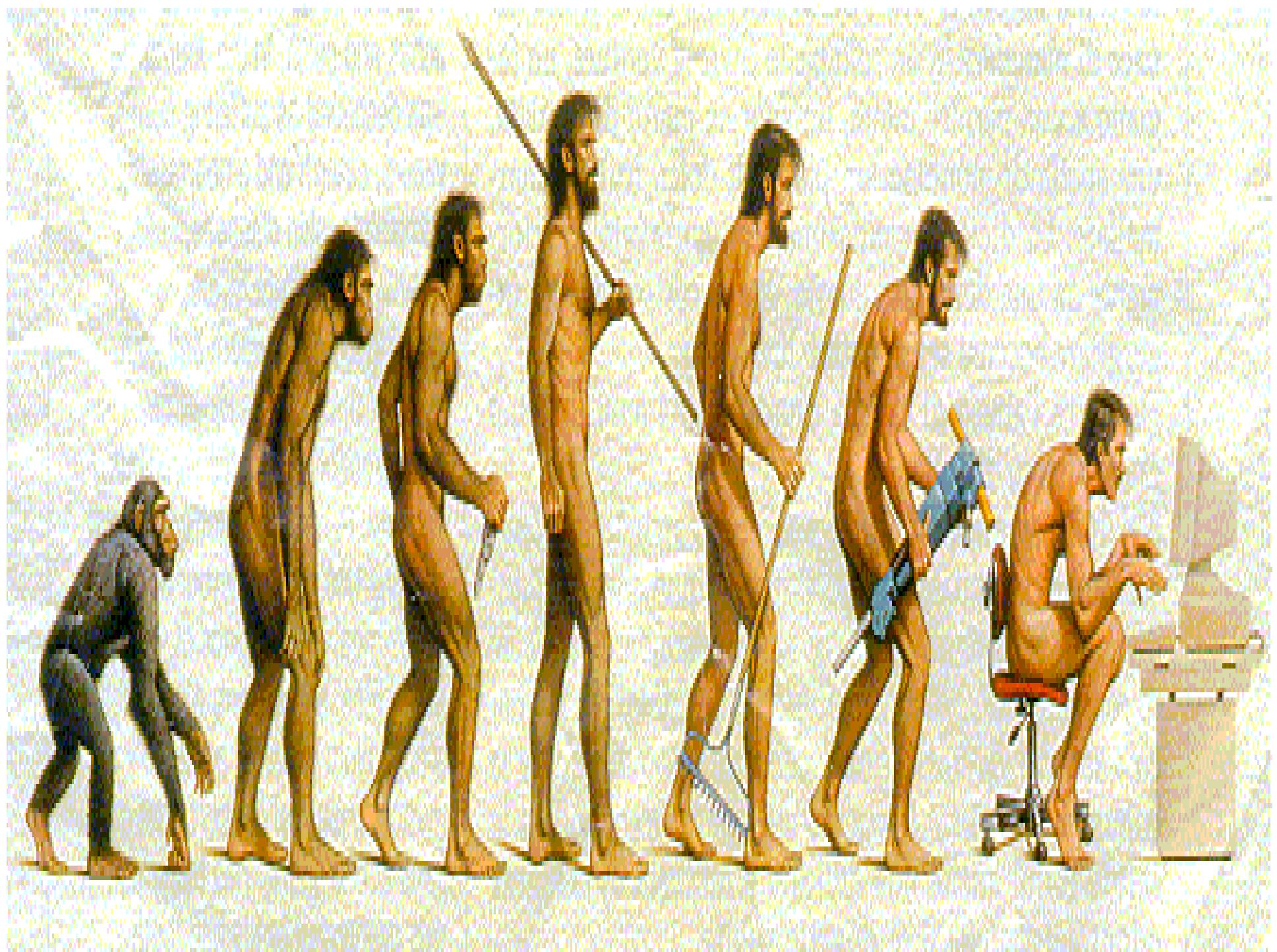
Look for contradictions





# Kohelet (Ecclesiastes) 1:7

"All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again."



# Book on Kabbalah

“The run of time and space, defined by the past, is reflected in the will of the soul....faith, pleasure, and will correspond to the three heads of *keter*, the superconscious as taught in *Chassidut*. In the terminology of Kabbalah they are referred to as the “unknowable head” “the head of nothing” and the “head of infinity” literally the head of the long face respectively. Each head is the source of a level of consciousness in all the revealed powers of the soul. Each ‘head’ lives in a particular state of ‘time’.”

