

THE MT. OF REVERSAL

PART 25 IN THE SERIES ON ISRAEL'S TWO-HOUSE RESTORATION

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PEOPLE OF THE RENEWED COVENANT

In Matthew 15:24, Messiah Yahshua states unequivocally, that His mission in the earth was to seek ONLY the lost sheep of the House of Israel, and to save them (Luke 19:10). By definition, in order to be lost, the sheep had to initially belong to the Master, and have wandered from His fold. The very fact that they became lost indicates that at one time they had not wandered. Therefore if you are not from a Jewish background, and are fully trusting Messiah Yahshua for eternal life, then you are obviously from the other House of Ephraim/Israel (collective term for the 10 returning tribes). Yahuwah's Son came looking for you, as He promised He Himself would do back in Ezekiel 34:11-15. Therefore the sheep that hear His voice that are not from a Jewish background are mostly the prophetic fulfillment of the Ezekiel 34:11-15 prophetic declaration. Yochanan/John 10:16 declares that all of Yahshua's sheep hear His voice, and that all of His sheep will be found within Israel's two folds. This understanding gives great clarity to Yahuwah's promise in Yirmeyahu/Jeremiah 31:31, where the Renewed Covenant is promised to be cut with the two folds of national historic Israel.

FIRST PUBLIC SERMON

The skeptic nevertheless desires to know where and when

Messiah Yahshua personally taught about the latter-day two-house restoration of Israel. The skeptic believes wrongly that if the two-house truth were so important a doctrine, then why didn't Messiah Yahshua receive instructions from His Father Yahuwah in order to instruct us about the subject? The answer to that supposed mystery is actually quite plain. HE CERTAINLY DID TEACH THE TWO-HOUSE MESSAGE! As a matter of record, the two-house truth and the restoration of the kingdom to Israel, (Acts 1:6) was so paramount in His public ministry, that the very first time He sat down (per Hebraic custom) to teach after His public mikvah/water-immersion, it was to address the problem of wayward Israel, AFTER 921 YEARS OF WANDERING AND DISPERSION. After all, the Master would be expected to deliver the true gospel OF THE KINGDOM, having received all Torah from His Father Yahuwah, and as such He came preaching the true evangel of THE KINGDOM RESTORED TO WAYWARD YISRAEL. His KINGDOM message is a major contrast from the familiar yet limited evangel of 'living forever in heaven with Messiah.' His message included eternal life in heaven, as well as heaven coming to earth in order to fulfill prophetic promises to establish the earthly throne of David in Jerusalem forever, as Israel will rule the heathen through their King Messiah (Micah 4:1-5, Rev. 21:1-2).

GOING DEEP

In order to encounter Messiah's discharge of the two-house truth in His first public sermon, it is necessary to remember that in Hebraic interpretation established well before Messiah came to earth, there are four levels of understanding and interpretation for each verse of scripture. The four levels were and continue to be *pashat*, (plain literal) *remez* (hint.), *drash*, (allegory, parables) *sod*, (secret or mysterious). For instance, when Rav Shaul spoke of the order of physical resurrection,

He spoke on a *sod* level, or the "behold I show or declare a *sod/mystery*" to you regarding a Torah doctrine or concept known superficially but never fully revealed. As opposed to the four levels of understanding in Hebraic culture, the Greco-Roman mindset seeks to understand all truths on one simple *pashat* level, thus making all interpretations other than a single pre approved superficial understanding to be either erroneous or heretical. From the Greco-Roman method of Hermeneutics, named after the Greek false mighty-one Hermes, adherents are limited to just one understanding of scripture. Those who refuse to concur are labeled heretics. In contrast, in Hebraic thought and understanding, a truth seeker can go four levels deep, with the fourth level being a doorway into further revelation and understanding. In Hebraic understanding all four levels are equally valid and useful for study.

