



ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.
Exodus 12:49

Zerubbabel ben Emunah
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Two Thousand Years

The purpose of the extended period between the two comings

Vayyiqra (Leviticus) 26:18

“And if you will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins.”

There is explicit purpose in everything YHWH does. Furthermore, the timing of His actions is perfect. He does nothing too soon or too late. Scripture testifies to this in many ways. One such testimony is found in the following passage.

Galatians 4:4

but when the fullness of the time came, Elohim sent forth His Son, born of a woman, born under the law,

Even Yeshua practiced this timing, even though His followers did not fully comprehend His actions.

Yochanan (John) 11:6

When therefore He heard that [Lazarus] was sick, He abode at that time two days in the place where He was.

When word was sent to Yeshua that His friend Lazarus was sick and in need of His healing touch, Yeshua did not rush to him. Rather, He stayed where He was two more days before going to Him. Apparently, it took Yeshua and those traveling with Him, several days to get to where Lazarus was. But it was too late, at least from the perspective of those who had been waiting for Yeshua to come. Lazarus had already died. In fact, what one finds is that Yeshua did not begin going to Lazarus until after he had died. Such is the perfect timing of YHWH. While we as humans may not be able to see the perfectness of His timing in our own lives, His timing is nonetheless always perfect. His provisions are never too soon and never too late.

Thus, we can apply this same principle to the return of Mashiach Yeshua as well as all the prophecies which must be fulfilled before He is able to return. His return shall be at exactly the right moment. It will not be too soon. It will not be too late. It shall be at the perfect time.

Yeshua was asked a very pertinent question, one which is often skimmed over and whose significance woefully missed.

Ma'aseh (Acts) 1:6

They therefore, when they were come together, asked Him, saying, "Master, do You at this time restore the kingdom to Israel?"

It is a very logical question, and one which I am sure the talmidim had often wondered about during the last three years. This is Mashiach; they were quite confident of that fact. Therefore, it was reasonable to believe He had come to restore the kingdom to Israel. But the restoration of the kingdom was not yet to be. That was to be at a future time. There was much to be done in this world before that was ready to come to pass. One of the things that needed to be finished was the punishment of the northern kingdom for her idolatrous and Torah breaking ways. However, some could be rescued, if they were willing to repent and return.

There have been many studies written detailing the numbers and calculation of when the punishment phase began and when it was to end. We shall not duplicate those here. Not all of these studies are in explicit agreement as to when the end of the punishment was to end, that is, the exact year. However, they are generally in agreement that the current generation is the generation in which the punishment phase ends, even though they do not necessarily agree upon the exact year. These various studies do not even use the exact same methods of calculation to arrive at this conclusion. However, since they all come to the same general time, it simply points to the reality that this is the generation which shall see certain events come to pass. What those events are, are also in question. YHWH knows. We shall know as they come to pass. YHWH has given clues and hints through His prophets. But one must be willing to quiet the voices around him and listen to His still small Voice. It is a difficult task!

In the opening passage for this study we quote Vayyiqra 26:18. This is the first of four passages in that chapter in which the idea of multiplying the punishment is given. Northern Israel was kicked out of her land for her idolatrous and Torah breaking ways, in particular, for not keeping the shmittah years, the land shabbatot. After being kicked out, she refused to repent. This is one of the major differences between the northern kingdom and the southern kingdom. After the southern kingdom was kicked out, that is, taken into captivity, they repented of their sins and they were allowed to return back to their land after one period of punishment. They did not have to go through the multiplication of punishment even one time.

However, the northern kingdom did not repent and thus her punishment was increased seven times, it seems at least once, perhaps as many as three times depending on how one calculates it. Since there are four of these passages, this can be a sobering thought that, if the northern kingdom misses its opportunity again, it can be increased another seven times. This writer is

not interested in that happening! We must help as many as possible to see the significance of these things and help as many as possible to return to YHWH and His house (Torah) as laid out in the parable of the prodigal son which Yeshua gave.