# An Analytical Greek Lexicon

“The most simple and ordinary use of the genitive, is to place a substantive in immediate construction with another substantive. This construction is an expression of some simple and obvious relation between the things signified by the two substantives; and thus the substantive in the genitive comes variously to signify a possessor, origin, cause, or matter, object &c.”

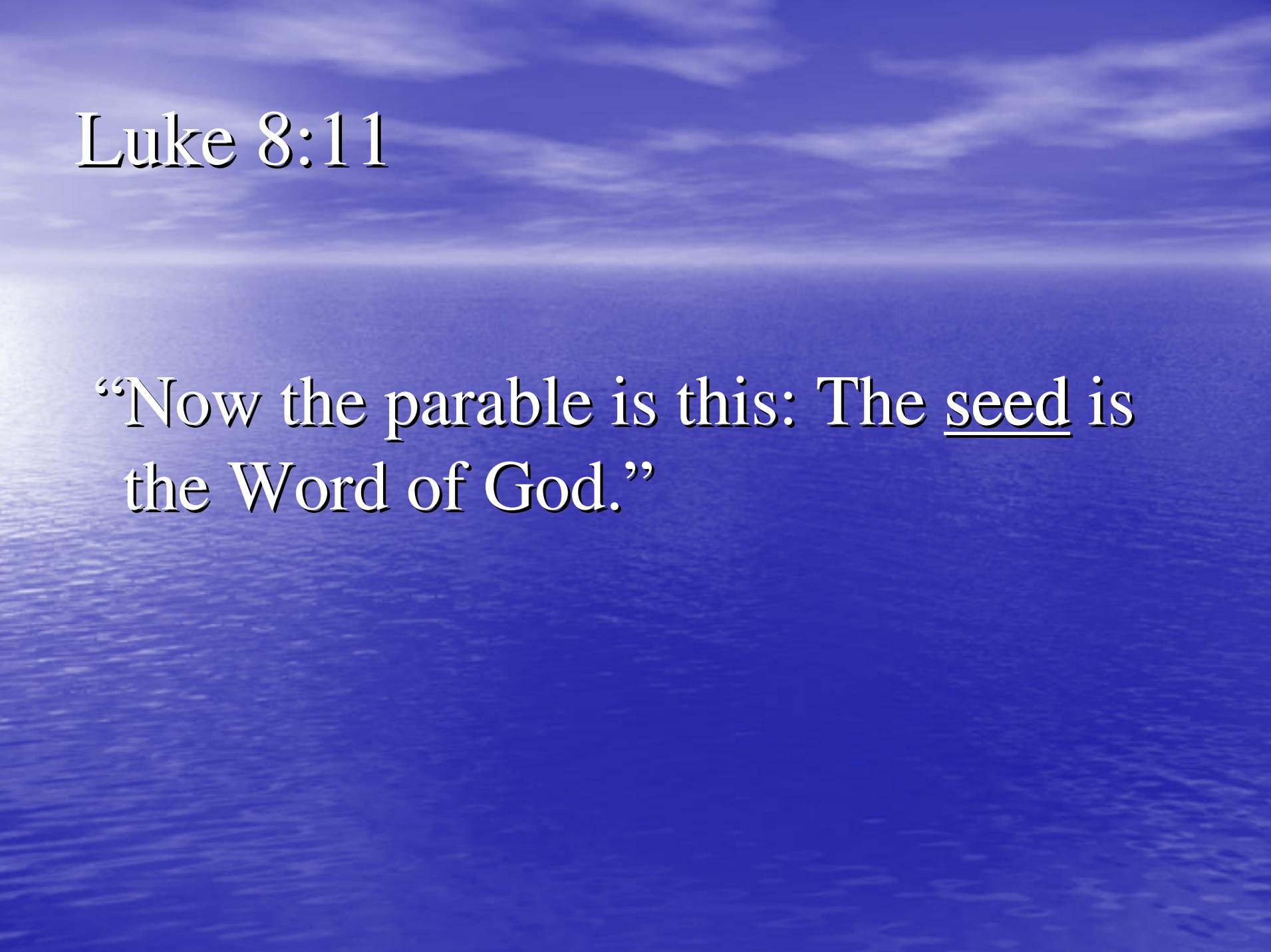
# Typical College Level Hebrew Grammar

"In the syntax of the sentence, there is noticeably widespread use of nominal clauses, and of asyndeton in both paratactic and hypotactic structures. It is common to find logical subordination under the guise of a formally paratactic structure. Hypotactic constructions are normally introduced by a restricted number of particles...."