DEEPEST LEVEL

The reason most folks from the kirch system do not believe that Yahshua taught the two-house restoration, is that they merely look at the scriptures in *pashat* (face value) simplicity, without taking into account the hints, allegories, metaphors, and mysteries contained within the text. Sadly, Messianic Judaism cannot often see the two-house truth either for much the same reason. Namely, that they follow evangelical methods of scriptural interpretation, having been in large part trained and discipled in the HERMES schools of base learning. Often Messianic Judaism is not willing to use *PARDES*, (all four levels used by Messiah) in order to shake itself free from this bondage that leads to missing the many instances when Yahuwah's Son did plainly teach on the importance of Israel's two-house restoration.

RIGHT OUT OF THE BOX

Seeing the greatest Rabbi teaching His greatest sermon on a *sod* or mystery level of understanding sheds new light on The Sermon On The Mount. When viewing The Sermon On The Mount in only the *pashat* level, the beatitudes can sometimes seem confusing. It seems that on the plain or *pashat* level that Messiah is not being consistent or coherent by sticking to a central theme. Rather He appears to be all over the place, addressing differing declarations about diverse topics. Going from one verse to the next the subject seems to rapidly change, as we look for a central theme, and SEEM to find none. OFTEN WHEN READING THE SERMON ON THE MT., ONE IS LEFT THINKING 'OK, YAHSHUA! BUT WHAT ARE YOU SAYING HERE? IT SEEMS THAT EACH VERSE COMMENCES UPON A DIFFERENT MATTER THAN THE PREVIOUS VERSE! That is because most believers and most Messianic Jews choose to study the Sermon On The Mount from only the basic/*pashat* level. When limited to this level of understanding, this sermon is merely seen as the beatitudes of the Messiah presented as a list of conditions under which believers will be favored and blessed. In this simplicity, the greater truth of what He is teaching is completely lost. One must enter the deeper levels of Hebraic insight in order to fully glean the CENTRAL COHERENT UNALTERED message upon which ALL the beatitudes are grounded.

MT. OF REVERSAL

In Mark 1:15, the first words out of Messiah's mouth related to the arrival of the KINGDOM, since Israel's King was there. Therefore it would be shocking to discover that somehow Yahuwah's Son got sidetracked when delivering His first public sermon. The truth of the matter is He did not lose any focus, and that the Sermon On The Mount when understood on the *sod* level of scriptural interpretation, lines up fully with

the priority of the KINGDOM promised to be restored to the nation of the 12 tribes of dispersed Israel. When properly understood, the Mountain of Yahshua's first sermon was turned into the prophesied Mt. Of Reversal by Yahuwah's only begotten Son. When clearly grasped, the Sermon On The Mount can be better understood to be the promised reversal of the Hosea curses placed upon Ephraim/Israel, and later on Jewish Israel in Jeremiah, Ezekiel and Isaiah.

Understanding that the latter-day nations/gentiles/goyim are mostly the former House of Israel/Ephraim/Joseph, we see in Matthew 5:1, that Yahshua's audience is the large "CROWDS" of Israel, a type of the large masses of Ephraimites, scattered on the hills of their dispersion, ("fullness of the nations") that Moshiach desired to be the intended audience. He seated Himself, as did all ancient rabbis. The talmidim/disciples drew near as the leading representatives of Israel 12 tribes, (Matt. 19: 28) while the crowds of Israelites sat at a distance, as they currently do sitting in the nations.

POOR IN RUACH

Matthew 5:3 states "Blessed are the poor in spirit, because theirs is the reign of the heavens." The three verses in Matthew 5:3-6 are direct reversals of the three curses upon Israel/s northern house, found and outlined in Hosea chapter one. Moshiach arrived in the north, for His first public ministry opportunity immediately after His mikvah, in order to get down to KINGDOM business. His very first public act, put into effect an immediate reversal of the three Hosea chapter one curses upon Ephraim/Israel represented on Mt. Reversal by the seated CROWDS of Israel, still FAR OFF in the nations, who had become the "fullness of the nations." In Hosea 1:9 Yahuwah declares of the northern kingdom

