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JEWS OF THE TORAH

JEWS OF THE TORAH

by

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DEDICATED to the Jews
who died faithfully to
the God of Abraham,
Isaac and Jacob.

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ELI, ELI

Religioso

E-li E - - li lo ma a - sav-to-ni E-li

E - - - li lo ma a-sav-to-ni In fei-er in

flam Hot nen uns ge-bre - end und uns ib -er al ge- macht zu scha-and und

shpott doch ob zu ven- den Hot uns kein - er nit ge-kent Fon dir mein

Gott mit dein Heil - i- ger toir-e und mit dein ge bott. E-li E - li

Lo-mo-a-sav-to -ni E-li E - li Lo - mo-a- sav - to - ni Tog und na-acht

nor ich tra-acht von mein Gott Ich beit mit moi-re up dein toir-e dein ge-bott.

Re-te mich re-te-mich fon ge-far wie a-mul die u-ves fon bei-sen-gzar

Her mein ge-beit mein ge-vein Hel- fen kanst du nor du a- lein

shma yis-ru- el ad-o-noi e-lo he nu a-do no e-chod.

CHAPTER 1

ORIGINAL USAGE OF "JEW" IN THE TORAH

1. WHAT IS A JEW, ACCORDING TO ORIGINAL USAGE IN THE TORAH?
2. WHO WAS THE FIRST JEW?
3. IS THE WORD JEW SYNONOMOUS WITH THE WORD ISRAELITE?
4. IS A JEW THE SAME AS AN HEBREW?
5. WHO WAS THE FIRST ISRAELITE?
6. WHO IS THE FIRST PERSON MENTIONED AND REFERRED TO IN THE TORAH AS AN HEBREW?

Most of the Jewish people use the word Jew, Israelite, and Hebrew interchangeably, but this is not correct. For better understanding of the situation, a chart is given at the end of the chapter.

As you can see, the chart begins with the first man, Adam, skips several generations for brevity and comes to Noah, again purposely omits several generations and comes to Abraham, who is the first person mentioned in the Torah as an HEBREW.

In the Bible or Torah is the knowledge that Abraham left his native land, Ur of the Chaldees, and comes to the land of Canaan. There he was known as "Abram the Hebrew."

In the Torah, in Genesis 14:12-13, is written:

"And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods and departed.

"And there came one that had escaped and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram."

Hence, it is shown clearly that Abraham is the person first known as an HEBREW in the Torah or Bible. Now, since Abraham is an Hebrew the children of Abraham are also Hebrews.

The Bible informs us that Abraham had two sons, namely Ishmael and Isaac; Ismael is an Hebrew and Isaac is an Hebrew. Make no mistake, Ishmael is just as much an Hebrew as Isaac. The difference between Abraham's two offspring was that Isaac received the blessing of the birthright and Ishmael did not. However, it can not be stated that they, both Isaac and Ishmael, are not Hebrews for they most certainly are.

It is shown that in the Torah, Isaac had two sons, namely Esau and Jacob. Both of these men are Hebrews, too; when Jewish parents have children, the children are also Jewish.

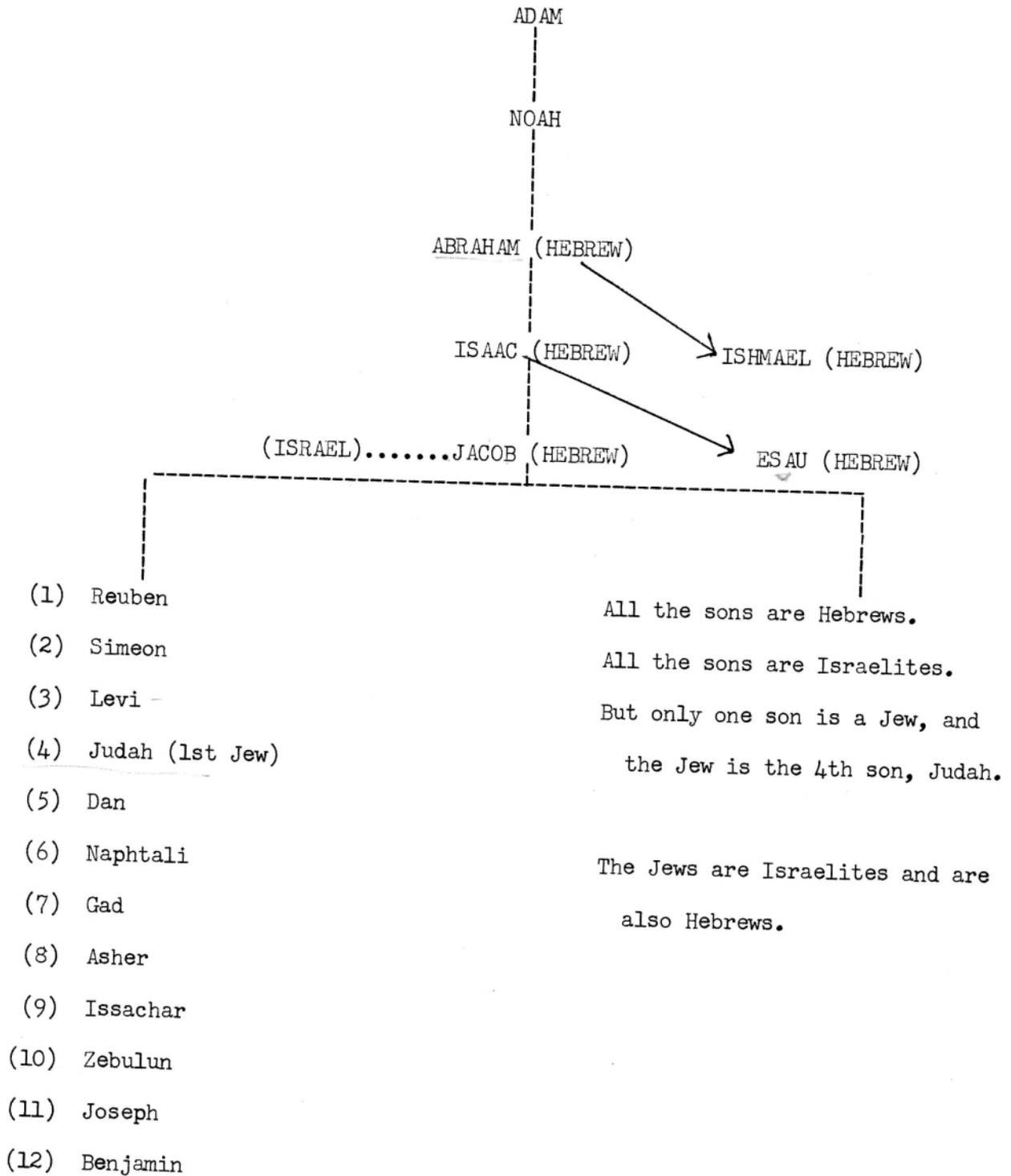
In the Torah in the 32nd chapter of Genesis, verses 24-32, is found that Jacob had his name changed to Israel and hence, Jacob is the first Israelite. Therefore, by definition, any descendant of Jacob or Israel is an Israelite just as any descendant of Abraham is an Hebrew.

The Israelites are Hebrews, but the Hebrews are not necessarily Israelites. This means that Hebrews may be the descendants of Ishmael (the Arabs) or the descendants of Esau (the Edomites).

At this time, it is noted that Israel (or Jacob) had twelve sons and one daughter. The fourth son is Judah or the first Jew. Before Judah's birth, nowhere in the Bible can be found the word Jew or Judah. There was no such entity as a "Jew" before Judah's birth. Therefore, Judah is the first Jew and, contrary to popular belief among the Jewish people and the rest of the world, Abraham was not a Jew, neither was Isaac and neither was Jacob (or Israel).

The Patriarchs - Abraham, Isaac and Jacob - were Hebrews but not Jews. Similarly, Abraham and Isaac were not Israelites because Abraham's grandson and Isaac's son Jacob was the first Israelite.

C H A R T



CHAPTER 2

THE JEWISH PEOPLE ARE DESCENDANTS OF ISRAEL

1. ARE THE JEWISH PEOPLE ALL OF THE DESCENDANTS OF ISRAEL?
2. WHAT SPECIAL BLESSING DID ISRAEL GIVE TO HIS SON JUDAH?
3. HAS THAT BLESSING COME TO PASS?
4. WHICH OTHER SONS RECEIVED GREAT BLESSINGS AND WHAT WERE THEY?
5. DID JUDAH RECEIVE THE GREATEST BLESSING OF ALL THE SONS?
6. WAS MOSES A JEW?

The previous chapter shows that Judah, the fourth son of Jacob, was the first Jew and that his descendants constitute the tribe of Judah. Since there were twelve tribes of Israel, the descendants of each son comprise one of the twelve tribes of Israel. This leaves us with the definite conclusion that the Jews or the tribe of Judah is one-twelfth of the House of Israel, both in the days of Moses and in the days of Solomon.

The Torah teaches that the Israelites sojourned in Egypt for approximately four-hundred years. An Israelite, by the name of Moses, then redeemed the Israelites from bondage under the Pharaoh, King of Egypt. This was done through the power and authority of God, which is called "Priesthood."

The Bible teaches that Moses was not a Jew or, a more appropriate way of putting it, that Moses was not of the tribe of Judah, but of the tribe of Levi. The second chapter of Exodus, the second book of the Torah, begins:

"And there went a man of the house of Levi, and took to wife a daughter of Levi.

"And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months."

In the tenth verse of the same chapter, namely Exodus 2:10, is found:

"....And she called his name Moses: and she said, Because I drew him out of the water."

Since Aaron and Miriam are the brother and sister of Moses, it is evident that they too were not Jews, or not of the tribe of Judah, but rather of the tribe of Levi.

In flashing back about four-hundred years from Moses, the Levite, the Torah teaches that Israel (or Jacob), before he died, blessed all of his sons except one. This son, who was Levi, was disinherited from Israel because he instigated and perpetrated the deaths of a whole city of men in defending his sister Dinah's honor. Because of this wholesale slaughter Levi was given no inheritance among the children of Israel, even though the Levites continued to dwell among the other Israelites or tribes.

Judah, the first Jew, was given the blessing of the sceptre, which is the symbol of kingship or royalty. In the tenth verse of the 49th chapter of Genesis, the first book of the Torah, is found:

TEAMS OF ISRAELSUBSTITUTESSPECIALTIES

STARTING MEN

(1) Reuben	(1)	(1)
(2) Simeon	(2)	(2)
(3) Levi	(3) Manasseh	(3)
(4) Judah	(4)	(4) Sceptre
(5) Dan	(5)	(5)
(6) Naphtali	(6)	(6)
(7) Gad	(7)	(7)
(8) Asher	(8)	(8)
(9) Issachar	(9)	(9)
(10) Zebulun	(10)	(10)
(11) Joseph	(11) Ephraim (Captain)	(11) Birthright
(12) Benjamin	(12)	(12)

THE JEWISH PEOPLE OF TODAY

1. WHO ARE THE JEWS OF TODAY?
2. WAS AARON A JEW?
3. WAS KING SAUL A JEW?
4. WHAT IS MEANT BY PRIESTHOOD?
5. TO WHOM DID MOSES GIVE THIS SPECIAL HONOR OF PRIESTHOOD?
6. WAS MOSES ACTING ACCORDING TO GOD'S INSTRUCTIONS?
7. DID MOSES DO IT BECAUSE HE PERSONALLY LIKED AARON?
8. WHAT WORD IN THE TORAH MEANS AARONIC PRIEST?
9. ARE THERE PEOPLE ALIVE TODAY WHO ARE LITERAL DESCENDANTS OF AARON?
10. WHAT NAMES DO THESE PEOPLE USUALLY CARRY?
11. WAS DAVID A JEW?
12. WAS SOLOMON A JEW?

Since Aaron was the brother of Moses, Aaron was no more a Jew or of the tribe of Judah than was Moses. Indeed, Aaron and Miriam were also of the tribe of Levi as was Moses. Again as reference, the second chapter of Exodus is given.

Now, after Moses led the Israelites (including the tribe of Judah) out of Egypt, God saw fit to give Aaron and his descendants a Priesthood which by definition means the authority to act in the name of God. This priesthood is known as the Aaronic Priesthood in honor of the first one to be given this priesthood whose name is Aaron, the brother of Moses of the tribe of Levi. The people having the right to this priesthood were descendants of Aaron. The Torah refers to a man who has been ordained as a representative of God as a COHEN. People who are COHENS usually bear the name Cohen, Kahn, Kagan, etc.

The Torah states the Aaronic Priesthood calling very emphatically in a number of places, two of which are: Lev. 7:35-36, and Exodus 40:13-15.

Leviticus 7:35-36 states: "This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

"Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations."

Exodus 40:13-15: "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

"And thou shalt bring his sons, and clothe them with coats:

"And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations."