# Common Examples

- apostle- apostolos – shalach - shoots of a plant
- grace – charis – chanah – pitch a tent with
- faith – pistis – ‘aman – drive a stake to support a tent
- law – nomos – Torah – yarah – cast forth fruit/rain
- Inherit/heir – kleronomos – nachal – river, stream
- word – logos – dabar – to order back to (food) source
- chosen – eklektos – bachar - wall in a flock of sheep
- church – ekklesia- qahal – call out those sheep
- glory – doxa – kavad – liver (heaviest organ)
- remember - mna'omai – zakar – to speak or act in behalf
- counsel – boule – ‘etzah – ‘etz - tree

# Esau: The Seed of the Serpent



Luke 8:11

“Now the parable is this: The seed is the Word of God.”

# Yochanan (John) 1:12-13

“But as many as received Him, to them gave He power to become the sons of God, *even* to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

# Mattityahu (Matthew) 15:13

“But He answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.”

# Yesha'yahu (Isaiah) 61:3

“To appoint unto them that mourn in Zion,  
to give unto them beauty for ashes, the oil  
of joy for mourning, the garment of  
praise for the spirit of heaviness; that they  
might be called trees of righteousness, the  
planting of YHWH, that he might be  
glorified.”

## Yesha'yahu (Isaiah) 56:3

“Neither let the son of the stranger,  
that hath joined himself to YHWH,  
speak, saying, YHWH hath utterly  
separated me from his people: neither  
let the eunuch say, Behold, I *am* a  
dry tree.”

# *B're 'shiyt* (Genesis) 12:3

“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed\*.”

\* וּנְבָרֹכְךָ - according to the Talmud this unique form means to bring or graft into

# Galatians 3:16

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, An to thy seed, which is Messiah. ”

# Galatians 3:6-7

“Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham.”

# What was IN Abraham?

Ishmaelites and Isaac's

IN Isaac?

Esau's and Jacob's (Israel)

IN Adam?

Cain's and Abel's

# 1 Kefa (Peter) 1: 10-11

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come unto you*: Searching what, or what manner of time the Spirit of Messiah which was in them did signify, when it testified beforehand the sufferings of Messiah, and the glory that should follow”.

## B<sup>e</sup>re'shiyt (Genesis) 1:11

“And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after His kind, whose seed *is* in Himself, upon the earth: and it was so.”

## B<sup>e</sup>re'shiyt (Genesis) 1:22

“And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”

## B<sup>e</sup>re'shiyt (Genesis) 1:28

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

# *B're 'shiyt* (Genesis) 5:1-3

“This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:”

# Sh'mot 4:22

“And thou shalt say unto Pharaoh,  
Thus saith YHWH, Israel *is* my son,  
*even* my firstborn:”

# Matthew 13:38

“The field is the world (*kosmos\*/tzava'*);  
the good seed are the children of the  
kingdom; but the tares are the children of  
the wicked *one*;”

\*1<sup>st</sup> – Bere’shiyt 2:1

# *Hitgalut* (Revelation) 13:18

“Here is wisdom. Let him that hath understanding count the number (arithmos, mispar\*) of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.” ( χξς )