typified by Hosea's son, the following curse: "Call his name Lo-Ami, for you are not my people, and I am not for you." This prophetic curse was placed on the north, due to their departure from Yahuwah's Torah, Shabbat, moadim, and set-apart ways. As a result, Yahuwah declares in curse number one: "You are not my people anymore" or you are to me a "Lo-Ami." You will not inherit the promised millennial kingdom! Due to this curse, Ephraim Israel will not be a kingdom people. The first beatitude out of His mouth in Matthew 5:3 is the placing of a blessing, on a people who had become "poor in spirit"; **FOR THEIR'S IS THE KINGDOM OF YAHUWAH!** The blessed (*ashrei*) or favored people were those who had been in the unfavorable **PRE-EXISTING** condition of being **POOR (VOID) IN (OF) SPIRIT**. Messiah Yahshua now invites those same folks who were **LO-AMI** or not a **KINGDOM** people, to become the renewed people of the King, since the King has arrived to collect and regather for Himself, a people with which to enter the earthly **KINGDOM** of Moshiach! Here we have the *sod* level reversal of the Lo-Ami proclamation of Hosea 1:9. Yahshua desired to restore abundant life (John 10:10) to the former Lo-Ami, who had been humbled by being broken in spirit, due to the former Lo-Ami curse. If they were willing to reenter the **KINGDOM** with Messiah, they would **ONCE AGAIN BE HIS NATION OR AM**. By Ephraim willingly becoming His talmidim, they would have the curse reversed, and re-enter their kingdom inheritance, as their poor spirit is healed. Truly Mt. Reversal became set-apart ground for all of returning Israel.

LO-AMI REVERSAL-PART 2

THE BLESSED HUNGRY AND THIRSTY

Matthew 5:6: declares: "Blessed are those who hunger and

thirst after righteousness, because they shall be filled.” Those who hunger and thirst for right standing with Yahuwah, must ultimately discover the righteousness of Messiah Yahshua. They must cloak themselves with His set-apartness, as Yahuwah receives them as His own adopted children. Yet only those who are fully seeking this infilling, and are fully ready to follow the Master wherever He may lead them, are counted worthy by Abba Yahuwah to be filled with His Ruach, and clothed with His righteousness. By accepting Messiah as Master, and by loving Him through observance of His eternal commandments, we become a royal priesthood, called out of the darkness of vanity and pitiful existence, into His marvelous light (1 Peter/Keefa 2:9-10). Those from returning Israel who were under the Lo-Ami ‘not my nation’ curse, have had that curse reversed, as they hunger and thirst for the righteousness, and the infilling of the Set-Apart Ruach that only Yahshua can give them. He faithfully proclaims His desire to fill AN EXSISTING PEOPLE with His righteousness! This then is another aspect of the reversal of the Lo-Ami curse on the Mt. of Reversal, as Ephraim/Israel seeks the favor of Yahuwah through full, complete, and ongoing teshuvah/repentance.

LO-RUCHAMAH REVERSAL

THOSE WHO MOURN

In Matthew 5:4 Yahshua HaMoshiach continues: “Blessed are those who mourn for THEY shall be comforted [consoled, encouraged, forgiven, shown mercy].” This verse correlates to Hosea chapter 1 verse 6. “And she conceived again, and bore a daughter. And He said to him ‘Call her name LO-RUCHAMAH, for no longer do I have compassion on the House of Israel [Ephraim/Israel] so as to forgive them at all.’ ” Lo-Ruchamah (no compassion) now joins Lo-Ami, (not my

people) as Hosea's two children. Now...how would you explain that to your relatives and family? Not to mention his wife Gomer [Pyle] a practicing Israelite whore! Hosea had to deal with an abundance of curses in his own home. Yet they were symbolic of what Abba Yahuwah was doing to all of Ephraim/Israel. The Lo-Ruchamah curse is the second curse needing reversal. No matter where Ephraim/ Israel would be outside of the kingdom, the people of the north would be under a divine curse of "no compassion" leading to no further forgiveness.