To assist the holders of the Aaronic Priesthood, or the Cohens, God informed Moses that the rest of the Levites shall be given the Levitical Priesthood, which is a lesser calling than the calling or office of a Priest in the Aaronic Priesthood. An example of this is in the Torah in Numbers 3:6 which states:

"Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him."

Since the holders of the Aaronic Priesthood, whether they be descendants of Aaron or of the tribe of Levi are all Levites, this priesthood is called either the Aaronic or the Levitical Priesthood.

Upon settling in the land of "Palestine", the Israelites after awhile wanted to be ruled by a king and so the Prophet Samuel anointed Saul to be the first King over the Israelites. Saul was not a Jew, or another way of putting it, Saul was not of the tribe of Judah, but rather of the tribe of Benjamin. This is easily shown from the following passage in the Bible, I Samuel 9:21:

"And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?....."

It is interesting to notice that in the eyes of God, in order to be found worthy, one doesn't have to be rich, or educated, or be born of an influential family as is stressed by many people of today.

After the death of Saul, David was inaugurated as king over the tribes of Israel. King David was a Jew, as he was of the tribe of Judah. After David's death, Solomon reigned and he, too, was of the tribe of Judah, or a Jew.

After Solomon's death, his son, Rehoboam, was to be king and the people of Israel came to Rehoboam and requested him to lower the heavy taxes (besides the tithing) that King Solomon, his father, had levied. It is obvious as to why King Solomon needed so much money. The first reason was that King Solomon built the Temple. (A Temple recently built in Los Angeles, California, cost six million dollars.) The second reason was that King Solomon had about one thousand wives, many if not all, having children. All these dependents had to be supported.

The people came to Rehoboam but he refused to hearken unto the request of the people. Because of that a civil war ensued, which was successful. This resulted in a split in the kingdom or a successful "secession from the union" of the twelve tribes. This is all given in detail in the Bible in I Kings, Chapter 12, and II Chronicles, Chapter 10.

After the split in the union of the twelve tribes, it is seen that two kingdoms are formed, one being the kingdom of Israel, which was ruled by Jeroboam, and the other being the kingdom of Judea which was ruled by Rehoboam. The Kingdom of Israel under Jeroboam was comprised of ten tribes. The Kingdom of Judea was made up of two tribes, namely the tribes of Judah and Benjamin. In addition to the Jews and the Benjaminites, the tribe of Levi, or the holders of the Aaronic Priesthood, remained because the Temple was in Jerusalem and Jerusalem was the capitol of the Kingdom of Judea.

The Cohens and Levites who were with the other ten tribes left those people and came to Jerusalem as is shown in II Chronicles 11:13-15, where is found:

"And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

"For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord:

"And he ordained him priests for the high places, and for the devils, and for the calves which he had made."

In the year 722 B.C., the Assyrians captured the Kingdom of Israel, or the ten tribes that had rebelled and from thence comes the phrase "the ten lost tribes."

The Jewish people of today are basically of the tribe of Judah, the tribe of Benjamin and the tribe of Levi (which includes the Cohens).

THE TORAH IS THE WORD OF GOD TO MAN

1. IS THE TORAH THE WORD OF GOD TO MAN?
2. TO WHICH MAN DID THE LORD GIVE THE TORAH?
3. WAS THIS MAN A JEW?
4. DID A MAN HAVE TO BE A RABBI WHEN THE TORAH WAS FIRST GIVEN TO UNDERSTAND IT?
5. WERE THERE DOCTORS OF RELIGION IN THE DAYS OF MOSES?
6. IS IT A PREREQUISITE FOR A MAN TO HAVE A FORMAL EDUCATION IN ORDER TO RECEIVE REVELATION FROM GOD?
7. WHAT TYPE OF PEOPLE WERE THE ISRAELITES IN THE DAYS WHEN THE TORAH WAS FIRST GIVEN TO THE PEOPLE?
8. IF THE JEWS OR ISRAELITES AT THE PRESENT TIME REJECT THE TEACHINGS OF THE TORAH, DO THEY HAVE A RIGHT TO EXPECT BLESSINGS FROM HIM WHO GAVE IT?
9. IS MOSES THE ONLY MAN THAT RECEIVED INSTRUCTIONS FROM GOD TO THE PEOPLE?
10. WHAT WORD IS USED IN ENGLISH TO DESCRIBE GOD REVEALING HIS WILL AND WORDS TO MAN?

When Moses was sent by God to lead the children of Israel, or the twelve tribes, out of Egypt the Israelites were slaves. As slaves most of their time was spent in manual labor to build and work on the projects of the Pharaoh. Therefore, the Israelites did not have any formal education of any extent as the people have today, such as high school and college education.

Yet, when Moses was at Mount Sinai, he was commanded by God to give the people the Torah which reveals the law under which the people were to live, a history of the creation, a history of God's dealings with man from Adam to Moses, and a history of the world to that point. In other words, Moses received revelation from God which was recorded on parchment, tablets of stone, or any other material suitable for recording revelations.

By way of review, it is noted again that Moses was not a Jew of the tribe of Judah, but rather an Israelite of the tribe of Levi. The reference is the second chapter of Exodus. Therefore, the Torah was not given the people by a Jew, or a member of the tribe of Judah, but rather by a Levite.

God gave the Torah to the redeemed slaves among whom there were no Rabbis and He gave it to them in a simple way so that they could understand it. It was to be used as a constitution wherever law was given. It was to be used as a guide to the understanding of life. This includes how man came into existence.

Jews of the Torah, it is because of the record in the Torah that the Jews are a part of the chosen people. They, the Jews, have been chosen not because of any act of their own, but because of promises and covenants made to the forerunners of the Jews, namely Abraham, Isaac and Jacob. Therefore, to remain the chosen people and to be recipients of the blessings that God promised to the offspring of Abraham, Isaac and Jacob, the Jewish people have to accept the Torah and its teachings as Moses gave the Israelites. Or they must accept God's revealed word to man at a subsequent time.

Any Jew who will not accept the covenant and its obligations, has no right to expect blessings. Rather, the reverse is true.

In Deuteronomy 28:1-2 --

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

"And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God."

However, in Deuteronomy 28:15 --

"But it shall come to pass if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:"

These blessings and curses will be discussed in a subsequent chapter.

The important thing to note is that the Torah is the Torah because it is the word of God and not the word of man. Moses was not the only person who received the word of God. Adam received it; Noah also received God's word as did Abraham, Isaac and Jacob. Moses was not the last to receive God's word, as is evidenced by the rest of the Bible. Men like Joshua, Isaiah, Jeremiah, Daniel and Malachi also had revealed to them God's words. But where are the prophets of today? Why don't the Jewish people have a prophet among them today? Is this part of the curse upon the Jews because they do not follow God's commandments and laws?

CHAPTER 5

THE BIBLE IS INCOMPLETE

1. DOES THE BIBLE CONTAIN ALL OF GOD'S WORDS TO MAN?
2. ARE THERE ANY SPECIFIC BOOKS OR WRITINGS REFERRED TO IN THE OLD TESTAMENT THAT AREN'T INCLUDED IN THE BIBLE?
3. IF THESE BOOKS THAT ARE MENTIONED IN THE BIBLE WERE FOUND TODAY, WOULD THEY BE CONSIDERED BIBLE OR ACCEPTABLE AS THE WORD OF GOD?

It has been shown in the preceding chapters that God revealed His will to Adam and to Noah. Yet the Torah and the Bible do not contain the words of God to these mortal men except what Moses gave us concerning it. So in this aspect, the Bible is incomplete.

There are many books mentioned in the Bible that are not present in the Bible as it is known today. Examples are as follows:

(a) In Numbers 21:14 is mentioned the "book of the wars of the LORD."

"Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,"

(b) In Joshua 10:13--"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

II Samuel 1:18--"(Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)"

(c) In I Kings 11:41 there is a reference to a book called the "acts of Solomon."

"And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?"

(d) There is mentioned in the Bible books concerning the writings of Nathan and the writings of Gad in I Chronicles 29:29:

"Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,"

(e) In II Chronicles 9:29 there are writings referred to as the prophecy of Ahijah and the visions of Iddo.

"Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebot?"

(e) Again, another passage in the Bible refers to Iddo the prophet's writings in II Chronicles 13:22:

"And the rest of the acts of Ahijah, and his ways, and his sayings, are written in the story of the prophet Iddo."

(f) In II Chronicles 12:15 is mentioned the book of Shemaiah and again reference is made to the writings of Iddo the seer.

"Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually."

(g) Still another missing book mentioned in the Bible is the Book of Jehu according to II Chronicles 20:34--

"Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of kings of Israel."

(h) In II Chronicles 33:19 still another book is spoken of and called "the sayings of the seers."

"His prayer also, and how God was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers."

Now, if somehow these missing books were found and had been preserved such as the Dead Sea Scrolls, would these books be considered Bible? Remember, these missing books written by men of God could be considered as sacred scripture or Bible. These missing books might be called by a different name than "the Bible" but they could be the word of God and just as valid as the Bible and the Torah.

A REVIEW OF THE MISSING BOOKS

- | | |
|--------------------------|---------------------------|
| (1) The wars of the Lord | (6) Ahijah |
| (2) Jasher | (7) Iddo |
| (3) Acts of Solomon | (8) Shemaiah |
| (4) Nathan | (9) Jehu |
| (5) Gad | (10) Sayings of the Seers |

These are just some of the missing books of the Bible. There are others.

THE STICK OF JOSEPH

1. IF MISSING SCRIPTURES OR BOOKS REPRESENTING THE WORD OF GOD TO MAN WERE FOUND, WOULD THESE BE CONSIDERED EQUAL WITH THE BIBLE?
2. IS THERE ANOTHER REFERENCE MADE IN THE BIBLE TO MISSING WORKS, OTHER THAN THOSE MENTIONED IN THE PREVIOUS CHAPTER?
3. WHAT PROPHET OF GOD SPEAKS TO MAN CONCERNING ANOTHER BOOK LIKE THE BIBLE WHICH WILL CONTAIN THE WORDS OF MANY PROPHETS OF GOD TO BE BROUGHT FORTH IN THE FUTURE?
4. THE BIBLE BASICALLY REPRESENTS WHICH TRIBE OF ISRAEL IN ITS HISTORY AND PRESERVATION?
5. WHAT IS THE NAME OF THE BOOK AS THE WORLD KNOWS IT TODAY WHICH BASICALLY REPRESENTS THE HISTORY AND PRESERVATION OF THE TRIBE OF JOSEPH?
6. WHAT IS THE PURPOSE OF THE BIBLE?

It has been demonstrated that the Torah is the word of God to man as is the Bible. Incidentally, the Bible gets its name from the word "bibliography" which means a collection of various books. As the prophets of God wrote and recorded the words of God, these books were gathered and evolved into the Bible.

On the American continent another group of prophets recorded God's word to man which was collected and gathered in the form of a book. If they are the words of God to man this book is just as valid as the Torah and the Bible.

The prophet in the Bible who foresaw and predicted such an occurrence is Ezekiel. In the 37th chapter, commencing with the fifteenth verse, is found:

"The word of the LORD came again unto me, saying,

Moreover, thou son of man, take thee one stock, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:"

The author would like to point out that in ancient times a parchment was written upon and rolled around a stick. This is referred to as a stick with writing upon it. The Torah in the synagogue today exhibits this custom. Because of the bulkiness of the Torah, instead of one stick being used, two are used to facilitate ease in locating various portions of the Torah.

Basically, the Torah (or the Bible) represents the history of the tribe of Judah and was preserved by the Jews and the other parts of the house of Israel who were with them as companions, namely, the tribe of Benjamin and the house of Levi.

What is the purpose of the Torah or the Bible? The purpose of either is to be a witness for God not only to the house of Israel but to the whole world.

Moses states officially that in the mouth of two or three witnesses shall all truth be established. Specifically, in Deuteronomy 19:15 is found:

"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

Well, if the Torah or the Bible is one witness to the people of Israel and to the world that there is a God, of necessity there needs be another witness for God. This second witness is the stick of Joseph or, as the world knows it today, "The Book of Mormon." It is so called because Mormon, a prophet of the American continent, abridged the words and writings of the American prophets of God and thus this book bears his name.

In Ezekiel 37:17 is found the explanation:

"And join them (those two sets of writings) one to another into one stick; and they shall become one in thine hand."

Continuing in Ezekiel, the 37th chapter, with the eighteenth verse and onward is found:

"And when the children of thy people shall speak unto thee, saying Wilt thou not shew us what thou meanest by these?

"Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes. (As two witnesses.)

"And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land:"

It is to be noted that since the publishing of the Book of Mormon, or the stick of Joseph, the Jewish people have been gathered or have begun to be gathered to and around Jerusalem.