\*from saphar – act of gathering, book, number, declare



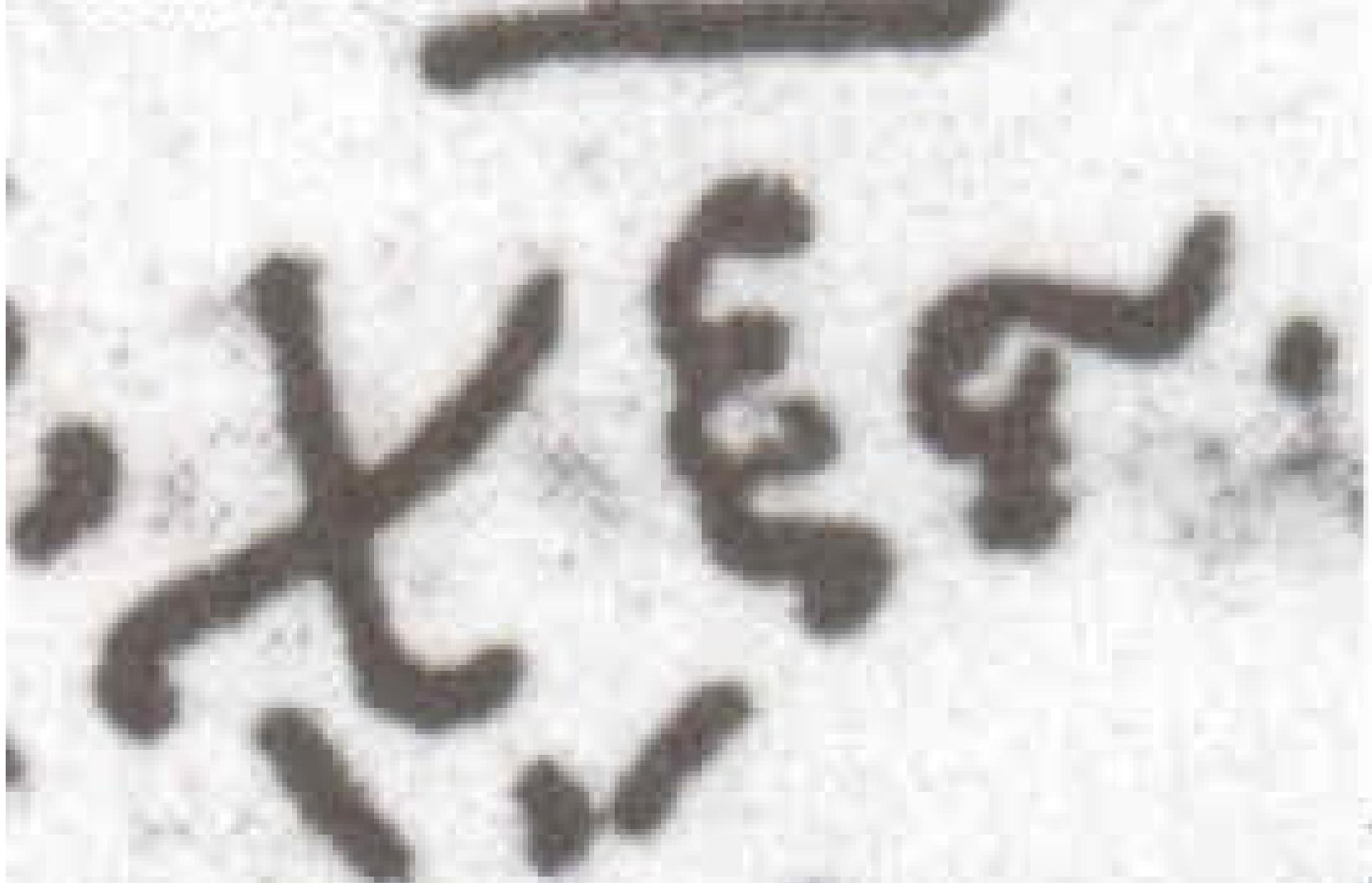
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Codex Vaticanus - A.D. 360





# Mattityahu 24:4-5

“And Yeshua answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Messiah; and shall deceive many.”



# Mattiyahu (Matthew) 24:24

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.”



# Mattityahu 24:4-5

“And Yeshua answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying I am Messiah\*; and shall deceive many.”

\*wolves in sheep’s clothing



# Letter – USA Today March 15 2010

“Those of us with beards and head scarves might look a little different, but we are as normal as anyone else. We love and revere Abraham, Moses and Jesus Christ and await his second coming as the Messiah. And Allah is the Arabic word for the one God that Moses and Jesus worshiped. So, we have a lot more in common than many think. Please, talk to us, visit us at our homes or our places of worship, or invite us over to yours.”



# A Man

*Daniel 2:32-33*

“This image's head was of fine gold,  
his breast and his arms of silver,  
his belly and his thighs of brass,  
his legs of iron, his feet part of iron  
and part of clay.”



# A Man

*B'reshiyt 25:27*

“And the boys grew: and Esau was a cunning hunter\*, a man of the field; and Jacob was a plain\*\* man, dwelling in tents\*\*\* (house).”

\**tzayid* (tzud) – to stalk  
(Mikhah 7:2)

\*\* *tam* – complete  
(B'reshiyt 6:9, Mishlei 29:10)

\*\*\* tents of Shem  
fh(Bere'shiyt 9:27)



# B'reshiyt (Genesis) 3:1

“Now the serpent was more subtle than any beast of the field which YHWH ‘Elohiym had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”



# A Man

*B'reshiyt 16:11-12*

“And the angel of YHWH said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because YHWH hath heard thy affliction. And he will be a wild man, (*pere' 'adam*) ; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.”