It was prophesied that YHWH would scatter the northern kingdom out amongst all the nations of the world¹ and they would completely lose their identity as people and descendants of Avraham, Yitzchaq, and Ya'aqov.² Then, later, after the punishment phase was completed, YHWH would begin waking them back up to their true identity and place within them a heart to return to Him.³ Please see the parable of prodigal son,⁴ in which the wayward son ended up eating with the pigs (symbolic of eating unclean food) and then he came to himself and realized that he would be better off as a servant in his father's house, so he returned to his father, who welcomed him home as a son. This is a picture of both the southern house, Yehudah, being the older son who stayed home, and the northern house, Ephrayim, who went out into the world.

During the punishment phase, the truth was still there, unchanged and available, but sometimes crouched in parables and such to hide it⁵ from those whose heart was not yet fully ready to embrace the full yoke of Torah, that is, whose heart is not yet ready to leave the pig pen and fully return home. Such is the case with this vision. The truth is in it. However,

¹ Deuteronomy 4:27 "And YHWH will scatter you among the peoples, and you shall be left few in number among the nations, where YHWH shall lead you away."

² Deuteronomy 32:26 "I said, 'I would scatter them afar, I would make the remembrance of them to cease from among men;'"

³ Hoshea 6:2 After two days will He revive us: on the third day He will raise us up, and we shall live before him.

⁴ Luke 15:11-32 And He said, "A certain man had two sons: 12 and the younger of them said to his father, 'Father, give me the portion of your substance that falls to me.' And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, "Father, I have sinned against heaven, and in your sight: 19 I am no more worthy to be called your son: make me as one of your hired servants."' 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, 'Father, I have sinned against heaven, and in your sight: I am no more worthy to be called your son.' 22 But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, and kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry. 25 Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. 26 And he called to him one of the servants, and inquired what these things might be. 27 And he said unto him, 'Your brother is come; and your father has killed the fatted calf, because he has received him safe and sound.' 28 But he was angry, and would not go in: and his father came out, and entreated him. 29 But he answered and said to his father, 'Lo, these many years do I serve you, and I never transgressed a commandment of yours; and yet you never gave me a kid, that I might make merry with my friends: 30 but when this your son came, who has devoured your living with harlots, you killed for him the fatted calf.' 31 And he said unto him, 'Son, you are ever with me, and all that is mine is yours. 32 But it was right to make merry and be glad: for this your brother was dead, and is alive again; and was lost, and is found.'"

⁵ Matthew 13:10-11 And the disciples came, and said unto him, "Why do you speak unto them in parables?" 11 And He answered and said unto them, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given."

Kepha's vision can be easily misinterpreted, much like most of Shaul's writings, to mean that which it was not intended to mean. It was necessary for an easy misinterpretation to be available since the punishment phase still had yet another 2000 years to go before it was time for Ephrayim to return in full as a nation established in the land given to Avraham, Yitzchaq, and Ya'aqov and to their descendants forever. Even Yeshua stated that He taught in parables⁶ and such so that the true meaning would be hidden from those who were not to know.

One of the things in coming to a proper interpretation that one must always keep in mind is the foundation, the foundation being the Torah, both the written and the living. These two are completely in agreement with one another! Yeshua also gave the parable⁷ of the man who built his house upon the sand as compared to the man who built his house upon the rock. Without the proper foundation, the house cannot and will not stand.