Suffice it to say that a Mormon leader, having Jewish blood in his veins, was sent, through the inspiration of God or through revelation, to dedicate and consecrate Palestine for the return of the tribe of Judah and his companions. This Mormon leader with Jewish blood in his body was named Orson Hyde and in 1841 the American Jewish Congress hailed him as a hero. Orson Hyde dedicated Jerusalem and Palestine in October, 1841. For reference, see "Essentials in Church History" by Joseph Fielding Smith.

Not with Jewish blood

THE JEWS IN RELATION TO THE BOOK OF MORMON

1. IS THERE ANY MENTION OF THE JEWISH PEOPLE IN THE BOOK OF MORMON OR THE STICK OF JOSEPH?
2. ARE THESE REFERENCES TO THE JEWISH PEOPLE FAVORABLE OR UNFAVORABLE?
3. ARE THE MORMONS PART OF THE HOUSE OF ISRAEL?
4. ARE THE AMERICAN INDIANS ISRAELITES?

Upon reading the Book of Mormon, or as Ezekiel refers to **it**, the stick of Joseph, the Jewish people will find much mention of themselves. However, just as the Jewish prophets called the Jews to repentance, so did the prophets of the Book of Mormon call the works and deeds of the Jews to judgment. However, the Jewish people are considered part of the chosen people, the chosen people being the house of Israel.

Within the Book of Mormon a prophet named Nephi writes thusly through the inspiration of God, 2 Nephi, Chapter 29: (it can be shown that Nephi was a forerunner of the American Indians of the tribe of Joseph.)

s:But behold, there shall be many—at that day when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel;

"And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel;

"And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible.' We have got a Bible, and there cannot be any more Bible.

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

"O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

"Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of two nations shall run together also.

"And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

"Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

"For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

"For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Rephites (ancient American Indians) and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

"And it shall come to pass that the Jews shall have the words of the Rephites and the Rephites shall have the words of the Jews; and the Rephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Rephites and the Jews.

"And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever."

This illustrates the feeling of the Mormons towards their cousins of the tribe of Judah. The author, who was born a Cohen and raised among the Jews, testifies that no anti-semitism exists among the Mormon people. There is only love and understanding and kinship for the house of Judah by the Mormon people. An example of this, in addition to the excerpt from the Book of Mormon cited in this chapter, is the mission of Orson Hyde, a Jewish convert to the Mormon people, who went to Jerusalem and dedicated that land in October, 1841 for the return of the Jew. This was done with the consent of the Mormon prophet Joseph Smith. Would the Mormons do this if they didn't love the Jewish people? The Mormon people feel that it is their duty to help gather the scattered people of the house of Israel.

CHAPTER 8

A METHOD FOR THE JEWS AND THE WORLD TO KNOW THE TRUTHFULNESS OF THE STICK OF JOSEPH

1. WHAT IS TRUTH?
2. HOW CAN ONE DETERMINE TRUTH?
3. WHO IS THE AUTHOR OF TRUTH?
4. WHAT PROMISE DOES THE BOOK OF MORMON MAKE THAT NO OTHER BOOK MAKES, INCLUDING THE BIBLE?

Modern science and education have taught that through one's senses truth can be established. Also, in a court of law, if more than one honorable witness gives testimony under oath, that testimony is to be considered truth.

The Bible teaches that God is the author of truth and Satan the father of lies, hence truth is given from God. It is God, himself, who gives you this promise concerning the stick of Joseph or the Book of Mormon.

At the end of the Book of Mormon on page 520, or Moroni 10:2-7, is found:

"And I seal up these records, after I have spoken a few words by way of exhortation unto you.

"Behold, I would exhort you that when you shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of 'the Messiah' if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in 'the Messiah' he will manifest the truth of it unto you, by the power of the 'Spirit of God'."

"And by the power of the 'Spirit of God' ye may know the truth of all things.

"And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the 'Messiah', but acknowledged that he is.

"And ye may know that he is by the power of the 'Spirit of God'; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever."

Jews of the Torah, you people of the house of Israel, and the rest of the world, the author wishes to testify under oath that the above promise is true. The author, having faith in the God of Abraham, Isaac and Jacob, and believing in the Messiah, prayed as the above passage suggests and was shown that the stick of Joseph is true.

Not only was it shown to the author that the Book of Mormon is true but also to many others, including eleven witnesses. They were in addition to the prophet Joseph Smith who translated the record of the American prophets. These

prophets were also of the house of Israel.

The names of these honorable and reliable men who witnessed the plates upon which the records of the Book of Mormon or the stick of Joseph were recorded are:

Three Witnesses

1. Oliver Cowdery
2. David Whitmer
3. Martin Harris

Eight Witnesses

1. Christian Whitmer
2. Jacob Whitmer
3. Peter Whitmer, Jr.
4. John Whitmer
5. Hiram Page
6. Joseph Smith, Sr.
7. Hyrum Smith
8. Samuel H. Smith

The testimony of the three witnesses and eight witnesses appears in the preface pages of the Book of Mormon.

The prophet Joseph Smith, in a revelation to him from God, has the definition of truth recorded in the 93rd section of the Doctrine and Covenants. The 24th verse, page 159, states:

"And truth is knowledge of things as they are, and as they were, and as they are to come;"

In other words, without revelation one cannot know of things as they are to come and hence, any religion which does not profess revelation cannot be true.

The Jewish religion had revelation until 450 B.C. which is approximately the time of the last prophet of the Bible, namely Malachi. Since that time the Jews have not recognized any revelation. But without revelation where is truth, especially since the author of truth, God, gives the revelation?

King Solomon, one of the wisest men of all time, writes in the 29th chapter of Proverbs, the eighteenth verse:

"Where there is no vision (revelation), the people perish: but he that keepeth the law, happy is he."

Another prophet among the Jews, namely Amos, writes in the eighth chapter, verses eleven and twelve:

"Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it."

Jews of the Torah, do not scoff at revelation because the Torah was given through revelation. The chosen people are chosen by revelation. If they are worthy, they will have revelation. The purpose of this book is to prepare the Jewish people to receive and accept revelation.

Therefore, to know the truth concerning the stick of Joseph, pray to the God of Abraham, Isaac and Jacob and ask the Lord to prove it to you, as He has done for countless others, that the Book of Mormon is given to man by God.

CHAPTER 9

BLESSINGS FOR THE JEWS UPON OBEDIENCE TO THE LAW OF MOSES

1. ARE THE JEWISH PEOPLE ALL OF THE CHOSEN PEOPLE?
2. DOES A PERSON AUTOMATICALLY RECEIVE SALVATION AT THE HANDS OF GOD IF HE IS BORN A JEW OR ISRAELITE?
3. ARE BLESSINGS AUTOMATIC IF ONE CLAIMS HE IS OF THE HOUSE OF ISRAEL?
4. UPON WHAT WERE THE BLESSINGS TO THE ISRAELITES PREDICATED?

It has been demonstrated in Chapter 4 that Moses, acting in the name of God or as God's agent or representative, blessed the children of Israel upon one condition. That condition was obedience to the laws of Moses as stated in the Torah.

Therefore, the Jewish people, who are part of the house of Israel, will only receive blessings if they obey the laws God gives to them. Just being born an Israelite or Jew is not enough. One has to earn his or her blessings by works or deeds which prove obedience to the laws which God gives. Since God gives the blessings, blessings can only be obtained by being subject to God and the only way one can be subject to the Lord is to keep His commandments.

Before the law of Moses is discussed, to see whether or not the Jews keep the law, the blessings based upon obedience will be elaborated upon. Incidentally, the converse is also true. If the Jewish people haven't experienced the blessings then it can be assumed that the Jews haven't kept the law.

In going over the following blessings, let each Israelite question himself or herself as to whether or not he or she has received those blessings and, if not, why not? Let each Israelite question why their ancestors did or did not receive those blessings.

Leviticus 25:18-22

"Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

"And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

"And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

"Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

"And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

Leviticus 26:3-12

"If ye walk in my statutes, and keep my commandments, and do them;

"Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

"And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

"And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

"And ye shall chase your enemies, and they shall fall before you by the sword.

"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

"For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

"And ye shall eat old store, and bring forth the old because of the new.

"And I will set my tabernacle among you: and my soul shall not abhor you.

"And I will walk among you, and will be your God, and ye shall be my people,

Deuteronomy 5:29

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

Deuteronomy 5:33

"Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."

Deuteronomy 7:12-13

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

"And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee."

Deuteronomy 11:13-14

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

"That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."

Deuteronomy 11:21-25

"That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

"For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

"Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

"Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

"There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you."

Deuteronomy 28:1

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:"

Deuteronomy 28:3-13

"Blessed shalt thou be in the city, and blessed shalt thou be in the field.

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

"Blessed shall be thy basket and thy store.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

"The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

"The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee."

"The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy Clod, and. walk in his ways.

"And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

"And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

"The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

"And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:"

Since God gives the blessings, blessings can only be obtained by being subject to God and the only way one can be subject to the LORD is to keep his commandments.

Before the law of Moses is discussed, to see whether or not the Jews keep the law, the blessings based upon obedience will be elaborated upon. Incidentally, the converse is also true. If the Jewish people haven't experienced the blessings, then it can be assumed that the Jews haven't kept the law.

Therefore in going over the following blessings, let each Israelite question himself or herself as to whether or not he or she has received those blessings and if not, why not? Let each Israelite question why their ancestors did or did not receive those blessings.

CHAPTER 10

CURSINGS FOR THE JEWS UPON DISOBEDIENCE TO THE LAW

1. DOES GOD ALWAYS KEEP HIS WORD TO MAN?
2. IS THERE ANYTHING TOO HARD FOR GOD TO ACCOMPLISH?
3. IF THE JEWS HAVE RECEIVED CURSINGS, DOES IT NOT MEAN THEY HAVE BEEN DISOBEDIENT TO THE LAWS GOD GAVE THROUGH MOSES?
4. IS NOT THE TORAH A WITNESS AGAINST THE JEWS IF THE JEWISH PEOPLE DO NOT KEEP THE LAW?
5. WHAT ARE THE CURSINGS MOSES PREDICTED WOULD BEFALL THE ISRAELITES IF THEY WERE DISOBEDIENT?

Since God created the world and everything in it, nothing would be impossible to the Almighty. Also, since God is the author of truth, let it be stated that He always keeps His word to man.

With this in mind let it now be shown what Moses, as the mouthpiece for God, said concerning cursings to the people if they were disobedient.

In the book of Leviticus, starting with the 26th chapter, 14th verse, it says:

"But if ye will not hearken 'unto me, and will not do all these commandments;

"And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

"I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

"And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

"And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

"And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

"And if ye walk contrary unto me, and will not hearken unto me: I will bring seven times more plagues upon you according to your sins.

"I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number: and your high ways shall be desolate."

Deuteronomy 4:24-31

"For the LORD thy God is a consuming fire, even a jealous God.

"When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

"And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

"And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

"But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

"(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

Deuteronomy 11:17

"And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you."

Deuteronomy 28:15-44

"But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

"Cursed shalt thou be in the city, and cursed shalt thou be in the field.

"Cursed shall be thy basket and thy store.

"Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

"Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

"The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

"The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

"The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

"And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

"The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

"The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

"And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

"The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

"The LORD shall smite thee with madness, and blindness, and astonishment of heart:

"And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

"Thou shalt betroth a wife and another man shall lie with her: thou shalt build an house and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

"Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

"Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

"The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:

"So that thou shalt be mad for the sight of thine eyes which thou shalt see.

"And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

"The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

"The LORD shall smite thee with madness, and blindness, and astonishment of heart:

"And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

"Thou shalt betroth a wife and another man shall lie with her: thou shalt build an house and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

"Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away*from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

"Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

"The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

"So that thou shalt be mad for the sight of thine eyes which thou shalt see.

"The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

"The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

"And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

"Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

"Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

"Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

nThou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity,

"All thy trees and fruit of thy land shall the locust consume. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

"He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail."

Deuteronomy 23:53

"And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:"

Deuteronomy 31:17

"Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?"

CHAPTER 11

THE LAW/ OF MOSES AND CHANGES

1. WHO AUTHORIZED MOSES TO GIVE THE LAW TO THE ISRAELITES?
2. WHO, THEREFORE, CAN AUTHORIZE THAT THE LAW BE CHANGED THROUGH ANOTHER MAN LIKE MOSES?
3. WAS THE LAW OF MOSES TO BE THE LAW FOR THE CHOSEN PEOPLE OF GOD FOREVER?
4. DID ADAM LIVE UNDER THE LAW OF MOSES?
5. DID NOAH LIVE UNDER THE LAW OF MOSES?
6. DID ABRAHAM, ISAAC, OR JACOB LIVE UNDER THE LAW OF MOSES?

It has been shown in Chapter Four that God authorized Moses to give the Israelites the law. Therefore only God can authorize changes in the law and those changes can only come about through revelation from God to a man like Moses.

In Deuteronomy 4:2 is found:

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the LORD your God which I command you."