The blessings of the Renewed Covenant beatitudes are proclaimed in order to reverse the curses placed upon Israel (the same people) at an earlier point in time. According to Torah, a bride cannot remarry the husband as long as He lives. Therefore in order to reverse the Hosea chapter one curses, Messiah chose to loose His unfaithful wife Israel, by dying for her, loosing her from the curses and by rising from the dead to remarry her as a different and glorified husband/Kinsmen Redeemer. YAHUWAH CHANGED ISRAEL'S HUSBAND, GLORIFYING HIM THOROUGH RESURECTION CHANGE, ALL THE WHILE WASHING AND RENEWING THE BRIDE! Matthew 5:4 when perceived on the *sod* level, sees the children of Ephraim represented by the seated crowds, as those returning talmidim/disciples, who have mourned over their "no forgiveness status." Only in Messiah, can the multitudes of Israel receive forgiveness and the resulting comfort. This reversal of the Lo-Ruchamah curse is by the Messiah for those individuals from the former House of wayward Ephraim/Israel, who are now making teshuvah and returning one by one to the Master Yahuwah through Yahshua. The first step towards Ephraim's return to a comforted status, is a mourning over their lost condition, both spiritually and as a scattered physical nation found in all the nations of the earth. Clearly in Mathew 5:4 on the Mt.

of Reversal, Moshiach reverses the Lo-Ruchama curse on Israel that was ominously decreed back in Hosea 1:6.

THE REVERSAL OF THE JEZREAL CURSE

Then in Matthew 5:5, Moshiach proclaims “Blessed are the meek for they shall inherit the earth.” The word for earth in Hebrew is Strong's H#776 *eretz* as in *eretz* Yisrael or *eretz* avinu the LAND of our father's. When *eretz* is used it always refers to a specific land, from which the kingdom will be directed and led. It does not refer to the entire earth, since we know the population of the entire earth will go to the land of Israel and worship in Jerusalem during the millennium or *atid lavoh*. So in Hebraic understanding, the land or the prize to be inherited, is none other than the land of Israel itself, as stated many times in places such as Psalm 37:11. From a Greco-Roman understanding, this text would be understood to mean that a meek disciple inherits the entire globe. Practically and logically speaking, we know this makes no sense whatsoever, since the reign is conducted and executed from a specific land within the globe. He is addressing those who have made the initial steps of teshuvah, and are destined to inherit or reinherit the land of ISRAEL. Obviously, Israelites and only Israelites will inherit the land of their fathers. Those who live in the eternally cleansed Yahrushalayim in undefiled *eretz* Yisrael (Zacharyah 13:1-2) are obviously citizens of the *eretz* of the Israelites!!

This pronouncement is a direct reversal of the curse of Jezreal. Found in Hosea 1:4 and 1:5, where Yahuwah commands Hosea's firstborn to be called Jezreal, due to the fact that Ephraim/Israel is soon to be removed from the ERETZ OF YISRAEL, by ending the reign of the House of Israel via Assyrian captivity scheduled to be done in stages,

with Samaria the northern capital falling finally in 721 BCE. The word *Jezreal* literally means the re-gathering of the sown yet scattered seed. What happened to both houses (Ephraim first) was that they were scattered across the globe due to the Jezreal curse of “long-term” removal from the earth/*eretz* of Israel. So those who were thrown out by divine displeasure, are the very same people who WILL return to the land of Israel, and are obviously those of Ephraim/Israel, represented by the Galilean crowd on Mt. Reversal.

As we study the Mt. Of Reversal sermon, we find that rather than each verse commencing a new topic or independent blessing, we see that all the beatitude proclamations, when seen on the *sod* level, all deal with the same underlying theme; that being the acceptance and the restoration of the crowds of *melo hagoyim*/Israel. The removal of the Jezreal curse will enable Joseph’s scattered house to make *aliyah*, and return to their *eretz* as they express newfound meekness through repentance and Torah sanctification. Today they are in the early stages of being favored, meek, and repentant Messianic Israelites, who can soon reenter and dwell in THE LAND! The Complete Jewish Bible Translation of Matthew 5:5 confirms the Jezreal curse reversal: “Blessed are the meek for they shall inherit the LAND [*eretz* Israel]. Before Messiah gets down to other important kingdom issues, as seen by the above proclamations of reversal, setting Ephraim free was of primary importance to our King Messiah Yahshua, as it was the first item of business on His agenda while on the earth.

