

THE TRUTH ABOUT THE TRIBE OF LEVI, THE LEVITICAL PRIESTHOOD
AND THE ROLE OF WOMEN

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TO
THE MOST HIGH YHWH AND
HIS HUMBLE SERVANT YHWHSHI

And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words.

But when they write down truthfully all my words in their languages and do not change or minish ought from my words but write them all down truthfully all that I first testified concerning them.

Then, I know another mystery: books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom.

And to them shall the books be given, and they shall believe in them, and then shall all the righteous who have learned thereof all the paths of uprightness be recompensed.

Enoch 104:10-13

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

Proverbs 23:23

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P R E F A C E

I have been led to write this book as I come into a further understanding of Israel's history and the role played by the tribe of Levi and the Levitical Priesthood. The Babylonian system's history implied or sometimes taught outright that YAHUAH chose only Levi's tribe's men to be priests of Israel. However, the truth of history reveals that YAHUAH ELOHIYM, the Elohiym of Abraham, Isaac, and Jacob, chose Levi's tribe to minister unto Aaron's Priesthood. "And YAHUAH said unto Aaron, Thou and thy sons and thy Father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your Priesthood. And thy brethren also of the tribe of Levi, the tribe of thy Father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the Tabernacle of witness. And they shall keep thy charge, and the charge of all the Tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also, die" (Numbers 18:1-3). Levi's descendants would minister in a subordinate role to Aaron and his sons, the sanctuary's High Priests. "Bring the tribe of Levi near, and present them before Aaron, the priest, that they may minister unto him" (Numbers 3:6).

The entire tribe was chosen to serve in different capacities, not just the men of the tribe. They were all considered to be the Priesthood of YAHUAH. The Levitical Priesthood would include both men and women who perform different roles as they were not given an inheritance in Israel's land. "At that time, they separated the tribe of Levi, to bear the ark of the covenant

of YAHUAH, to stand before YAHUAH to minister unto him, and to bless in his name, to this day" (Deuteronomy 10:8). The tribe included everyone born in Levi's family. "The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of YAHUAH made by fire, and his inheritance" (Deuteronomy 18:1). They would live among the tribes of Israel. "And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities" (Joshua 21:4). The Kohathites were descendants of Kohath, one of Levi's sons who became head of his household.

The knowledge of this truth is needed because we have been deceived and misled as to women's role in Israel. Many of the Hebrew Israelite groups entering the knowledge of their identity have adopted Rome's Babylonian dogma. They have not done the research needed to clarify this topic and have suppressed Israel's women's voice. YAHUAH ELOHIYM is not a respecter of the person and has chosen and separated the twelve tribes of Israel to be his own. More specifically, he made the tribe of Levi his ministers. Aaron and his sons would be the High Priesthood, and the other members of Levi's tribe would minister before the Tabernacle of witness. "And I, behold, I have taken your brethren the Levites from among the children of Israel: to you, they are given as a gift for YAHUAH, to do the service of the tabernacle of the congregation" (Numbers 18:6). Scripture also confirms that in this giving, it was to both the sons and daughters of Levi. "And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and thy daughters with thee, by a

statute forever: every one that is clean in thy house shall eat of it" (Numbers 18:11).

I expect this research to reveal accurate accounts of the Levitical Priesthood's history related to Levi's tribe. The truth about every facet of Israel's history has been hidden and distorted; therefore, we must show with evidence the facts as we awaken and come to the consummation of these times.

The book will substantiate what is the truth from a Biblical and historical perspective. My research will also show that all things are according to the will of the Highest YAHUAH. As a daughter of Israel, the Highest YAHUAH is using me to bring light to this subject. I am humbled and open to whatever He shows me to be the reality.

I have followed the chronological order of the Levites' history before going into Egypt and after they came out of Egyptian captivity. The information will also be confirmed with evidence from the TORAH and TANAKH, the Apocrypha, New Testament Writings, Epistles, and extra-Biblical texts, including those identified as Rabbinic literature. Many authors are referenced, and some authors' accounts I read but did not use as references. However, their ideas informed my understanding and expanded my insight into the topic, allowing me to write from various perspectives.