The above passage distinctly states that there should be no changes, no additions and no subtractions. Therefore, if the Jewish religion teaches a law that is not exactly found as recorded in the Torah, then they, the Jews, have committed sin in changing the law without receiving the authority, through revelation from God to do so.

The above quoted passage does not mean there will be no more Bible, which is the word of God to man. It only means that, insofar as the law is concerned, there are to be no man-made changes.

The proof that there will be more Bible or more words to man from God is the rest of the Bible. None of the prophets of God changed the law as given by Moses. But those prophets did give us warnings, did make predictions through prophecy and did give us a history of the people, of Judah, and of Judah's companions of the house of Israel.

Moses himself gave the Israelites more Bible with an additional 28 chapters of Deuteronomy.

The prophets of the Bible knew that eventually the law of Moses would be extended.

Evidence of this is found in Jeremiah, the 31st chapter, 31-34:

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake although I was an husband unto them, saith the LORD:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbor, and every man his brother, saying Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

Again, the prophet Jeremiah, speaking for God, states in the 32nd chapter, beginning with the 37th verse:

"Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

"And they shall be my people, and I will be their God:

"And I will give them one heart, and one way, that they may fear me forever, for the good of them, and their children after them:

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

In the fortieth verse is the clue. The law of Moses and its covenant is not an everlasting covenant because God says He will make an everlasting covenant. The covenant and the law of Moses is a temporary covenant which will not last forever.

Paul, a rabbi who saw through revelation the resurrected Messiah, claimed in his letter to the Galatians in chapter three, beginning with the 24th verse:

'therefore the law (of Moses) was our schoolmaster to bring us unto (the Messiah), that we might be justified by faith.

"But after that faith is come, we are no longer under a schoolmaster.

"For ye are the children of God by faith in....(the Messiah).

"....And if ye be....(the Messiah's) then are ye Abraham's seed, and heirs according to the promise."

It is obvious that Adam did not live under the Law of Moses because Adam lived about 2,500 years before Moses.

Noah lived approximately 1,000 years before Moses; so Noah, too, did not live under the Law of Moses.

Since Moses lived about 500 years after Abraham, Isaac and Jacob, the Patriarchs of old also did not live under the Mosaic law.

This proves that the chosen people of God do not have to live under the Mosaic law. However, "God's house is a house of order" and so under a law they must live, otherwise anarch;'- would reign. This new law and new covenant, however, must come from God directly to us or through His representatives such as Noah, Abraham, Jacob, Moses or the Messiah.

CHAPTER 12

ELI. ELI

1. WHAT DOES THE TITLE MEAN?
2. WHERE ELSE IS FOUND THE FIRST TWO LINES OF THE SONG?
3. DOES THE SONG SHOW THAT GOD HAS TURNED HIS FACE AWAY FROM THE JEWS?
4. WHAT ELSE PROVES GOD IS ANGRY WITH THE JEWS?

On the front page of this book is the most famous of all Jewish songs. It is called "Eli, Eli" which means "My God, My God." The words and melody of the song truly portray the sufferings, trials, tribulations, history and yearnings of the Jewish people.

Moses, in the 31st chapter of Deuteronomy, in the 19th verse, states:

"Now, therefore, write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children Israel."

The author does not imply that "Eli, Eli" is the song to which Moses referred, but of all Jewish songs, "Eli, Eli" is the best suited.

1. Eli, Eli, lo ma asartoni
My God, My God, why hast thou forsaken me?
2. Eli, Eli, lo ma asartoni
My God, My God, why hast thou forsaken me?
3. In feier in flam Hot men uns gebrent
In fire and flames they burned us
4. und uns iberall gemacht zu schaand und shpott
and made of us everywhere a shame and spittle
5. doch ob zu venden
to ransom and rescue us
6. Hot uns keiner nit gekent
No one came forward to recognize us
7. For dir mein Gott
From you, my God (implying God's chosen people)
8. mit dein Heiliger toire und mit dein gebott.
with thine Holy torah which is thine creation.
9. Eli, Eli, Lomoasartoni
My God, My God, why hast thou forsaken me?
10. Eli, Eli, Lomoasartoni
My God, My God, why hast thou forsaken me?
11. Tog und naacht nor ich traacht von mein Gott
Day and night think I only of my God

12. Ich biet mit moire
I cry with fear
13. up dein toire dein gebott.
give (US) back thine Torach, thy creation.
14. Rete mich, rete mich fon gefar
Save me, save me, from whither thou hast driven me
15. wie amul
like thou didst once before (Egypt)
16. die uves fon beisengzar
(from) curses and hardships
17. Her mein gebet mein gevien
Hear my plea and supplication
18. Helfen kanst du
You (God) can help us
- 19# nor du alein
only you (God) alone
20. shmayisrael
hear, O, Israel
21. adonoi elo he nu
the God of our fathers
22. ado no echod
Our God is one

Jews of the Torah, humble yourselves and recognize that God has turned His face from you as this, the most famous of all Jewish songs, states.

The parts of Eli, Eli are all found in the scriptures or writings of the Bible. However, the author would like to point out two parts which are basically written in the Hebrew language.

The first is "Eli, Eli, lama sabach thani?" As has been stated, this means "My God, My God, why hast thou forsaken me?" This is first found in the book of Psalms (by King David) in Chapter 22, verse 1. It is also found in Mark, the fifteenth chapter, verse 34* Again it is found in Matthew, chapter 27, verse 46.

The second part which is Hebrew scripture is found in Deuteronomy 6:4 and states:

"Shma yisrael adonoi elo he nu ado no echod."

This means: "Hear Oh Israel, the God (Jehovah) of our fathers, the God (Jehovah) is one." This is also repeated in Mark 12:29.

As has been covered in Chapter ten, another proof of God having turned his face from the Jewish people of the house of Israel is that the Jews were chased from their land 1900 years ago and for that period of time have been very mistreated.

A further proof of this apostasy or turning away from God is that God has not sent a prophet whom the Jews have accepted for 2400 years. This dated back to the time of Malachi, the last prophet of the Old Testament.

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Since religion represents God, and the Jewish religion teaches a false God, that is a God without a body, how can the Jewish religion be true if their very God is false?

SUMMARY OF BODILY PARTS MENTIONED IN THE TORAH AND BIBLE

1. feet
2. loins
3. hand
4. face
5. back-parts
6. voice parts
7. body, as a friend

CHAPTER 14

THE JEWS AND INCORPOREALITY

1. WHO WAS THE MAN WHO INFLUENCED THE JEWISH PEOPLE THE MOST TO BELIEVE THAT GOD HAS NO BODY?
2. IS THIS THEORY OF INCORPOREALITY A MAN-MADE OR GOD-GIVEN THEORY?
3. IF IT IS MAN-MADE AND CONTRARY TO THE TEACHINGS OF GOD, IS THE THEORY TRUE OR FALSE?
4. SINCE GOD IS NEVER WRONG, HOW CAN A RELIGION BE RIGHT OR TRUE IF SOME OF ITS TEACHINGS ARE FALSE?
5. WHAT IS NECESSARY FOR A RELIGION TO HAVE IN ITS MAKEUP TO BE A TRUE RELIGION?

The preceding chapter proved that God is corporeal and has a body according to the Holy Torah and Bible. The enemies of such a stand shout that it is blasphemy and illogic. The enemies shout that it is illogic because if God has a body, how can God be all powerful and everywhere at once?

Also, if God had a body, He would be corruptible. The answer to these questions raised by the enemies of God are simple. (Enemies they are because they teach a false God.)

First, God is not everywhere. If a person living in New York is under the influence and protection of the New York City Police Department, does that mean that there is a policeman in every home or on every street? If the people of the United States are protected by the U.S. Armed Forces, does it mean that a division of men is in every city? Obviously not! God's personal presence is not everywhere at one time but His influence and protection can be.

Second, is the thought that God would be corruptible if He had a body. The Bible distinctly states that Elijah the prophet will be present many centuries after the time he was taken up into heaven. In Malachi 4:5 is found:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD."

This idea of Elijah being alive is so prevalent amongst the descendants of Judah that even during the Passover service a special setting and a cup of wine is given for Elijah. If Elijah's body is not corruptible after thousands of years, why would God's body be corruptible?

The Jewish people believe that God is omniscient or all-knowing. If God knows the key to immortality, why can't he use it for himself? If there is no immortality, what difference does it make to be a descendant of the house of Israel or not? There would be no purpose except to live in this mortal state and die. This latter thought is obnoxious and untrue. There is life after this mortal existence and what people do here will decide what rewards will be reaped there. But, so much for that.

Now, the man who influenced the Jewish people to believe that God is incorporeal lived during the Middle Ages or the Dark Ages. It was truly a period of darkness because the word of the Lord could be found nowhere. Amos states this in the eighth chapter, eleventh verse:

"Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD."

Truly, this man lived during and was part of these dark ages. His name was Rabbi Moses Ben Maimonides, commonly known as the "Rambam." In his book entitled "The Guide for the Perplexed," the learned Rabbi uses all sorts of reasoning to prove that God is without a body or incorporeal. The preface to this book gives the reason for this Rabbi's reasoning. It seems that the "Rambam" was a believer and a student of Greek philosophy and the Greeks through Aristotle, Plato and Socrates believed that dimensional objects cannot be perfect. Since God is perfect, God cannot be three-dimensional. To give an example of this, many people may say about a beautiful woman (and the Greeks were definitely esthetically minded) that this woman is perfect in her beauty. However, some critic might say that he doesn't like the tilt of her nose. Another critic might say he didn't like the waviness of her hair, etc. Therefore, this woman is not perfect in her beauty. But God is perfect!

Because Rabbi Moses Ben Maimonides tried to incorporate the existing philosophy of the time, namely the Greek philosophy, into the religion of his birth, namely the Jewish religion, he wrote this book called "The Guide for the Perplexed." It is this book and this man-made philosophy that the Jews of today teach and preach. This man-made doctrine exists today only because the Jewish people have no prophet and no revelation from God.

Jews of the Torah! Don't be like the ones Jeremiah talks about in chapter 5:21:

"Hear now this, O foolish people, and without understanding; which have eyes, and see not, which have ears, and hear not:"

Jews of the Torah! Open your eyes. Don't be like Ezekiel says in 12:2:

"Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see and see not; they have ears to hear and hear not: for they are a rebellious house."

Jews of the Torah! Are you prepared for a prophet from God? To be prepared means (1) breaking away from the false teachings of your Rabbis, (2) believing in a God with a body, (3) accepting the word of God even if those words irritate you because you have been taught to be irritated. Recognize the mistakes of your ancestors and be ready to repent not only for yourself but for them who lived in darkness. Humble yourself before the God of Abraham, Isaac, and Jacob on bended knee and ask for the truth. Pray and it will be given.

As it says in James 1:5-6:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing waivering. For he that waivereth is like a wave of the sea driven with the wind and tossed."

WORDS IRRITATING TO THE DESCENDANTS OF JUDAH

1. WHAT ARE THE WORDS THE MODERN WORLD USES THAT IRRITATE THE JEWISH PEOPLE?
2. WHAT IS THE EQUIVALENT OF THESE IRRITATING TERMS IN THEIR OWN LANGUAGE?
3. IS THE NEW TESTAMENT A CONTINUATION OF THE BIBLE?
4. IS THE NEW TESTAMENT CONCERNED WITH THE PEOPLE OF JUDAH?

It is unfortunate that because of derivations from the Greek and Latin some words irritate the Jewish people. Actually, these words mean the same as other words used by the Jewish people and which are derived from the Hebrew.

The following is a list of the most common terms used in such a manner with their equivalent meaning and usage.

(a) Holy Ghost	Spirit of God
(b) The Christ	The Messiah
(c) Jesus (I am - in French)	Je suis
(d) Gospel	Torah or Law
(e) Church (place of worship or religious organization)	Synagogue
(f) Baptism (submerging)	Ritual of Mikvah
(g) Priest	Cohen
(h) Apostle	Noble or High Priest
(i) Pharisee	Rabbi
(j) Scripture	verse from the Bible

It is interesting to note that those who believed in the Messiah or the Christ in the beginning were all Jews. Verily, Jesus himself was a Jew through King David. (See Matthew, first chapter.) Also belonging to the house of Israel and the tribe of Judah were Peter, James, and John.

A member of the tribe of Benjamin was Saul, or Paul, who had studied to be a Rabbi. Examples of Paul, or Saul, being of the tribe of Benjamin are as follows: Romans 11:1:

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

Also, Phillipians 3:5 reads:

"Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee "(Rabbi)."

Another interesting scripture concerning Paul and the house of Israel is found in II Corinthians 11:22:

"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I."

A Levite mentioned and discussed in the New Testament is Barnabus. An example of this is found in the Book of Acts, 4:36-37 which reads as follows:

"And Joses, who by the Apostles was surnamed Barnabus (which is, being interpreted, The son of consolation,) a Levite and of the country of Cyprus,

"Having land, sold it, and brought the money, and laid it at the apostles' feet."