It is clearly stated in Torah that it is a sin to eat pork⁸ or anything else unclean.⁹ One can say the food laws have changed in the Brit through the vision of Kepha, however, the problem with this, which is huge, is this changes the definition of sin. In this teacher's mind, this is insurmountable. Even in the Brit, sin is defined as breaking the Law (Torah) of YHWH.¹⁰ It is called lawlessness.¹¹ The foundation has not shifted or changed in any way. It is a dangerous thing to attempt to change the foundation. From the perspective of this teacher, this is exactly what is happening when one tries to make eating anything at all okay. This is the crux of the argument between these two positions, it is not about the eating or not eating of certain items, but rather, it is the changing of the foundation. Even Mashiach stated, we were to do all that

⁶ Matthew 13:13-15 "Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. 14 And unto them is fulfilled the prophecy of Isaiah, which says, 'By hearing you shall hear, and shall in no wise understand; And seeing you shall see, and shall in no wise perceive: 15 For this people's heart has become dull, And their ears are dull of hearing, And their eyes they have closed; Lest they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.'"

⁷ Matthew 7:24-27 "Everyone therefore that hears these words of mine, and does them, shall be likened unto a wise man, who built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that hears these words of mine, and does them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

⁸ Leviticus 11:7-8 "And the swine, because he parts the hoof, and is cloven-footed, but chews not the cud, he is unclean unto you. 8 Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean unto you."

⁹ Leviticus 11:44-47 "For I am YHWH your Elohim: sanctify yourselves therefore, and you be holy; for I am holy: neither shall you defile yourselves with any manner of creeping thing that moves upon the earth. 45 For I am YHWH that brought you up out of the land of Egypt, to be your Elohim: you shall therefore be holy, for I am holy. 46 This is the Torah of the beast, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps upon the earth; 47 to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten."

¹⁰ Deuteronomy 5:32 "You shall observe to do therefore as YHWH your Elohim has commanded you: you shall not turn aside to the right hand or to the left."

¹¹ 1 John 5:17 All unrighteousness is sin:

¹¹ 1 John 3:4 Every one that does sin does also lawlessness; and sin is lawlessness.

the Pharisees taught, just not follow their example.¹² I know that they taught the Torah food laws.

What one needs to see and come to understand about the Torah food laws is this: YHWH gave the vision to Kepha in such a way that it could easily be misinterpreted by those who were not yet ready to embrace the fullness of Torah. In fact, for this same reason, YHWH caused Shaul to write his own letters in this same fashion. Even Kepha, the same person to whom the vision was given, states that Shaul's letters are difficult to understand, because they get twisted by those who do also twist other scripture.¹³

Now, please understand, we are not suggesting that this twisting is intentional. Sometimes, perhaps it is, but surely, not every single time. Sometimes it happens simply because one does not properly understand the foundation. If the foundation shifts, it causes weakness and ultimately, failure, to the structure sitting upon it. However, as Yeshua stated, He did not come to do away with the Torah,¹⁴ not even one jot or tittle,¹⁵ that is, not even one letter. Even if one letter is altered by Yeshua, then He becomes a liar and cannot be the Messiah. However, He is not a liar, the Torah is intact and all the food laws still apply, but only to those willing to embrace the fullness of Torah.

Thus, during the last two thousand years in which the ten-tribe northern kingdom was still being punished, certain truths were hidden from the masses. This was part of their punishment, to have to eat with the pigs. Until he repents of this, that is leaves the pigs behind, he cannot truly and fully return to his Father's house. The Father is patently and lovingly waiting for all of His sons to return from out of the pig sty. The Father does not come to His sons, but waits for His sons to come to his senses.

So the real question for each one to ask himself is this: "Have I fully come to my senses?" That is, have I exited the pig pen? If not, why not?

¹² Matthew 23:3 "all things therefore whatsoever they bid you, these do and observe: but do not do after their works; for they say, and do not."

¹³ 2 Peter 3:15-16 And account that the longsuffering of our Master is salvation; even as our beloved brother Shaul also, according to the wisdom given to him, wrote unto you; 16 as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction.

¹⁴ Matthew 5:17 "Do not think that I came to destroy the Torah or the prophets: I came not to destroy, but to verify."

¹⁵ Matthew 5:18 "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Torah, till all things be accomplished."

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