# A Man

*B'reshiyt 4:1*

“And Adam knew Eve his wife;  
and she conceived, and bare Cain,  
and said, I have gotten a man  
from YHWH.”



# Cain: The paradigm of the anti-messiah

*qanah* - possess, take, purchase

*qatzatz* - end of days, cut off

*lo'sha'ah* - no respect

*charah* - anger, wrath, hate



# Cain: The paradigm of the anti-messiah

*naphal* - to fall

*shaqah* - to take over

*harag* - slaughter, murder

*'arur* - cursed (of a man)

*nua* - fugitives



# Cain: The paradigm of the anti-messiah

*nud* - wanderers

*'avon* – iniquity, punishment

*satar* – conceal, hide

qotz - thorns



# Cain: The paradigm of the anti-messiah

- ground will not produce
- lying
- builders of great cities
- inventors of seducing instruments
- inventors, forgers of brass (*nachash*) and iron (*barezel*) weapons
- Tubal-cain – possess the world
- pattern of killing the firstborn/decrease population



# Esau

עַל - to waste

עַשְׂרֵנָה - hairy - biological

עַשְׂבָּה - grass, weed - agricultural

You guessed it -----A TARE!!!



# Mattityahu (Matthew) 13:25

“But while men slept, his enemy came and sowed tares ('esev) among the wheat (sitos, bar)\*, and went his way.”



## *Mizmor* (Psalm) 92:7-8

“When the wicked spring as the grass (**בָּשָׂר**, ‘esev) and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever: But thou, YHVH, *art most* high for evermore.”



# Mizmor (Psalm) 1:4

“The ungodly *are* not so: but *are* like the chaff which the wind driveth away.”



## ‘Ivriym (Hebrews) 12:14-17

“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”



# 1 Corinthians 3:12

“Now if any man build upon  
this foundation gold, silver,  
precious stones, wood, hay  
(‘*esev*) stubble (*qash*,);”



# ‘Ovadyah (Obadiah) 18

“And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble (*qash*), and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for YHWH hath spoken *it*.”



# Sh'mot (Exodus) 15:7

“And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble (*qash*).”



# Mal<sup>e</sup>khi (Malachi) 4:1

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble (*qash*): and the day that cometh shall burn them up, saith YHWH of hosts, that it shall leave them neither root nor branch.”



# Yesha'yahu (Isaiah) 5:24

“Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of YHWH of hosts, and despised the word of the Holy One of Israel.”



# Yirmeyahu (Jeremiah) 12:4

“How long shall the land mourn, and the herbs ( ‘esev) of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.”



# Yechezk'el (Ezekiel) 39:3-4

“And I will smite thy **bow** out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that **is** with thee: I will give thee unto the ravenous **birds** of every sort, and **to** the beasts of the **field** to be devoured.”



# Yirmeyahu 5:27

“As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.”



# Hitgalut (Revelation) 18:2

“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”



# Mattityahu (Matthew) 13:4

## The two seeds

“And when he sowed, some *seeds* fell by the way side, and the birds came and devoured them up:”



# Mattityahu (Matthew) 13:5-6

“Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away.”



# Mattityahu (Matthew) 13:7

“And some fell among thorns; and the thorns sprung up, and choked\* them:”



# B'reshiyt (Genesis) 3:18

“Thorns (*qotz*) also and thistles shall it bring forth to thee; and thou shalt eat the herb ( ‘*esev*) of the field;”



# Talmudic sage Rabbi Levi commentary on Parsha Toledot

“...Jacob as a blacksmith who once saw  
bundles of thorns, the metaphor of Esau,  
being brought into the city.

Understanding this to be a sign of  
pending ruination, a wise man, seeing the  
smith’s concern, said to him, Are you  
afraid of these thorns? One spark from  
your forge, and the thorns will be afire.”



# B<sup>e</sup>mid<sup>e</sup>bar 33:55

“But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be pricks* (*sek<sup>e</sup>*) in your eyes, and thorns (*tzaniyin*) your sides, and shall vex (*tzarar*) you in the land wherein ye dwell.”



# Yehoshua (Joshua) 23:13

“Know for a certainty that YHWH your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges (**נִנְבָּשׁ**) in your sides, and thorns in your eyes, until ye perish from off this good land which YHWH your God hath given you.”