I hope that this study activates those reading to engage in further research on the topic. I am sure that what I write is not the final word as so much has been stolen from Israel. We must be willing to search the scriptures and seek the Highest to verify the truth because the entire history of this Earth and its system is based on a lie so great that people are hard-pressed to believe that they have been duped for so long. And, our lack of knowledge has resulted in our destruction at the hand of our

enemy. However, we can know the truth and be set free. We have been admonished to study and prove everything. "Study to show yourselves approved unto YAHUAH, a workman that needeth not be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Israel is the Chosen Nation of YAHUAH, scattered in the diaspora on Africa's continent and the Earth's four corners. YAHUAH, our ELOHIYM, has not forgotten Israel. He challenges anyone to measure heaven and search for the foundations of the Earth, and if they could find the answers to these, he would cast Israel away. "Thus, saith YAHUAH; 'if they can measure heaven above, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all they have done,' saith YAHUAH" (Jeremiah 31:37).

Scripture establishes the truth by the mouth of two or three witnesses. I investigated and wrote to confirm in my mind and heart that Levi's tribe and the Levitical Priesthood consist of both males and females, Levi's sons and daughters. They were chosen for this role because the Highest YAHUAH created both males and females all needed to fulfill his purpose on the Earth. Therefore, He will use both men and women, including Priests, Prophets, Prophetesses, judges, kings, queens, princes, and princesses. Israel's tribes ruled in various capacities and were identified by these titles throughout their history before losing their identity and heritage. We need this knowledge if we are going to separate from a system that has divided the people of Israel, claiming that YAHUAH Most High has favored Israel's men over the women, all of which he created to fulfill his purpose on the Earth. Israel's descendants must unite as a people as they awaken to the truth about their identity and understand the Priesthood's role from a Hebrew Israelite's perspective.

CHAPTER 1

The Tribe of Levi

Levi was the third son of Jacob and Leah, and the Levites are his descendants. The Hebrew meaning of his name is "to join." As the blessing that Isaac conferred upon him shows, he would be joined to YAHUAH. "Your mother has called your name Levi, And justly has she called your name; you shall be joined to YAHUAH and be the companion of all the sons of Ya'aqov; let his table be yours, and do you and your sons eat thereof; and may your table be full unto the generations, and your food fails not until the ages. And let all who hate you fall before you, and let all your adversaries be rooted out and perish, And blessed be he that blesses you, and cursed be every nation that curses you" (Jubilees 31:16-17).

Levi joined with Simeon, and they avenged his sister Dinah's honor, who had been seduced by one of the sons of Shechem.

Chamor's son carried Dinah off into the house of Shechem and defiled her when she was a little girl of twelve years; afterward, the son of Shechem wanted to marry her to right the wrong. "And he besought his Father and her brothers that she might be given to him to be his woman. And Ya'aqov and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spoke to them with evil intent and dealt deceitfully with them and beguiled them" (Jubilees 30:3). The sons of Jacob, led by Levi and Simeon, executed judgment on all of Shechem's men. "And on the day when the sons of Ya'aqov slew Shechem, a writing was recorded in their favor in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing" (Jubilees 30:23). Therefore, Levi's sons were blessed forever because he was zealous to execute righteousness and judgment and vengeance on all those who came against Israel.

Levi's confirmation and his descendants being chosen to minister and discharge the priestly duties before YAHUAH showed when Jacob counted up from his last son Benjamin and the lot fell to him. "And in those days, Rachel became pregnant with her son Binyamin. And Ya'aqov counted his sons from him upwards, and Levi fell to the portion of YAHUAH, and his Father clothed him in the garments of the Priesthood and filled his hands" (Jubilees 32:3). YAHUAH further confirmed Levi when Jacob and his family had gone up to Bethel during the New Moon festival. While at Bethel, Levi had a dream that he had been ordained and made the priest. "And he abode that night at Beth'EL, and Levi dreamt that they had ordained and made him the priest of EL ELYON, him and his sons for ever; and he awoke from his sleep and blessed YAHUAH" (Jubilees 32:1).

Moreover, Levi's tribe was zealous for YAHUAH's cause

when Aaron led the children of Israel into idol worship. Moses called for those on YAHUAH's side to come to him, and all the tribe of Levi went to him. He then told them to consecrate themselves to YAHUAH by going through the camp and killing their brothers who had participated in the worship of the idol they made so that they could be blessed. "And he said unto them, Thus says YAHUAH ELOHAI of Yashar'el, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Mosheh: and there fell of the people that day about three thousand men" (Exodus 32:27-28).