THE THREE TORAH AFFIRMATIONS

After our Moshiach reversed the three Hosea curses, according to Torah (Deut./Devarim 19:15) Moshiach must also seal those reversals with more than one scriptural

witness. Matthew 5:7, 8, 9 will serve as affirmation scriptures, since in the mouth of 2 or 3 witnesses every word [of reversal] of Yahuwah is established, and confirmed.

Matthew 5:7 serves as confirmation or the second witness of the reversal of the Hosea 1:6 Lo-Ruchama curse. Matthew 5:8 is affirmation of the reversal of the Hosea 1:4-5 Jezreal curse, as all Yahuwah's born again children live in millennial bliss, and celebrate the feasts in Jerusalem in the very presence of the King, having been deemed righteous.

“Blessed are the clean in heart”, [blood cleansed talmidim of Yahshua] for they shall be present in Jerusalem, and they will see the King up close and in person (Zacharyah 14:16-21). THEY SHALL IN FACT SEE ELOHIM YAHSHUA FACE TO FACE AT HIS RETURN AND MILLENIAL KINGDOM!

Zacharyah 14:18 declares that Israelites will see Yahuwah the King, as opposed to “true pagan gentiles” subjected in the millennium, who will continue under the Hosea plague, with both physical and spiritual famine being present. This Matthew 5:8 confirmation seals the reversal of the Jezreal curse, as both houses return to the *eretz*, to seek Messiah firsthand and up close. Matthew 5:8 also serves as a successful reversal of the Lo-Ami curse, as those who would be cut off from Israel and His face, later to return to see the glory of Yahuwah shining and reflected in the face of Moshiach Yahshua in His coming kingdom glory (Matthew 17:1-5).

Matthew 5:9 serves as a third witness to the reversal Hosea 1:9 Lo-Ami curse. “Blessed are the peacemakers for they shall be called children of Elohim.” Ephraim Israel as the children of the north became children of the devil through their disobedience to Torah. Their debauchery was so extensive, that their governmental reign was brought to an end (Hosea 1:4). Outside of Yahuwah’s care, and Yahuwah’s

land, they became children of s.a.tan. The curses of Lo-Ami, Lo- Ruchama and Jezreal, all were evidence of their having backslidden from being the children of His choosing, into the children of darkness. Matthew 5:9 is the literal reversal, as well as fulfillment of the promise of restoration found in Hosea 1:10. Hosea 1:10 is actually a prophecy of the Sermon On The Mount, given by Messiah Yahshua the very first time He would open His mouth in a public sermon. “Yet the number of the children of Yisrael shall be as the sand of the sea. Which is not measured nor counted (Genesis 13:16, Genesis 32:12). AND IT SHALL BE IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE’ THEY [SAME EXACT PEOPLE] shall be called ‘YOU ARE SONS [CHILDREN] OF THE LIVING EL.” In direct correlation to this promised reversal, the Sermon On The Mt. becomes the long awaited promised Mt. of Reversal. Yahuwah takes the SAME PEOPLE who had become children of darkness, and brings them home again to become children of Elohim, as they have become peacemakers between Yahuwah and man, and between Yahuwah and His eternal bride Israel. These peacemakers are STILL BEING called to bring peace between Yahudah and Ephraim, and between Abba Yahuwah and His lost people (Second Corinthians 5:18-20). Today most born again non-Jews refer to themselves as children of Elohim, and are fully convinced of their standing as “children of Elohim.” The very ones, who run around with this special end-time designation, as “children of Elohim” in the latter-days, according the scripture, were the SAME former house of northern Israel, now saved by the unmerited favor of Messiah.