# Sh'mu'el Bet (2 Samuel) 23:6

“But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:”



# Yesha'yahu (Isaiah) 32:13

“Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy *in* the joyous city:”



# Mattityahu (Matthew) 7:16

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? ”



# Ivriym 6:8

“But that which beareth  
thorns and briars *is*  
rejected, and *is* nigh unto  
cursing; whose end *is* to be  
burned.”



# Yechezk'el (Ezekiel) 28:24

“And there shall be no more a pricking brier unto the house of Israel, nor *any grieving thorn* of all *that are* round about them, that despised them; and they shall know that I *am YHWH Elohiym.*”



# Yesha'yahu (Isaiah) 5:5-6

“And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up **briers and thorns**: I will also command the clouds that they rain no rain upon it.”



# 2 Corinthians 12:7

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.”



# Mattityahu 27:29

“And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!”



# Jerusalem Post – May 9, 2008

Quote from Sheikh Kamal Khatib – deputy head of the northern faction of the fundamentalist Islamic Movement

“If the Germans could not succeed in eliminating the Jewish people in the Holocaust, then neither will the campaign that the Israelis are now perpetrating against millions of Palestinians and billions of Arabs and Muslims succeed...In the beginning, in 1948, we were 450,000 Palestinians and today we are 300.000 thorns in their sides and rocks in their chests.”



‘arav

ערָבָּה\*

mix, to penetrate with foreign matter

evening, mix, mingle, raven, Arabia, plains, swarms  
of flies

In Akkadian, Ethiopic, Aramaic, Arabic – to go down to enter  
\*Europe



עַבְרָה

עַרְבָּה



# First Occurrence

B'reshiyt 1:5

“And God called the light Day, and the darkness he called Night. And the evening (‘arav) and the morning were the first day.”



# B'reshiyt (Genesis) 8:7

“And he sent forth a raven, (*'arav*) which went forth to and fro, until the waters were dried up from off the earth.”



# *Mizmor* (Psalm) 103:12

“As far as the east is from the west  
(*mimma’arav*), so far hath he  
removed our transgressions from us.”



## *Dani'el 2:41-43*

“And whereas thou sawest the feet and toes, part of potter’s clay and part of iron, the kingdom shall be divided (*pelag*); but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed (‘*arav*) with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed (‘*arav*) with miry clay, they shall mingle (‘*arav*) themselves with the seed of men; but they shall not cleave on to another, even as iron is not mixed (‘*arav*) with clay.”



# Yirmeyahu (Jeremiah) 50:37

“A sword *is* upon their horses, and upon their chariots, and upon all the mingled ('erev) people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.”



# Mishlei (Proverbs) 20:17

“Bread of deceit *is* sweet (‘areb\*) to a man; but afterwards his mouth shall be filled with gravel.”

\*mix to create a pleasant taste or aroma



# Mattityahu 27:34

“They gave him vinegar to drink mingled (*mignum, ‘arav*) with gall: and when he had tasted *thereof*, he would not drink.”



# Luke 4:40-41

“Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying...”



# Mattityahu (Matthew) 8:16

“When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick.”



# Sh'mot (Exodus) 8:21

“Else, if thou wilt not let my people go,  
behold, I will send swarms (*‘arav*) of ***flies***  
upon thee, and upon thy servants, and  
upon thy people, and into thy houses: and  
the houses of the Egyptians shall be full of  
swarms ***of flies***, and also the ground  
whereon they ***are***.”



"The idea is this: From Avraham came Yishma'el, and from Yitzchak: Esav. They are the chaff and straw to the wheat kernel....and this is as Esav asked his father: How does one tithe the straw? ....and ben David will not come until they [Klal Yisrael] are separated from the nations, who will be 'as the chaff, battered in the wind' (Tehillim 1, 4). Therefore, two Messiahs will come, parallel to Avraham and Yitzchak, and separate the chaff and straw."

"And still, they will be unable [to bring redemption] until the bran is separated from the flour, they are greatly attached to the kernel. These are the Erev Rav, who are the waste products, from the position of Ya'akov. This is 'the great stone [at the mouth of the well]' (B'reishis 29, 2), which is the delay [in redemption]. Therefore, 'And Ya'akov approached, and uncovered [the stone]' (B'reishis 29,10)."

"And this separation [from the bran] has ceased, with our many sins, in exile, and the 'Erev Rav' are very much attached, in their midst. And 'the grinding [of the grain] has ceased...' (Koheles 12, 3). Therefore, 'Im Ein Kemach, Ein Torah' (without fine flour, there is no Torah) (Avos 3,17), for the bran is still attached to the grain."