Levi and all his seed were chosen and ordained forever, as Isaac's blessing before his death reveals. "And may YAHUAH give to you and to your seed, from among all flesh, to approach him to serve in His sanctuary as the angels of the presence and as the holy ones, Even as they, shall the seed of your sons be for glory and greatness and holiness, and may he make them great unto all ages. And they shall be judges and princes, and chiefs of all the seed of the sons of Ya'aqov; They shall speak the word of YAHUAH in righteousness, and they shall declare my ways to Ya'aqov and my paths to Yashar'el. The blessing of YAHUAH shall be given in their mouths To bless all the seed of the beloved" (Jubilees 31:15-16). The seed of Levi includes both male and female children who would minister in the sanctuary. However, the roles the sons and daughters would play would be based on the Highest's will to fulfill his purpose in Israel.

When Moses numbered the children of Israel in the wilderness of Sinai, they were numbered by the male members from the age of twenty years old and upward. YAHUAH chose

these men to be the warriors in Israel. "Take ye the sum of all the assembly of the children of Yashar'el, after their families, by the house of their fathers, with the number of their names, every male by their polls. From twenty years old and upward, all that could go forth to war in Yashar'el, you and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers" (Numbers 1:2-4). Moses and Aaron together put an army of the men of the twelve tribes of Israel. "These are those that were numbered which Mosheh and Aharon numbered, and the princes of Yashar'el, being twelve men: each one was for the house of his fathers. So were all those that were numbered of the children of Yashar'el; Even all they that were numbered were six hundred and three thousand five hundred fifty" (Numbers 1:44-46).

When it came to numbering the Levites, YAHUAH told Moses not to include Levi's tribe as they had already been set apart for work in the Tabernacle. "Only you shall not number the tribe of Levi, neither take the sum of them among the children of Yashar'el. But you shall appoint the Levites over the Tabernacle of Testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the Tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the Tabernacle" (Numbers 1:49-50). Moses was further instructed not to allow anyone near the Tabernacle except the tribe of Levi. They would encamp round about it, and if any stranger came near it, they would be put to death. The strangers included any member of the other tribes of Israel. The Levites, which included all household members, were given the charge to guard and watch the Tabernacle of testimony. The Levites were not just a tribe of men but also included women and children. All the other tribes would have to

pitch their tents away from the Levites. "Every man of the children of Yashar'el shall pitch by his standard, with the ensign of their father's house: far off about the Tabernacle of the assembly shall they pitch" (Numbers 2:2).

Throughout Israel's history, Scripture shows that both men and women led the Nation of Israel. The first Prophet identified in Israel was Mariam, Aaron and Moses's sister. They were descendants of the tribe of Levi. She prophesied that her parents would have a son who would deliver them out of Egyptian captivity. "And it was at that time the RUACH ELOHIYM was upon Miryam the daughter of Amram the sister of Aharon, and she went forth and prophesied about the house, saying, Behold a son will be born unto us from my father and mother this time, and he will save Yashar'el from the hands of Mitsrayim" (Jasher 68:1). She is described as a Prophetess in Exodus when she led Israel in singing and dancing to YAHUAH for delivering them from the hand of Pharaoh. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Exodus 15:20).

When the Israelites reached the wilderness YAHUAH who had chosen Levi for His purpose of serving in the sanctuary, called them to carry the Ark of the Covenant. "At that time YAHUAH separated the tribe of Levi, to bear the Ark of the Covenant of YAHUAH, to stand before YAHUAH to minister unto him and to bless in his name, unto this day" (Deuteronomy 10:8). Thus, when Moses shared the inheritance of Israel's land with the twelve tribes, he did not give any land to Levi's tribe. "The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of YAHUAH made by fire, and his inheritance" (Deuteronomy

18:1). The sacrifices of YAHUAH made by fire were their inheritance, and YAHUAH, the ELOHIYM of Israel, was also their inheritance.