Also of the tribe of Levi but more specifically Cohens, or literal descendants of Aaron, are Zacharias, Elisabeth, and John the Baptist.

This is found in the first chapter of Luke, beginning with the fifth verse, as follows:

"THERE was in the days of Herod, the king of Judaea, a certain priest (Cohen) named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless (Law of MOSES).

"And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

"And it came to pass, that while he executed the Priest's office before God (On Yom Kippur of the Day of Atonement) in the order of his course,

"According to the custom of the Priest's office, his lot was to burn incense when he went into the Temple of the Lord, (see Leviticus 16:13, 33:10 and Numbers 4:16)

"And the whole multitude of the people (JEWS) were praying without at the time of the incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

"And when Zacharias saw him, he was troubled, and fear fell upon him.

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

"And thou shalt have joy and gladness; and many shall rejoice at his birth.

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the 'Spirit of God,' even from his mother's womb.

"And many of the children of Israel shall he turn to the Lord their God."

Thus we see that the New Testament is a further history among the children of Israel of the tribe of Judah.

Remember that the kingdom of Judaea consisted of the tribe of Judah, the tribe of Benjamin, and the Levitical and Aaronic Priesthood. Thus, it has been shown that the principal characters in the New Testament are of these tribes.

Summary

Tribe of Judah

1. Jesus
2. Peter
3. James
4. John
5. "Rabbi" Gamaliel
(Acts 6:34 and
22:3)

Tribe of Benjamin

1. Paul

Tribe of Levi

1. Barnabus
2. Zacharias
3. Elisabeth
4. John the
Baptist

CHAPTER 16

"CHILDREN IN WHOM IS NO FAITH"

1. HOW DOES ONE ACQUIRE FAITH?
2. IF A MIRACLE IS PERFORMED AS A SIGN, DOES THAT IMPLY FAITH?
3. WHAT DID MOSES HAVE TO SAY CONCERNING FAITH AMONG THE CHILDREN OF ISRAEL?

In the 32nd chapter of Deuteronomy, the twentieth verse, is found: "And he said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith*"

Moses realized at this point in his life that miracles alone do not give a person faith. Remember, the children of Israel were ransomed from bondage by many miracles among which were the ten curses put on the Egyptians. In addition to this, they saw Moses split the Red Sea with the power of the Priesthood which he bore. The Israelites saw what happened to the pursuing Egyptian army. The Israelites saw the miracles of the "cloud" by day and the "fire" by night which led them through the wilderness. The Israelites saw every six days out of seven the blessing of the manna. They saw Moses, with the power of the priesthood, get water from a rock. They saw and ate the quail which God sent to them. They saw the Heavenly aurora of light shine from Moses' head after Moses returned from the presence of God. They saw the power of God when God was with them in their battles. Yet Moses realized that as a people they had no faith.

At this point, reference will be made to the stick of Joseph, or the Book of Mormon, to which Ezekiel bore testimony. In the book of Alma, 32nd chapter, 17-20, is found:

"Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

"Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

"And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?

"Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work."

This next verse, which is the 21st, gives a definition or explanation of faith.

"And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true."

Now the prophet named Alma, on the American continent, gives words of wisdom in acquiring and building faith in God and God's word. Beginning with the 23rd verse in the 32nd chapter, is found:

"Now, we will compare the word (of God) unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breast; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

"Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

"But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth and beginneth to grow.

"And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.

"Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

"And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

"And now behold, is your knowledge perfect: Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because ye know, for ye know that the word both swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

"O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

"Behold I say unto you, Nay; neither must you lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

"And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

"But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

"Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

"And thus if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

"But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

"And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

"Then my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth fruit unto you."

Jews of the Torah! Do not be numbered with that generation that seeketh after a sign. Rather be counted as a worthy child of Abraham, Isaac, and Jacob by exercising faith in behalf of the God of Israel.

THE JEWS AND THE LAW OF MOSES. INTRODUCING THE CATEGORIES

1. WAS THE LAW OF MOSES GOD'S IDEA OR MOSES' IDEA?
2. WHAT DID MOSES SAY CONCERNING CHANGES AND ADDITIONS TO THE LAW?
3. WHAT ARE SOME CATEGORIES INTO WHICH THE LAW CAN BE CLASSIFIED OR SUBDIVIDED?
4. SHOULD PEOPLE GET PAID FOR DOING GOD'S WORK?

The Jewish and Christian worlds generally believe that God gave the law to the Israelites with Moses acting as His instrument. It is interesting to note that the Almighty works in this manner, using a man called a prophet as His instrument.

In Chapter eleven it has been shown that Moses strictly forbade any additions, subtractions, or substitutions concerning the Mosaic Law unless the changes came from God Himself. This is found in Deuteronomy 4:2, which reads as follows:

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

The author, having studied the Torah over and over for the express idea of listing all the laws, has compiled these laws into categories or divisions to help understand the Mosaic Law. These categories are as follows:

- | | |
|----------------------------------|-------------------------------|
| (a) Ten Commandments | (n) Holidays and Sabbath |
| (b) Injuries by animals and men | (o) Property damage |
| (c) Murder | (p) Priesthood bearers |
| (d) Death penalties | (q) Women and birth |
| (e) Sexual morality | (r) Slander and false witness |
| (f) Spiritual morality | (s) Sacrifice and vows |
| (g) Physical and mental morality | (t) Illness and disease |
| (h) Stealing | (u) Purchase and redemption |
| (i) Respect for elders | (v) Marriage |
| (j) Clothing | (w) Spiritually unclean |
| (k) Personal hygiene | (x) Foods |
| (l) Earning livelihood | (y) Tithes and offerings |
| (m) Jubilee and freedom | (z) Governmental procedures |

It is obvious that the Jewish people of today are limited in that which they are able to practice because they must abide the laws of the land in which they live, and many of the laws of the land in which they live are contrary to the law which God gave to the Israelites through Moses.

Nevertheless, there are many ordinances and commandments which the Jewish people follow and many which they do not. There are many laws, strangely enough, that the Jewish people emphasize today which aren't even in the laws that Moses gave the chosen people of the house of Israel.

The only way that the Jewish people, who are a part of the house of Israel, could solidly practice these additions and changes would be to get these changes from God himself or a prophet of God. But since Malachi, approximately 450 B.C., the Jewish people claim no prophets. It is obvious that the prophets from Moses

until Malachi did not institute any changes. Then where do the teachers of the Jewish religion today get the authority to make these changes?

It isn't through ignorance because the Rabbis have studied the Torah and the Bible. The Jewish people, at large, are probably ignorant of what the Bible and the Torah contain, but the Rabbis are not ignorant. What is their excuse? Are the teachers of Judaism the same type as the leaders of the Kingdom of Judea in the time of Micah? Notice what Micah, a prophet of God, stated as written in the Bible.

Micah 3:8-12:

"But truly I am full of power by the spirit of the LORD, and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin.

"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment and pervert all equity.

"They build up Zion with blood, and Jerusalem with iniquity.

"The heads thereof judge for reward, and the priests thereof teach for hire and the prophets thereof divine for money: Yet will they lean upon the Lord, and say, IS not the Lord among us? none evil can come upon us.

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

The author would like to concentrate on the eleventh verse, i.e., "The heads thereof judge for reward, and the priests thereof teach for hire and the prophets thereof divine for money:"

Since the Jewish people have no prophets today, the part about divining for money will be overlooked. Also, since the judges are part of the government and not necessarily Jews, that, too, will be overlooked. But "the priests teaching for hire" will have to be discussed.

The Cohens, who are priests by heritage and by law, have been supplanted and replaced by the Rabbis. No longer does a Jew go to a Cohen for advice but to the Rabbi. The Rabbis are doing their work for money. Would they do their work and continue as Rabbis if they didn't receive salaries? Is God's work to be done for money?

Did Noah build the ark for money? Did Abraham keep God's commandments for money? Did Isaac do what he did for money? Did Jacob, or Israel, do what he did for money? Did Moses rescue the children of Israel because of money? Did Joshua and all the other prophets and leaders give their services to the people for money when they were doing God's work? As God is my witness, doing God's work for money is corrupt in the eyes of the God of Israel. Jews of the Torah! Open your eyes! See the light and the truth! God has turned His face from the Jews because of money.

In the Bible, in II Kings, 5th chapter, is found the story of how Elisha, a prophet of God, did God's work in healing a Syrian general named Naaman. Elisha was offered all kinds of rewards but refused any compensation. However, Elisha's servant, a pupil named Gehazi, went and took rewards from this cured general, not thinking Elisha would know. Elisha afterwards called in this corrupt person and said:

"Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep and oxen, and manservants, and maidservants?" (In other words, is material wealth to be gained when doing God's work?)

Elisha continued, in II Kings 5:27:

"The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."

Ye receivers of money, when supposedly doing God's work, beware lest the fury of God descend upon you. Repent and admit your iniquities to God and earn your livelihood in a different manner. Then do God's work gratis. Then the blessings of our Heavenly Father will truly shine upon you.

The mormon faith is the only organization that does not pay its priesthood bearers, leaders, workers, missionaries, etc.

Those who work within the Mormon organization do it without getting paid. Their compensation is the feeling of helping in God's work on Earth which is the gathering of the scattered peoples of the house of Israel.

THE MOSAIC LAW CONTRARY TO THE LAW OF THE LAND

1. OF THE VARIOUS CATEGORIES PREVIOUSLY MENTIONED IN CHAPTER 17, WHICH CANNOT BE LIVED TODAY BECAUSE THEY ARE CONTRARY TO THE EXISTING LAW OF THE LAND?
2. IF THEY ARE CONTRARY TO THE LAWS OF THE LAND, SHOULD THE JEWISH PEOPLE ABIDE THE MOSIAC LAW?
3. UPON WHICH PART OF THE LAW IS MOST GOVERNMENTAL LAW BASED TODAY?

No one will argue that most of the governments of the Western world based their laws on the Ten Commandments.

However, there are many laws in the Mosaic Code besides the Ten Commandments that are contrary to the law of the land. They are:

- | | |
|---------------------------------|--|
| 1. Injuries by animals and men | 8. Jubilee and freedom |
| 2. Death penalties | 9. Priesthood bearers |
| 3- Sexual morality | 10. Sacrifice and vows |
| 4. Spiritual morality | 11. Illness and disease |
| 5. Physical and mental morality | 12. Spiritual and physical cleanliness |
| 6. Clothing | 13- Governmental procedures |
| 7. Personal hygiene | |

The following will be references from the Torah proving that the aforementioned categories are contrary to the laws of the land:

1. a. Man receiving injuries from animals.

In Exodus 21:28: "If ox gore a man or woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit." (free of responsibility)

- b. Man receiving injuries from man.

In Leviticus 24:19-20: "If man cause a blemish in his neighbor; as he hath done, so shall it be done to him;

"Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again."

- c. Animal injuring animal.

In Exodus 21:35-36: "And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

"Or if it be known that the ox hath used to push in time past, and his owner not kept him in; he shall surely pay ox for ox; and the dead shall be his own."