"And this is [the purpose of] all of exile, to be broken in exile, until the separation, [as in] the three days of darkness [during the plague of darkness]....and then will be separated, and die, all the wicked of Israel." (Vilna Gaon, Peirush Al Kammah Aggados)

# Bere'shiyt (Genesis) 33:15

“And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.”



# B<sup>e</sup>re'shiyt (Genesis) 35:1-2

“And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away (*airo*\*, take up) the strange gods that *are* among you, and be clean, and change your garments:”

\*Mt 16:24



# Sh'mot (Exodus) 1:5

“And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already.*”



# Sh'mot 12:47-51

“And when a stranger shall sojourn with thee, and will keep the passover to YHWH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One Torah shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as YHWH commanded Moses and Aaron, so did they. And it came to pass the selfsame day, *that YHWH did bring the children of Israel out of the land of Egypt by their armies.*”



# Ephesians 2:19

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;”



# Sh'mot (Exodus) 12:38

“And a mixed multitude (*‘erev rav*)  
went up also with them; and flocks,  
and herds, *even* very much cattle.”



# B<sup>e</sup>mid<sup>e</sup>bar (Numbers) 11:4

“And the mixt multitude ( *'asaphsuph*,) that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?”



# Jude 3-4

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men ...”















# 1 Yochanan (John) 2:19

“They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.”



## 2 Kefa (Peter) 2:1

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”



## Ezra 4:1-2

“Now when the adversaries (tzar) of Judah and Benjamin heard that the children of captivity were building a temple unto YHWH, the ‘Elohiym of Israel; Then they came to Zerubbabel, and to the heads of the father’s houses, and said unto them: “Let us build with you; for we seek your God as you do; and we do sacrifice unto him since the days of Esarhaddon King of Assur, which brought us up hither.”



# Nechemyah (Nehemiah) 4:11

“And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.”



# Guess who?

“I want you to believe. Not so much believe just in me but believe in yourselves. Believe in the future. Believe in the future we can **build together**. I’m confident together we can’t fail. I promise you. We won’t just win New Hampshire. We will win this election and, you and I together, we’re going to change the country and **change the world.**”



# Nechemyah (Nehemiah) 13:3

“Now it came to pass, when they had heard the Torah, that they separated from Israel all the mixed multitude (*kal-‘erev, epimiktos*).”



# Yehudah (Jude) 12

“These are spots in your feasts of charity,  
when they feast with you, feeding  
themselves without fear: clouds *they are*  
without water, carried about of winds;  
trees whose fruit withereth, without fruit,  
twice dead, plucked up by the roots;”



## 2 Kefa (Peter) 2:13

“And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;”



# Ephesians 5:26-27

“That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”



# D<sup>e</sup>variyim (Deuteronomy) 32:4-5

“*He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.  
They have corrupted themselves, their spot *is not the spot* of his children: *they are* a perverse and crooked generation.”



# D'variym (Deuteronomy) 13:13

*“Certain men, the children of Belial,  
are gone out from among you, and  
have withdrawn the inhabitants of  
their city, saying, Let us go and serve  
other gods, which ye have not  
known;”*



# Tikkunei Zohar 21:5

“...the leaven in the dough is the ‘erev rav, who are worse than the nations of the world [who kill us], because the ‘erev rav stop Israel from performing the mitzvot...”

A commentary on the Babylonian Talmud Brakhot 17a on the meaning of the leaven in the dough.



# Cain, Ishmael and Esau

- a man of the field
- cunning hunter
- thorns
- thistles
- chaff/stubble
- tares
- ravenous birds
- ‘arav – ‘erev rav
- in the midst
- to mix
- wander to and fro



# Hega-khase (Hyksos) – Kings of the earth or foreign lands

- Came in on horses from the north and east around 1720 BC (to the west) and mixed with them
- Undocumented spurious background – origin unknown
- Brought the Egyptians the chariot (iron), horses and the composite bow – organize groups to rebel
- Wanderers - Have no country -
- Set up shop in other countries and take over



- Worshipped the god Set - שֵׁטֶן - שָׁוֹטֶן run to and fro (Iyov 1)
- 1560 B.C. driven off – did not mix
- In Rabbinic literature the Hyksos are called ‘the thorns’
- ‘Ages in Chaos’ –Immanuel Velikovsky
  - Hyksos are Amalekites



# Hitgalut (Revelation) 19:19

“And I saw the beast, and the kings of  
the earth, and their armies, gathered  
together to make war against him that  
sat on the horse, and against his  
army.”