The Levites would live among the tribes once they came into the land of Israel. Among the tribes of Ephraim and Manasseh, they were given cities to live in. "For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and their substance" (Joshua 14:4). The heads of the Levites' fathers came to Eleazar, the priest, and Joshua, the son of Nun and the other fathers of the tribes of Israel, and reminded them that they should get cities within the land of the tribes. "And they spake unto them at Shiloh in the land of Canaan, saying, YAHUAH commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle" (Joshua 21:2). The children of Israel then gave to the Levites out of their inheritance cities and suburbs. For the Kohathites and Aaron's children, the priest by lot came out of the tribe of Judah, Simeon, and Benjamin, thirteen cities. The rest of the children of Kohath came from the families of the tribe of Ephraim, Dan, and out of the half-tribe of Manasseh. They received ten cities. "And the children of Gershon had by lot out of the families of the tribe of Issachar, out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities" (Joshua 21:6). The children of Merari by their families received their lot of twelve cities from out of the tribes of Reuben, Gad, and Zebulun. "And the children of Israel gave by lot unto the Levites these cities with their suburbs, as YAHUAH commanded by the hand of Moses" (Joshua 21:8). Altogether, the cities that the Levites possessed among the children were forty-eight and their suburbs. "And

YAHUAH gave unto Israel all the land which he sware to give unto their fathers, and they possessed it, and dwelt therein. And YAHUAH gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; YAHUAH delivered all their enemies into their hand" (Joshua 21:43-44).

CHAPTER 2

The Priesthood of Israel

Israel's Priesthood was known as the Aaronic Priesthood. Aaron, the elder brother of Moses, was the lineage YAHUAH chose to bring it forth. Aaron, the High Priest, and all of his siblings, including Miriam and Moses, were descendants of Levi's tribe, the progenitor. Aaron's sons and posterity were chosen to carry out the Holy priestly duties in the sanctuary of the Highest YAHUAH. "And thou shalt bring Aaron and his sons unto the door of the Tabernacle of the congregation, and wash them with water. 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. Thus did Moses: according to all that YAHUAH commanded him, so did he" (Exodus 40:12-16). The High Priest would be the one to offer the sacrifices to YAHUAH, standing between Him and his people Israel.

Aaron, Amran's son, and Moses' elder brother, YAHUAH, chose to be the first High Priest of the Tabernacle of meeting when the Israelites were led out of Egyptian captivity. Thus, the High Priests of Israel always came from Aaron's lineage. The other families of the tribe of Levi would become servants to Aaron in the Tabernacle. "And YAHUAH spoke unto Mosheh, saying, Bring the tribe of Levi near, and present them before Aharon, the priest, that they may minister to him. And they shall guard his watch, and the watch of the whole assembly before the Tabernacle of the assembly, to do the Tabernacle service. And they shall guard all the instruments of the Tabernacle of the assembly, and the charge of the children of Yashar'el, to do service of the Tabernacle. And you shall give the Levites unto Aharon and his sons: they are wholly given unto him out of the children of Yashar'el. And you shall appoint Aharon and his sons, and they shall guard their priest's office: and the stranger that comes nigh shall be put to death. And YAHUAH spoke unto El-Mosheh, saying, And I, behold, I have taken the Levites from among the children of Yasharel instead of all the firstborn that opens the womb among the children of Yashar'el. Therefore the Levites shall be mine" (Numbers 3:5-12).

The tribe of Levi, including the children, YAHUAH, called to serve. He chose the entire tribe to carry out various duties in and out of the Tabernacle with Aaron, the High Priest, and his sons, the priests. They all served in different capacities. YAHUAH explained to Moses that he chose Levi's full tribe

instead of just the firstborn of every tribe of Israel because the firstborn of Israel's tribes are His starting from the day he killed all of the Egyptians' firstborn. "And I, behold, I have taken the Leviyim from among the children of Yashar'el instead of all the firstborn that opens the womb among the children of Yashar'el: therefore the Leviyim shall be mine. Because all the firstborn are mine; for on the day that I smote all the firstborn of the land of Mitsrayim, I hallowed unto me all the firstborn in Yashar'el, both man and beast: mine shall they be: I am YAHUAH" (Numbers 3:12-13). It is important to note that He chose the firstborn child of the families in Israel's tribes, not the firstborn male child. However, YAHUAH had Moses number the Levites after their Father's house by their families, beginning with the male from a month old upward who their parents would train to serve in the Tabernacle of meeting. Each household was assigned a particular work task in the Tabernacle for which the males were suited and assigned. For example, Gershon's families numbered seven thousand five hundred, beginning with all the one-month-old males. They were put in charge of the Tabernacle, the tent, the covering and the hanging for the Tabernacle's door, the court's hangings, and the curtain for the court's door and the cords for all the service. The sons of Merari were charged with the Tabernacle boards and the bars and pillars, sockets, pins, and all the instruments. The families of the Kohathites were to keep the charge of guarding the sanctuary. In the Wilderness, Levi's tribe was assigned the area where they would pitch their tents. "The families of the sons of Kohath shall pitch on the side of the Tabernacle southward" (Numbers 3:29). The chief of the house of the Father of the families of the Kohathites was Elizaphan, the son of Uzziel, and they were in charge of the Ark, the table, candlestick, the altars, and vessels