2. Death penalties.

The law of Moses requires death penalties for the following which are contrary to the law of the land:

2. Death penalties (Cont.'d)

- a. Anyone giving his seed to Kolech - Lev. 20:2
- b. Anyone who curseth his mother and father. Lev. 20:9
- c. Anyone who commits adultery with another man's wife - both shall be put to death - Lev. 20:10
- d. The man that lieth with his father's wife - Lev. 20:11
- e. The man that lieth with his daughter-in-law - both to die - Lev. 20:12
- f. Homosexuals to die - Lev. 20:13
- g. If a man take a wife and her mother - all three to die - Lev. 20:14
(note: Polygamy acceptable if not a mother and daughter.)
- h. If a man lie with beast - death to both - Lev. 20:15
- i. If woman lies down with beast - death to both - Lev. 20:16
- j. Persons practicing witch-craft and wizardry - Lev. 20:27
- k. Daughter of a Priest (Cohen) to die if a whore. Lev. 21:9
- l. Blasphemy and cursing the name of God - Lev. 24:16
- m. Israelite that works on the Sabbath - Numbers 15:35
- n. Revenger of blood lies in wait shall also die - Numbers 35:19-21
- o. If parents have son who will not heed parents - Deut. 21:18-21
- p. White slavery - Deut. 24:7

3. Sexual Morality

Besides some points brought forth in category 2, there are:

- a. If man lie with woman who is menstruating, both are to be cut off from the people - Lev. 20:18
- b. If a man suspects his wife to be untrue to him, then a certain procedure is followed - Numbers 5:13-28

4.-5. Spiritual Morality, and Physical and Mental Morality

- a. Shall not curse the deaf nor put a stumbling block before the blind - Lev. 19:14
- b. Don't be a tale-bearer - Lev. 19:16
- c. Don't hate thy brother in thy heart. But rebuke thy neighbor so that he commit no sin - Lev. 19:17
- d. Thou shalt not argue, nor bear any grudge against the children of thy people. Lev. 19:18
- e. Do not follow a multitude to do evil - Exodus 23:2
- f. If enemy's ox is going astray, thou shalt bring it back to him. Ex. 23:4
- g. If you see the ass of him that hateth thee, lying under his burden, you must help him with it. Exodus 23:5
- h. Take no gift for it blinds the wise and perverts the words of the righteous. Exodus 23:8
- i. Thou shalt rise up before the hoary head and honour the face of the old man. Lev. 19:32

6. Clothing

- a. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garments: for all that do so are abomination unto the Lord thy God." Deut. 22:5

7« Personal Hygiene

- a. Special places for excretion of body wastes - Deut. 23:12-14
(note: Due to modern plumbing, this law not practical to urban life)
- b. Don't trim hair on head or beards - Lev. 19:27
- c. Don't make marks on flesh nor make cuttings for the dead - Lev. 19:
- d. Do not make baldness between your eyes for the dead - Deut. 14:1

8. Jubilee and Freedom

- a. The fiftieth year is hallowed so that all land and slaves are freed. Every man to return to his family and to his own land through inheritance. Lev. 25:10-13
- b. Land cannot be sold permanently. Lev. 25:23
- c. No planting, sowing, reaping, etc. Lev. 25:11
- d. Also, it is against the law of the land to have slaves, whereas the law of Moses permits it. Lev. 25:46

9.-10. Priesthood, Sacrifice and Vows

Since it is against the law of the land to offer animal sacrifices, this is done away. Also, the priesthood bearers err Cohens were to do these sacrifices and other ordinances in the temple but there is not a temple. Many vows dealt with sacrifice and the temple and so again they are void.

Numbers 6: On vows

Numbers 15: On sacrifice

Numbers 18: On priesthood and sacrifice

11. Illness and Disease

- a. If a person is cured of leprosy or skin disease, he is to make an animal sacrifice. - Lev. 14:1-9

12. Spiritual and Physical Uncleanliness

- a. Unclean person to separate himself from the community (very impractical) then offers sacrifice.
- b. Cannot touch certain animals - Lev. 5:2 and Lev. 15:13

13. Governmental Procedures

- a. Spoils of war - Deut. 7:25
- b. A man from each tribe to sit in government - Deut. 1:15
- c. Cities of refuge for accidental murders - Deut. 19:2-12
- d. No man be over the Israelites, who is not an Israelite himself - Deut. 17:15
- e. Divorce in certain states differs from law of Moses - Deut. 24:1
- f. Military exemption for one year if newlywed - Deut. 24:5

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THE MOSAIC LAW NOT CONTRARY TO THE LAW OF THE LAND

1. WHICH OF THE CATEGORIES MENTIONED IN CHAPTER 17 ARE NOT CONTRARY TO THE LAW OF THE LAND?
2. WHY DON'T THE JEWS PRACTICE IT?
3. WHICH PARTS OF OTHER CATEGORIES ARE ABLE TO BE PRACTICED BUT ARE NOT?

In the previous chapter it has been shown that certain parts of the Law of Moses cannot possibly be lived. However, this chapter will treat on those laws that the Jews of today can live if they really wished to keep the Mosaic Law which is God's commandments to the House of Israel.

A. On Marriage

Deuteronomy 24:5 - "When a man hath taken a new wife, he shall not go out i war, neither shall he be charged with any business: but he shall be free at hon one year, and shall cheer up his wife which he hath taken."

It is understandable that going to war cannot be helped. It is also unders able that a young fellow who works for a stranger cannot take off a whole year's time, especially when he has the added responsibility of supporting others basic himself. But, and this is the point, if a son works for his father there is no reason why the Jewish father cannot see to it that his Jewish son can conform to the law.

The Rabbis of today teach the Jewish people to only marry within the Jewish Religion and that an outside marriage of any type is against the Mosaic Law. This is not so, for proof lies in Deuteronomy 23:7-8 which reads as follows:

"Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

"The children that are begotten of them shall enter into the congregation of the LORD in their third generation."

This gives the Israelites sanction to marry people from other religions. An example given is Moses marrying an Ethiopian woman (Numbers 12:1).

Another example in the Bible of an Israelite marrying outside of the House of Israel is the story of Ruth. Ruth was a Moabitess, a descendant of Lot. Lot was the nephew of Abraham. King David came through Ruth's lineage.

B. Clothing

Deuteronomy 22:5: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

Also in Deuteronomy 22:11-12: "Thou shalt not wear a garment of diverse sorts, as of woolen and linen together.

"Thou shalt make thee fringes upon the four quarters of thy vesture,

wherewith thou coverest thyself," (Also Leviticus 19:19)

Numbers 15:38-40: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

"And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

"That ye may remember, and do all my commandments, and be holy unto your God,"

C. Earning Livelihood

(1) - Farming

Leviticus 19:19: "...Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: "

Leviticus 19:23-25: "...and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

"But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

"And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God."

In Deuteronomy 22:10: "Thou shalt not plow with an ox and an ass together."

In Deuteronomy 25:4: "Thou shalt not muzzle the ox when he treadeth out the corn."

(2) - Wages

Leviticus 19:13: "...the wages of him that is hired shall not abide with thee all night until the morning."

Deuteronomy 24:15: "At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it "

D, Priests or Cohens and their obligations

All the ordinances and sacred things are to be done by the Cohens or Aaronic priests. Examples are:

1. Deuteronomy 31:10-11 and 12: "And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feasts of tabernacles, "...thou shalt read this law before all Israel in their hearing.

"And that their children, which have not known any thing, may hear, and learn to fear the LORD your God...."

2. Numbers 8:2; This describes that Aaron shall light the lamps and place them,

3, Numbers 16:40: "...no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD;...."

4. Numbers 18:7: "Therefore thou (Aaron) and thy sons with thee shall keep your priest's office for every thing...."

5. Numbers 10:8 "And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations."

6. Numbers 5:10: "And every man's hallowed things shall be his,...."

These examples have been brought forth to show that the Rabbis have usurped the authority of the Aaronic Priesthood. A Cohen should blow the "shofar." A Cohen should marry and bless the children, etc. A Cohen should settle arguments between two Israelites, not a Rabbi.

E. Tithes and Offerings

The Law of Moses teaches that ten percent of all one's increase, no matter if it be a salary, crops, herds, investments, etc., should be given to the Aaronic Priesthood for than to further the Lord's work. It does not mean the Cohens were to use it for their own use but for furthering God's work such as feeding the poor, the orphan, the widow, and the stranger in the land. The tithe was for building and maintaining schools of learning. The tithe was for keeping the Temple in repair.

Leviticus 27:32: "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth tinder the rod, the tenth shall be holy unto the LORD."

Tithing is paid besides taxes. Many of the Jewish people today claim that because they are paying taxes there is no need for tithing. In Solomon's day the Israelites paid extremely heavy taxes besides paying tithing. Also, giving of donations does not offset the paying of tithings. Donations are the equivalent of offerings. This is what Malachi wrote concerning tithes and offerings.

Malachi 3:7-10: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?"

,rWill a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In (not paying the) tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Law of Moses teaches that if an Israelite does not pay tithing, then he breaks his covenant with God and is no longer numbered as one of the chosen people. (Deuteronomy 26:12-19)

F. Foods

1. An Israelite may eat any beast that has a cloven foot and chews its cud. (Leviticus 11:3)

2. An Israelite may eat only things living in water that have fins and scales. (Leviticus 11:9)

3. Certain fowl may not be eaten. (Leviticus 11:13-20 and Deuteronomy 14:12-13)

4. But some fowl may be eaten. (Leviticus 17:13 and Deuteronomy 14:11 and 20)

5. Insects that are considered non-Kosher by the Jews are permissible to be eaten. These are: (Leviticus 11:22)

- a. Locust
- b. Bald locust
- c. Beetle
- d. Grasshopper

6. "Thou shalt not seethe a kid in his mother's milk." (Exodus 23:19) This implies and states that meat can be seethed or cooked in other milk or milk products.

7. "....that ye shall not eat fat nor blood." (Leviticus 3:17) Why do the Jews use fats of all sorts in their foods? An especial example is chicken - fat!!

8. Purchase and Redemption

No interest is to be charged a fellow Israelite upon loaning him money; this is repeated many times in the Torah. Examples are:

- a. Exodus 22:25
- b. Leviticus 25:36
- c. Deuteronomy 23:19

9. Women and Birth

a. In Leviticus 12:2-6 is found: "...If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

"And in the eight day the flesh of his foreskin shall be circumcised.

"And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

"But if she bear a maid child, then she shall be unclean two weeks as in her separation: and she shall continue in the blood of her purifying three score and six days.

"And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall (bring an offering to the LORD)."

- b. If woman hath issue of blood, she is unclean for seven days. (Leviticus 15:19)
- c. If some of woman's blood gets on man, he is unclean for seven days. (Leviticus 15:24)

10. Holidays or Holy Days

- a. Three feasts a year unto God. (Exodus 23:14)
 - (1) Passover (Exodus 23:15)
 - (2) Feast of harvest (Exodus 23:16)
 - (3) Feast of ingathering (Exodus 23:16)
- b. Feast of the trumpets - On the first day of the seventh month - no work to be done. (Numbers 29:1)
- c. Day of Atonement - On the tenth day of the seventh month - no work to be done. (Numbers 29:7)
- d. On fifteenth day of seventh month - a week of feasting. (Numbers 29:12)
- e. The Sabbath Day
 - (1) No work of any kind. (Exodus 35:2)
 - (2) No kind of fire at all on the Sabbath Day. (Exodus 35:3)

The Torah does not indicate that a person can not carry money on Saturday if he wishes to go to the synogogue. Similarly the Torah does not indicate that he can not ride on Saturday to the synogogue. These two examples illustrate practices inacted by Rabbis long after the Torah was given. Orthodox Jews today accept these changes as if it were from the Torah, rather than being the ideas of men.

CHAPTER 20

OUTSTANDING LAWS OF THE JEWISH RELIGION WHICH AREN'T EVEN IN THE TORAH

1. DOES THE LAW OF MOSES TEACH POLYGAMY OR MONOGAMY?
2. WHERE DOES IT STATE THAT MEAT AND DAIRY PRODUCTS CANNOT BE EATEN DURING THE SAME MEAL?
3. WHO INITIATED THE ORDINANCE OF THE "BAR MITZVAH?"

A. Polygamy vs. Monogamy

It has been pointed out that the Law of Moses most emphatically teaches polygamy, or the marriage of one male to more than one female. This is shocking to those who have been taught that a man is to be married to only one woman. But the Jews are descendants of Polygamists.

Abraham had two wives simultaneously, namely, Sarah and Hagar. Jacob had four wives whose names are (1) Leah, (2) Rachel, (3) Bilhah, (4) Zilpah. At this point it is important to remember that the twelve tribes of Israel are a result of a polygamous marriage.

The Encyclopedia of Religion and Ethics - Vol. 8, page 461, states:

"Except for rare cases in countries where Mohammedan law prevails, monogamy is enforced by both law and custom among Jews, although neither Bible nor Talmud formally forbids polygamy. Only in the cases of Levirate marriage did the Pentateuch actually ordain a second marriage. Polygamy survived among the Jews into the Christian Era, but by the beginning of the eleventh century, monogamy was made the binding and absolute rule for all western Jews."

The Jewish Encyclopedia - Vol. 8, page 657, states:

"In Judaism the law tolerated though it did not enact polygamy; but custom stood higher than the law....The polygamous marriage of some of the Patriarchs are felt by the narrator (jahvist) to need excuse and apology, as being infringements on the ideal...Monogamy was not legally enforced. In the case of Levirate marriage, monogamy was legally invalid; otherwise polygamy was merely tolerated and not set up as a laudable rule. Exodus 21:10.

"It is certain that polygamy did not legally prevail in Israel. Until strict monogamy generally established itself after the Exile, the Jew had for the most part only one wife with, perhaps, a secondary consort of lower status.

"That polygamy survived into the Christian era is however asserted by Josephus; and he himself seems to have had one wife in Palestine and another in Egypt. The Talmud certainly does not enact monogamy; and as far as the law is concerned, Justin Martyr is not wrong in asserting that in his time (SECOND Century) Jews were permitted to have four to five wives.

"The Jewish law reached the Middle Ages with polygamy permitted, but not much practiced. So in his codification of the Jewish Law, Maimonides ("Yud" Ishut XIV) makes it lawful for man to contract many simultaneous marriages.

A. Polygamy vs. Monogamy (Cont.'d)

"It must be remembered that in the Jewish view the purpose of marriage was not to satisfy carnal desires but to raise up a family.