# Mattityahu (Matthew) 17:25

“He saith, Yes. And when he was come into the house, Yeshua‘ prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?”



# Acts 4:26

“The kings of the earth stood up, and the rulers were gathered together against YHWH, and against his Messiah.”



# B<sup>e</sup>re'shiyt (Genesis) 3:1-3

“Now the serpent was more subtle than any beast of the field which YHWH ‘Elohiym had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which ***is in the midst*** of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”



# Mattityahu 15:13

“But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.”



# Yesha'yahu 61:1-3

“The Spirit of YHWH 'Elohiym *is* upon me; because YHWH hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of YHWH, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of YHWH, that he might be glorified.”



# Bere'shiyt (Genesis) 2:8-9

“And YHWH ‘Elohiym planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made YHWH ‘Elohiym to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”



# Mattityahu 25:25-26

“And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou*wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered:”



# Yesha'yahu (Isaiah) 40:24

“Yea, they shall not be planted; yea,  
they shall not be sown: yea, their  
stock shall not take root in the earth:  
and he shall also blow upon them,  
and they shall wither, and the  
whirlwind shall take them away as  
stubble.”



# B<sup>e</sup>re'shiyt (Genesis) 1:6

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”



# B<sup>e</sup>re'shiyt (Genesis) 2:9

“And out of the ground made  
YHWH ‘Elohiym to grow every  
tree that is pleasant to the sight,  
and good for food; the tree of life  
also in the **midst** of the garden,  
and the tree of knowledge of good  
and evil.”



# Iyov (Job) 1:6-7

“Now there was a day when the sons of God came to present themselves before YHWH, and Satan came also among them. And YHWH said unto Satan, Whence comest thou? Then Satan answered YHWH, and said, From going to and fro in the earth, and from walking up and down in it.”



# Yechez'el (Ezekiel) 28:14

“Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.”



# Yechez'el (Ezekiel) 28: 15-17

“Thou **wast** perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will **cast thee** as profane **out of the mountain** of God: and I will destroy thee, O covering cherub, **from the midst** of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: **I will cast thee to the ground**, I will lay thee before kings, that they may behold thee.”



# Hitgalut (Revelation) 12:7-9

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”



## Daniel 7:8

“I considered the horns, and, behold,  
there came up among them another  
little horn, before whom there were  
three of the first horns plucked up by  
the roots: and, behold, in this horn  
*were* eyes like the eyes of man, and a  
mouth speaking great things.”



# Colossians 2:14

“Blotting out the handwriting of ordinances (*dogma*) that was against us, which was contrary to us, and took it out of the way (*tavek, mesou*), nailing it to his cross;”



# Mattityahu 13:25

“But while men slept, his enemy came and sowed tares **among** the wheat, and went his way.”

## *Mattityahu 13:49*

“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from **among** the just...”



# B<sup>e</sup>midebar (Numbers) 13:13

“Of the tribe of Asher, Sethur the son of Michael.”

Mattyahu 26:14

“Then one of the twelve, called Judas Iscariot, went unto the chief priests,”



# Judas in the midst

- Iscariot – Is= 'iysh = a man - Kerioth – qiryah – city – a man of the city cp Bmid 24:18-20
- Matt. 26:14-15 – meets with priest wants money (silver) cp Acts 1:18
- Matt. 26:23/Yochanan 6:70 – revealed in the midst of the twelve at Passover – (wherever Israel is)
- Matt. 27:3 - gives Yeshua' (Israel) kiss of death delivers him to Romans (Idumeans)



# Judas in the midst

- Matt. 27:3 – like Esau repents attempts to return money
- Luke 22:3 – numbered (arithmos) with the twelve
- Yochanan 13:26-29 – Yeshua‘ gives and Judas takes a morsel of bread – Esau/pottage
- Yochanan 13:26-29 – do what you have to do – let the tree grow



# Yochanan (John) 17:12

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.”



# Mizmor (Psalm) 109:6-10

“Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; *and* let another take his office...Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.”



# B'reshiyt (Genesis) 22:8

“And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.”



# B'reshiyt (Genesis) 22:12

“And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.”



# 1<sup>st</sup> occurrence of the one who restrains

B<sup>e</sup>re'shiyt (Genesis) 22:13

“And Abraham lifted up his eyes, and looked, and behold behind *him* a ram ( ’ayil) caught (*katecho, ’achaz*\* ) in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.”

\*’achaz – to seize, grasp, hold, hold back  
fenced in by a strong weapon