The very term “sand of the sea” is a direct reference to the promise of physical multiplicity given to the patriarchs Abraham, Isaac and Jacob. Rav Shaul confirms this hyperbolic term as referring to Israel’s physical non-Jewish

multitudes in Romans 9:26-27. The days of the Mt. of Reversal are also mentioned in Hosea 1:11, as the days that will see the commencement of the peace process that will ultimately lead to full two-house reunification in the *atid lavoh*/millennial reign. Hosea 1:11 states that: “and the children of Yahudah/Judah and the children of Israel shall **BE GATHERED TOGETHER**, [not separately in churches and synagogues] and appoint for themselves **ONE HEAD**, [HaAdon Messiah Yahshua] and shall come up out of the earth, for great is the Day of JEZREAL, or the day of Israel’s final and complete re-gathering to Yahuwah our King.

So now we can view the Mt. of Reversal as the starting point, where the bride of Yisrael was being called back to full divine favor. It is on this special mount, that we get a close-up view of Yahuwah's eternal love, and commitment, to His eternal bride. The people of redeemed Israel. This *sod* understanding reinforces that the talmidim of Messiah through the ages are the Renewed Covenant people of Messiah, and certainly not any kind of new bride. Perceiving the Sermon On The Mount as the promised Mt. Of Reversal, affirms Yahuwah’s covenant keeping faithfulness to an eternal bride, which nullifies and negates any teaching that insists that He came looking for a new predominantly non-Israelite “Gentile” bride.

This is mightily and firmly confirmed in Hosea 2:19, where after the Mt. of Reversal curses are reversed, Yahuwah recommits Himself to retake Israel as His bride forever, now that she is pure, washed through reversal, and resting again in Him! Yahuwah did in fact retake Israel as His bride, allowing her to know Him intimately as Abba-Yahuwah, on a first name basis, and introduces her to the world as cleansed and fully pleasing to Him, as a result of the Mt. of Reversal. With Renewed Covenant Israel being Yahuwah’s renewed

eternal bride, there can be no place given for any other bride, replacement, dispensational or otherwise, as Yahuwah has sought after and retaken His eternal bride, into a time of renewal and restoration. All this will lead Renewed Covenant Israel to that great consummation ceremony at the Pesach celebration of the bridegroom/Lamb spoken of in Rev 19. Since Israel was retaken by Yahuwah as His bride, the events of Shavout/Pentecost 33 CE did not see Him taking a different bride. Rather He was faithfully renewing His eternal and only bride, as prophesied in Hosea 2:19, as He poured out of His Ruach HaKodesh/Set-Apart Spirit ON JOEL'S [ISRAELITE] SONS, AND DAUGHTERS!

PERSONAL APPLICATION IN PETER/KEEFA

Just as Messiah lifts the threefold curse off of the people of northern Israel, He also did likewise to Shimon/Keefa who had placed himself under a three-fold curse according to John 21, by denying his relationship to Messiah Yahshua three times. Peter/Keefa being a type of Ephraim Israel is the first to experience firsthand the freedom of being removed from the curses on Ephraim/Israel, and then in turn he is commanded to strengthen his brethren. While we don't know what tribe Keefa was from, we do know he was from Galilee, the area once belonging to the northern House of Israel, described by Isaiah and Matthew as the lands of Naphtali and Zebulon (Isaiah 9:1 Matthew 4:13-15). Yahshua personally reverses the three curses that Keefa was under via His thrice denial of Yahshua. He removes the Lo-Ruchamah curse in John 21:15 and states "feed [have pastoral compassion] my lambs." In John 21:16 He removes the curse of Lo-Ami by stating, "Shepherd my [AMI] sheep." And in John 21:17 He removes the curse of Jezreal, by stating, "feed my [sons of Elohim] sheep." Yahshua parallels His personal removal of Keefa's threefold curse to that of

Ephraim's corporate reversal, referencing all (John 6:37) His sheep. Finally in John 21:17, He instructs Keefa to feed this very same forgiveness, compassion and love to His Israelite brethren by reversing the curses upon all Israel through the evangel, and by declaration of the Master's forgiveness, and love to others within Israel restored. Selah.