"In the eleventh Century, Rabbi Gershom succeeded in making monogamy the law for the Western Jews."

Evidently the Jewish scholars realize that God sanctioned multiple marriage. Moses had more than one wife as did King David and King Solomon. Nothing is written in the Bible condemning these polygamous marriages. The Mosaic Law permits it and since it came from God, God permits it.

The Lord in modern revelation to Joseph Smith gave instruction concerning polygamy and it was practiced among the Mormon people. Later when the law of the land forbade polygamy, revelation was given to the Prophet of the Mormon people to discontinue its practice.

B. Dairy and Meat

It has been illustrated in the previous chapter that the only law given concerning meat and dairy is "Thou shalt not seethe a kid in his mother's milk." Exodus 23:19* This is repeated twice more in Exodus 34:26 and in Deuteronomy 14:21. This does not mean that milk and meat cannot be eaten together. It is more of a moral law that upon killing an animal one shouldn't flavor it with the milk of its mother. A similar example of this is found in Deuteronomy 22:6-7:

"If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

"But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days."

This sample shows that a person should not delight in destroying a whole family of birds, animals or anything else. Similarly, it was practiced that persons seethed meat in milk for flavor but the point is not to flavor the meat with its mother's milk. The teachers of the Jewish law have so misconstrued the meaning behind this law that one has to have separate dishes for meat and separate dishes for dairy, separate silverware, separate towels and tablecloths, etc. The author wonders why the Jewish people who wear false teeth don't have separate ones for meat and separate ones for dairy.

C. Bar Mitzvah

The following excerpts from two encyclopedias will prove that the Bar Mitzvah ritual is one that developed almost in recent times. Nowhere in the Law of Moses does the Bar Mitzvah appear. The Law of Moses teaches that a man of twenty assumes responsibility. According to the Bar Mitzvah, it is at the age of thirteen. Hence, the Bar Mitzvah helps prove the apostasy or falling away from the Mosaic Law, which is God's Law to the Israelites. In certain Jewish circles, if a Jewish lad isn't Bar Mitzvahed, he is considered practically the equivalent of a gentile. Yet Moses never had a Bar Mitzvah, neither did Joshua, nor

C. Bar Mitzvah (Cont.'d)

Jeremiah, nor Isaiah, nor Malachi. Yet these men were mighty in the sight of God. Now to read what the encyclopedias state: Collier's Encyclopedia - Vol. 3, Page 180-181:

"In the U.S., the Bar Mitzvah celebration has become one of the most vital ceremonies of Judaism and an important social function, marked by parties and the bestowing of gifts upon the boy. Reform Judaism has substituted the rite of confirmation for the ceremony of Bar Mitzvah, although many reform temples have also retained the Bar Mitzvah ritual.

"The origin of the Bar Mitzvah rite is not entirely known. Solomon Schechter, the well-known Hebraic Scholar and authority, was of the opinion that the term Bar Mitzvah was unknown to the Tarvaim and the Aworaim, to the Geovini (6-11 Century) and to Maimaides (1135-1204). A German scholar of the thirteenth Century, Mordecai ben Hillel, author of 'Glasses to the Talmud', is the first authority to mention the term Bar Mitzvah. D. G."

"The Universal Jewish Encyclopedia", Vol. 2, Page 43} states as follows:

"Bar Mitzvah" (Son of the Commandment), the name given to the non-obligatory Jewish religious initiatory rite practiced in different countries and groups, and connected with the assumption of responsibility by a boy at the age of thirteen...•

"The term Bar Mitzvah first occurs in the Talmud (B.M. 96A), and applies to every grown Israelite. Aboth (5:24) refers to the age of responsibility, in religious matters, with no ceremony or institution in mind. Solomon Schechter, that the Talmud, the Geonim (sixth to eleventh centuries), and even Rabbi Isaac Alfosi (eleventh Century) and Maimonides (twelfth Century) knew of neither the term Bar Mitzvah in the modern sense of the word nor of any ceremony connected with it. 'In many cases', Schechter stated in this connection, 'centuries elapse before an idea or a nation takes practical shape and is crystallized into a law or fixed institution.' Leopold Law considers the fourteenth Century as the time of its origin."

CHAPTER 21

HAS THE MESSIAH COME?

1. WHAT DOES THE WORD "MESSIAH" MEAN?
2. WHAT LATIN AND GREEK DERIVATIVE MEANS THE SAME THING AS THE MESSIAH?
3. WHAT PREDICTIONS ARE IN THE BIBLE WHICH CAN BE USED AS CLUES TO THE IDENTIFYING OF THE MESSIAH?

For twenty-five hundred years the Jewish people and the Christian people have argued and discussed the question, "Has the Messiah come?" Before getting into the subject, the question has to be answered as to what does "Messiah" mean. Its definition is "The Anointed One". It means the anointed one of God.

Now the Greek and Latin word designating the same idea, the anointed one of God, is the word "Christ." Therefore, it has to be determined whether or not Jesus is the Messiah or is Jesus the Christ.

Since both the writer and the reader were not alive at the time of Jesus, it would appear to be expedient to search out the clues of the Bible (Old Testament) to see what the prophets of God say along these lines.

Amos, a prophet of God, states in Chapter 3:7, as follows:

"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."

The above verse is a clue that all the true prophets of God knew that there was to be a Messiah or Christ and possibly all or some wrote concerning this great event in the history of the House of Israel.

Therefore, using the Bible as the source of information, the author will attempt to point out the clues given in the Bible concerning the "Anointed One."

Moses, being the mightiest prophet of the Bible, because he could speak face to face with God just about at any time, had something to say concerning the Messiah.

Deuteronomy 18:15: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;*

Again in Deuteronomy 18:18-19: The LORD said, "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him.

"And it shall come to pass, that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him."

Here it is shown that Moses foresaw the coming of the Messiah or the Christ and informed the people of an important clue. This "Anointed One" is to be a man, like Moses. This man is to be the equal of Moses in that (1) he will commune with God, (2) he will give the people law, (3) he will come to save the people of Israel from bondage and lead them to freedom and do what is best for the house of

Israel which, in this case, means that he will suffer death as men of God have so often done. This Messiah also (4) would have to be born of the House of Israel.

Upon analyzing the above facts, the New Testament clearly shows that Jesus did (1) commune with God. The New Testament shows that Jesus did subsequently (2) give a new law. It also shows that Jesus did (3) come only unto "the lost sheep of the house of Israel" Matt. 10:6. Again in Matt. 15:24, "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Jesus suffered death not condemning the Jews but rather, 1?...Father, forgive them; for they know not what they do ● ● ● ● Luke 23:34* Jesus saved the Israelites spiritually as well as physically. Jesus broke the bands of death so that people could be resurrected and live imortally like Elijah the Prophet. Those that believed he is the Messiah and followed the new law and commandments would also be saved spiritually in that they could enter the presence of our Heavenly Father.

Of course, the Jewish people do not accept the New Testament, so it will be wise to keep this in abeyance.

The Prophet Isaiah foresaw through the "Spirit of God" in revelation through-out his writings. The first group of clues lies in the seventh chapter, verses 14-16.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

"Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

"For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

An analysis of these three verses will reveal a wealth of clues pertaining to the coming of the Messiah.

(1) It is mentioned that a son will be born.

(2) It is mentioned that a virgin will conceive this son. Here the Rabbis will raise a loud cry because they claim the word in Hebrew says a young maiden. What the Rabbis fail to do is to read the preceding sentence in the same verse, namely Isaiah 7:14 where it states the Lord shall give you a sign. When the Lord gives a sign it is in the realm of miracles. If the Rabbis are correct in their translation, what kind of a sign is it if a maiden bears a son. It happens all the time and has been happening from Adam and Eve. But if a virgin will give birth, this is truly a miracle and a sign from God.

(3) It is mentioned that this male will be called Immanuel. What does Immanuel mean? Immanuel comes from three Hebrew words put together. The first word "Imm" means ,fwith"; the second word "anu" means "us" and the third word "el" means "God" (like Eli, Eli). Upon summing up this word, it is found to mean "God with us."

(4) It is mentioned that this son, born of a virgin is a miraculous way, whose name actually means "God is with the children of Israel", will eat

substantial foods like butter and honey and not be a drunkard. Isaiah in a previous chapter indicates this in 5:11 "Woe unto them that rise up early in the morning, that they may follow strong drink: that continue until night, till wine inflame them!"

Again, in verses 22 and 23 in that same chapter 5 is as follows:

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

"Which justify the wicked for reward, and take away the righteousness of the righteous from him!"

Returning to the fifteenth verse of the seventh chapter of Isaiah, it is seen why it is mentioned that this male will eat "butter and honey" rather than strong drink and wine.

(5) It is mentioned that by abstaining from liquor this son, born in a miraculous manner, will "refuse the evil, and choose the good."

(6) It is also mentioned that when this man, called Immanuel, will yet be a child, the land of the combined twelve tribes shall be forsaken of both her kings. Remember the history of the twelve tribes and how after Solomon's death, there was a civil war which resulted in two kingdoms. Well, Isaiah, speaking for God, prophesied that those two kingdoms would not be ruled over by Israelites. This also was true when Jesus was born. In 722 B.C., the ten tribes, known as the "Kingdom of Israel", were scattered and dispersed by the Assyrians. The "Kingdom of Judah" was no longer ruled over by a descendant of King David nor an Israelite, but was ruled over by King Herod who was an Edomite, a descendant of Esau and who was appointed by the Emperor of Rome.

Does Jesus fit the requirements of all these clues so far? Yes, Jesus does fit all the requirements so far. At this point it will be advisable to review:

- (1) Jesus was a male.
- (2) Jesus was born in a miraculous manner, the son of a virgin mother.
*(note at end of chapter.)
- (3) Jesus was actually "God with us" as evidenced by all the miracles and mighty works he performed.
- (4) Jesus was never a drunkard but rather a sober, sincere and humble man.
- (5) Jesus' whole life was dedicated to God, our and His Heavenly Father, by teaching the pure and good ways of life and reprimanding and rejecting the evil things of life. The Jews were already doing evil, as evidenced by their subsequent dispersion which Moses warned them would come if they didn't keep God's commandments.

(6) Jesus was born when the land had been "forsaken of both her kings." Moses wrote that only an Israelite should be king over Israel. Deuteronomy 17:15: "...one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother."

When Jesus was born the ten tribes had already been scattered and driven for seven hundred years while the Jews had already lost their Kingdom to Rome.

Jews of the Torah! There is much more to be shown but at this point it would be wise to look at Isaiah 6:9-10, which reads:

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."

Even in Isaiah's time the Jews had to convert their hearts, bodies, mind and soul so that they would have faith in God. Jews of the Torah! It is not too late to convert back to God and accept Jesus as the Messiah and realize that as Jews, the Jewish people are part of the chosen people of Israel with great blessings awaiting them upon their return to righteousness and God.

*NOTE:

Why did Jesus have to be born in a miraculous manner? Because Jesus came to fulfill the Law of Moses, not to destroy it.

Jesus proclaimed this to the world as told in Matt. 5:17:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Now the Law of Moses very distinctly talks of sacrifice or the shedding of blood for the purpose of atonement.

Levit. 17:11 states:

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

NOTE: (Cont.'d)

Hence, it is evident that the one who is to be sacrificed for the atonement had to shed his blood. This was the mission of the Messiah. This, therefore, was the mission of Jesus Christ.

Quoting from Matt. 16:21 we read:

"From that time forth began Jesus to shew not his disciples, how that he must die for Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Now, it has been demonstrated that shedding of blood was necessary to fulfill the Law of Moses. This same law further deliberates that the animal whose blood was shed, was to be unblemished.

For example, Exod. 12:5 states:

"Your lamb shall be without blemish, a male "

When Adam and Eve were in the Garden of Eden, they committed sin by partaking of the forbidden fruit. See Gen. 2:17 and Gen. 3:6. Because of this transgression, the Adamic family became blemished. The scriptures point out that Eve committed the error first. Yet the world and the Bible refers to it as the sin of Adam. Why? Because Adam was responsible for his family. Hence, a method to remove the blemish from a human had to be provided. This is why God, Elohim, fathered a human himself, so that an unblemished animal could now shed his blood to accomplish the atonement. This is the mission of the Messiah. This was the mission of Jesus the Christ. Isaiah 7:14

"Therefore the Lord himself shall give you a sign (a miracle); Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

This son, therefore, came into the world without the blemish of Adam, fulfilled the Law of Moses concerning the Messianic sacrifice, and made the atonement by the shedding of blood. This Messiah is none other than Jesus the Christ.

CHAPTER 22

DO ADDITIONAL CLUES PROVE THAT JESUS IS THE "ANOINTED ONE"?