of the sanctuary. Eleazar, Aaron's son, would be the Levites' chief and oversee them in keeping the sanctuary.

In the Testaments of the Twelve Prophets, before Levi died, he warned his children that surrounded him of some of the things that would happen in the future as they carry out the Priesthood duties. He told them that the Priesthood would be divided into three branches as a sign of the glory of YAHUSHA, who is to come.

"And the first portion sill is great: yes, none will be greater than it. The second will be the Priesthood. And the third will be called by a renewed name because a king will arise in Yehudah and will establish a new priesthood, after the fashion of the nations to all nations. And his presence is beloved, as a prophet of the Most High, of the seed of Avraham, our Father. And some of them will be high priests, and judges, and scribes; for by their mouth will the set-apart place be guarded" (Testament of Levi 8:11-15, 17).

The Levites' recent history claims the Levites were a tribe known as the Levitical Priesthood made up of men. But Hebrew scripture shows that the Levites were a tribe of people. YAHUAH counted the male babies from one month old to serve in the sanctuary. They were trained mostly by their mothers as Moses was trained before living with Pharoah's daughter, his adopted mother. The role the daughters of the Levites played was very important to the continued service of the Tabernacle. Both mothers and fathers were considered Holy, set apart people like Miriam, Moses's sister, and his mother, Jochebed. When Levi's daughter was born, he called her Jockebed, which means I was honored among my brothers. "And in my sixty-fourth year, I was with my wife again, and she conceived and bore a

daughter. And I called her Yokheved, saying, 'As she has given birth to my honor, so has she given birth to the glory of Yisra'el. This was the first day of the seventh month'" (Testament of Levi 11:8). Miriam, Amram, and Jochebed's eldest child was the first Prophet in Israel chosen by YAHUAH many years before the Israelites were led out of Egyptian captivity. Although this fact was minimized in the canonized version of Hebrew scriptures, it was important to the Israelites in the past because it was Miriam who prophesied Moses's birth. "There was a man in the land of Mitsrayim of the seed of Levi, whose name was Amram, the son of Kohath, the son of Levi, the son of Yashar'el. And this man went and took a woman, namely Yokeved the daughter of Levi, his Father's sister, and she was one hundred and twenty-six years old, and he came unto her. And the woman conceived and bore a daughter, and she called her name Miryam because, in those days, the Mitsriym had embittered the lives of the children of Yashar'el. She conceived again and bore a son, and she called his name Aharon, for, in the days of her conception, Pharaoh began to spill the blood of the male children of Yashar'el" (Jasher 67:1-4). Miriam, a daughter, was the firstborn child of her parents, and the Highest did not eliminate her because she was a girl child. He used her for prophesying the birth of Moses. She was a Prophet called by the Highest YAHUAH.

However, Moses, who was the third child of his parents, was called to lead Israel's children from Egyptian captivity. He was 80 years old when he carried out this task. Therefore, his sister Miriam and Aaron were more than eighty years older. He, with the tribe of Levi, raised the Tabernacle in the wilderness. "And Moses reared up the Tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the Tabernacle,

and put the covering of the tent above upon it; as YAHUAH commanded Moses" (Exodus 40:18-19). After he had completed the Tabernacle and the altar, a cloud covered the congregation's tent, and the glory of YAHUAH filled the Tabernacle. Even Moses could not enter the tent after the cloud covered it and the glory of YAHUAH filled the Tabernacle. The cloud hovered over the Tabernacle, which once it stopped, they remained in the area. When the cloud was taken up from over it, this meant that the children of Israel would move onward. The cloud represented the glory of YAHUAH, which appeared as fire by night, in the sight of all the house of Israel throughout their journey. The Highest YAHUAH then gave Moses instructions about the offering of sacrifices of animals. "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto YAHUAH, ye shall bring your offering of the cattle, even of the herd, and of the flock" (Leviticus 1:2). The instructions YAHUAH gave for the Tabernacle of the congregation were then transferred to the Temple Solomon built in Jerusalem.