Jews of the Torah! Is it possible that many of the Jews who lived in the days of Jesus were wrong in not accepting Jesus as the "Messiah" or "Christ"? The author wishes to inform the Jewish people that a mistake was made and because of that mistake, the Jews of today have been taught to disbelieve that Jesus is the "Anointed One" of our Heavenly Father. But, by continuing in searching for clues it will be demonstrated that Jesus is the "Christ."

Continuing in Isaiah, the following is found in the ninth Chapter in verses six and seven:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."

Upon looking over the above two verses, again a multitude of clues are found:

(1) Notice that his names will include "Wonderful", "Counsellor", "The mighty God", "The everlasting Father", and "The Prince of Peace".

(2) It is demonstrated that the American Indians call Jesus the "Great White Father". The Book of Mormon, or the "Stick of Joseph", relates how Jesus visited the American Indians who are also of the house of Israel.

(3) Jesus is definitely known as the "Prince of Peace" because he taught peace. An example of this is in Matt. 5:9s "Blessed are the peacemakers: for they shall be called the children of God."

(4) Notice that this "Prince of Peace" will be a literal descendant of David the king. This is shown in "There shall be no end, upon the throne of David." Realize that an end has come upon the throne of David unless a descendant of David's rules forever. Jesus is a literal descendant of King David as evidenced from the first chapter of Matthew. None of the Jewish people have a record of their lineage in writing at this point so how will they know a descendant of David if they saw one? Also, it is probable that the Jews will never have a king over them but a president. Hence, how can the throne of David be forever? Only by Jesus being the "Messiah".

(5) Notice that this son that is born will have the government upon "his shoulder". In other words, the Kingdom of God is to be ruled by a literal descendant of King David and this throne or kingdom is to be endless.

(6) Notice that this kingdom of God is to be established with judgment and justice forever. Only someone more than a mortal man can rule forever without deviating in judgment and justice.

(7) Notice that this will all be done with "zeal" and not with money. It will not be done with hatred but with love.

So much for the ninth chapter of Isaiah.

Now, the eleventh chapter of Isaiah, verses 1-5, will be analyzed.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

"And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

"And shall make him of quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

(1) Notice that Isaiah, who lived four-hundred years after King David, predicts that from Jesse, who is King David's father, a descendant will rule. Again refer to Matthew, Chapter 1.

(2) Notice that this descendant of Jesse and King David will be a male.

(3) Notice that this male will have the spirit of God very greatly and in great intensity.

(4) Notice that he will judge the poor in righteousness and reprove with equity for the meek of the earth. Again reference to Matt. 5:3, 5 is found:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven"

"Blessed are the meek: for they shall inherit the earth."

(5) Notice that "with the breath of his lips shall he slay the wicked." This Jesus did every time he preached, for as he did so, the wicked were conscience stricken.

At this point, the Rabbis will again shout forth that the next verses should be read. Suffice it to say that at the second coming of the Messiah, this will occur, that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid...." The author will show later that there will have to be two comings of the Messiah because first the Messiah has to die as a sacrifice for mankind.

(6) Notice verse ten reads, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Notice, you Jews of the Torah, that the gentiles shall seek this root of Jesse. Does Jesus fit that picture? Yes is the only answer.

Verse twelve reads:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

(7) Notice that the Jews will have to first be dispersed after the gentiles shall cling to the Messiah who is an offspring of Jesse, King David's father. Then Jesus will come the second time and gather in the dispersed of Judah, or the Jews, from the four corners of the earth. This has begun through revelation from Jesus Christ to Joseph Smith, with instructions to Orson Hyde to dedicate "Palestine" for the return of the Jews as has been covered in chapters six and seven.

In verse thirteen is found: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

(8) Notice that it is predicted that the tribe of Ephraim will not vex Judah. Jews of the Torah!! Listen!! The Mormons are the tribe of Ephraim. They love the Jews as is evidenced by their sending Orson Hyde to Palestine. The fact that the Mormons love the Jews is proven by the way they've accepted Jewish converts, such as the author, and many others. Eventually, the Jews will get to love the Mormons as is written in the above verse out of the Bible. Accept the truth now!! Study and prayer will prove the authenticity of the Mormon people and the Mormon books.

By way of review, it is shown that:

- (1) The Messiah is to be a male.
- (2) This male is to be called the "Prince of Peace", among other names.
- (3) This Messiah will be a descendant of Jesse and King David.
- (4) The Messiah will have the Kingdom of God upon his shoulders.
- (5) The ruler of God's Kingdom will rule with true judgment and justice.
- (6) This working in God's Kingdom will be done with "zeal" showing true love and without worldly remuneration.
- (7) Isaiah predicted it would come after his time and Isaiah lived approximately 750 B.C.
- (8) The "spirit of God" will rest upon this Messiah in profound intensity.

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- (8) The "spirit of God" will rest upon this Messiah in profound intensity.

- (9) The wicked will be conscience stricken, so as to be slain.
- (10) The gentiles shall seek after this Messiah.
- (11) After the gentiles accept the Messiah, the Jews will be dispersed.
- (12) The Mormons and the Jews will love one another. This is partly fulfilled now, because the Mormons truly love the Jews.

CHAPTER 23

FURTHER PROOF THAT JESUS IS THE "CHRIST"

The 53rd chapter of Isaiah describes the life of Jesus Christ so that not even the Rabbis can deny it. The author will put in certain words in parentheses to make it more emphatic.

"Who hath believed our report? And to whom is the arm of the Lord revealed?"

"For he (this male child, the Messiah) shall grow up before him as a tender plant, and as a root out of the dry ground: he hath no form no comeliness; and when we shall see him, there is no beauty that we should desire him.

"He (the Christ) is despised and rejected of men (the Jews); a man of sorrows, and acquainted with grief: and we (the Jews) hid as it were our faces from him (the "Anointed One"); he was despised, and we (the Jews) esteemed him not.

"Surely he hath borne our griefs, and carried our (the Jews) sorrows: yet we (the Jews) did esteem him stricken, smitten of God, and afflicted.

"But he (the Messiah) was wounded for our transgressions, he was bruised for our (the Jews) iniquities: the chastisement of our peace was upon him; and with his (Christ's) stripes we (the Jews) are healed.

"All we (the Jews) like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him (the Messiah) the iniquity of us all (the Jews).

"He was oppressed, and he was afflicted, yet he openeth not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people (the Jews) was he stricken.

"And he made his grave with the wicked, and with the rich in his death; because he (the Messiah) had done no violence, neither was any deceit in his mouth.

"Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

"He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their (the Jews) iniquities.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he (the Messiah) was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors."

One may wonder why did the "Messiah" or "Christ" have to die? God knew that men, being men and mortal, would have weaknesses and through these weaknesses would commit sin. Hence God gave to man a way to overcome sin through repentance and sacrifice. The law of sacrifice is also found in the Mosaic Law.

In Leviticus 17:11 is found: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: "

The law of Moses also states that the animal to be sacrificed must be unblemished. An example of this is found in Leviticus 22:19-20 which reads:

"Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

"But whatever hath a blemish, that shall ye not offer: for it shall not be acceptable for you."

Hence it is evident that if the "Messiah" were to make his soul as an offering for sin, he, the "Christ", would have to be sinless. But, not only would he have to be without sin that he committed, but he would have to be without the blemish of the sin that Adam committed in the garden of Eden. Adam's sin made mankind mortal and subject to death, both physical and spiritual.

Therefore, if the sacrificed "Anointed One" is to be acceptable to God the Father, he had to be without the blemish of the sin of Adam. The law of Moses, under which Jesus lived, also required that he be without blemish. Hence, Jesus was born of a virgin through God the Father. This meant that the sacrifice would be acceptable in the eyes of God.

Because of the virgin birth, Jesus is the only begotten in the flesh of God the Father. We are all God's children, that is God the Father, in the pre-earthly existence. That includes the spirit of Jesus. But in the flesh, only Jesus is the child of our Heavenly Father.

That is why John wrote in the New Testament, following through on what Isaiah wrote in the 53rd chapter. John 3:16-17:

"For God so loved the world, that he gave his only begotten Son (in the flesh), that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Since Jesus lived under the law of Moses, let it be shown what was Jesus' thought on the subject. In Matthew 5:17 is found:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Jesus certainly fulfilled all the prophecies given up till now by Moses and Isaiah.

Jews of the Torah!! Think not that the Mormons believe that God and Jesus are one and the same. The Mormons believe that Jesus is the Messiah and, because he spilled his blood for the benefit of mankind, that God chose him, Jesus, to be next in the chain of command in the Kingdom of Heaven. When Jesus spilled his blood voluntarily for the House of Israel and the world, he then fulfilled his life's work on the earth and was given the title "Jesus the Christ." When Jesus was born, he was Jesus the son of Joseph, just as David was David the son of Jesse. Just as Jesus earned his position in the "Kingdom of God" by faith and works, so can every man, Israelite and gentile, earn his place in the Kingdom of God through faith and works. Just being born a Jew is no indication that a person is choice, but rather to whom much is given, much is expected. Jews of the Torah!! Prove you are choice by accepting Jesus as the Messiah and enter the Kingdom of God with Jesus second in command only to our Heavenly Father.

Now, to tell the world and the Jewish people the real name of the Mormon Organization. It is "The Church of Jesus Christ of Latter-day Saints." These are the latter days and God's organization is The Church of Jesus Christ, whose purpose it is to gather in the twelve lost tribes of Israel.

No longer is there a famine of hearing the word of God. The famine is over. Joseph Smith, the modern Israelite prophet, ushered in this dispensation in its fullness.

Jews of the Torah!! The sooner you realize it, the happier both you and God will be. The author bears his testimony of the truthfulness of the words in this book and he does it in the name of God of Abraham, Isaac and Jacob. Amen.

"ME WHOM THEY HAVE PIERCED11

1. WHAT DOES THE BIBLE SAY CONCERNING THE SECOND COMING OF THE MESSIAH?
2. WILL THE MESSIAH OR CHRIST HAVE PIERCED HANDS AS PROOF OF HIS BEING CRUCIFIED?
3. ARE THERE YET OTHER PROPHECIES, THAN THOSE PREVIOUSLY MENTIONED, CONCERNING THE "ANointed ONE"?

The Prophet Zechariah in the twelfth chapter beginning with the ninth verse states:

"And it shall come to pass in that day, (after the dispersion and the subsequent gathering of the Jews back to Jerusalem in the latter days) that I will seek to destroy all the nations that come against Jerusalem.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: And they (the Jews) shall look upon me (Jesus Christ) whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

"In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

"And the land shall mourn "

Again the Prophet of God, whose name is Zechariah, who lived approximately in the year 487 B.C. foresaw the second coming of Jesus as the Messiah in the thirteenth chapter beginning with the first verse as follows:

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

"And it shall come to pass in that day, (the second coming of Jesus) saith the Lord of Hosts, that I will cut off the names of the idols out of the land and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

"And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and mother shall thrust him through when he prophesieth.

"And it shall come to pass in that day that the (false) prophets (which were not pierced through) shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

"But he (the false prophet) shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth."

(Upon seeing Jesus, they shall say)

"And one shall say unto him What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends (the Jews)."

Because Jesus was wounded, and because of the Israelites' iniquities, Zechariah continues: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call upon my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Jews of the Torah!! The Jews of today are this remnant that has literally "gone through the fire" and you can be the "refined" part of Israel if you will accept God and His plan through Jesus Christ. As Moses predicted in his blessings and cursings, if you will yet return unto the Lord your God, He will yet save you. Return, you remnant of Israel, and accept Jesus as your Messiah.

Still further proof of Jesus being the Israelite Saviour is in Genesis, the 49th chapter, the tenth verse, where Jacob foresees the future coming of Christ as follows:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

It has already been discussed that the sceptre is a symbol of kingship and that the first Jew, namely Judah, had as his blessing under the hand of the Patriarch, Jacob, that from his (Judah's) offspring shall be the ruling class of the Israelites until Shiloh come. When Shiloh comes, "Unto him (a person, not a place as some Rabbis infer) shall the gathering of the people be." Jews of the Torah!! Listen and think!! The sceptre has departed from Judah so that Shiloh must have already come. He is none other than the prophet about whom Moses spoke to the people, none other than Isaiah foresaw and none other than Zechariah and many other prophets of God predicted would come. He is Jesus the Christ, born a Jew through the loins of David, and fulfills in every respect the prophecies concerning Him. As Jesus said in Matthew 5:17:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Jews of the Torah!! The author, speaking as a Priesthood bearer for God, leaves it to you to think it out for yourselves. If you will exercise faith and pray to the God of Abraham, Isaac and Jacob, you will be convinced of the truthfulness of the Gospel of Jesus Christ as taught by The Church of Jesus Christ of Latter-day Saints.

As a Cohen, I offer up for you the following prayer:

"The Lord bless thee, and keep thee:
"The Lord make His face to shine upon thee
and be gracious unto thee:
"The Lord lift up His countenance upon thee, and
give thee peace."