The Levites were responsible for the Ark of the Covenant, where the Israelites' covenant laws were housed. Once the Temple was built, the Highest YAHUAH placed his name there, and the Ark of the Covenant was placed inside. The duties of the Priesthood were then moved to the Temple in Jerusalem. The Levites were given very specific instructions on how the Temple would be constructed and what material they would use to build it.

King Solomon was chosen by the Highest to lead in the construction of the First Temple in Jerusalem. "And it came to pass in the four hundred and eightieth year after the children of Israel was come out of the land of Egypt, in the fourth year of

Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of YAHUAH" (1 Kings 6:1). He built it and finished the inside, where he overlaid it with gold. "So was ended the work that king Solomon made of the house of YAHUAH. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of YAHUAH" (1 Kings 7:51). King Solomon then gathered the heads of the tribes to bring up the Ark of the covenant of YAHUAH from David's city, which is Zion. "And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the Ark. And they brought up the Ark of YAHUAH, and the Tabernacle of the congregation, and all the holy vessels that were in the Tabernacle, even those did the priests, and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the Ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude" (1 Kings 8:2-5).

The highest chose Jerusalem as the place to build His Temple and placed his name. He instructed Israel even while still in the wilderness to worship him in this one place. "But unto the place which YAHUAH your ELOHIYM shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and your flocks: And there ye shall eat before YAHUAH your ELOHIYM, and ye shall rejoice in all that ye put your hand unto, ye and your

households, wherein YAHUAH thy ELOHIYM hath blessed thee" (Deuteronomy 12:5-7).

JERUSALEM, PLACE TO WORSHIP YAHUAH

Israel's Priesthood that Moses set up in the wilderness was transferred to Jerusalem once the Temple was built. The Highest YAHUAH told the Israelites before they went into the land He gave them as an inheritance that He would place his name among one of the tribes where they would be required to come and offer their burnt offerings and sacrifices to Him. "Then there shall be a place which YAHUAH ELOHAYAKEM shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto YAHUAH. And you shall rejoice before YAHUAH ELOHAYKEM, ye, and your sons, and daughters, and your menservants, and your daughters, and the Leviyiy that is within your gates, forasmuch as he has no part nor inheritance with you" (Deuteronomy 12: 11-12). Moses warned Israel only to offer their offerings in the designated place that YAHUAH chose. "Guard yourself that you offer not your burnt offerings in every place that you see: But in the place which YAHUAH shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

Notwithstanding, you may kill and eat the flesh in all your gates, whatsoever your soul lusts after according to the blessing of YAHUAH ELOHAYKA which he has given you: the unclean and the clean may eat thereof, as of the roebuck, and as of the deer. Only ye shall not eat the blood; ye shall pour it upon the Earth as water" (Deuteronomy 12: 13-16).

The Israelite would not be allowed to eat the tithe of their grain, wine, oil, and the firstlings of their herds and flocks nor any of their vows or freewill offerings within their gates, but they would have to come before YAHUAH ELOHAYKA in the place that he chose to place his name to eat them. During these times, they would rejoice and feast before Him.

The Highest YAHUAH chose Judah's tribe to place his name because Judah, the fourth son of Jacob and Leah, was called to carry the kingly line. When Jacob took his sons Levi and Judah into his Father, Isaac, he had them come near him and embrace them while lying on his bed. Isaac then blessed Levi with the blessing of greatness and great glory and blessed Judah with strength and great power. "And to Yahudah he said: 'May YAHUAH give you strength and power to tread down all that hate you; a prince shall you be, you and one of your sons, over the sons of Ya'aqov; may your name and the name of your sons go forth and traverse every land and region. Then shall the other nations fear before your face. And all the nations shall quake, and all the peoples shall quake. In you shall be the help of Ya'aqov, and in you be found the yeshu'ah¹ of Yashar'el" (Jubilees 31:18-19). He added that when Judah sits on his throne of honor with righteousness, peace shall come on the Earth for all the seed of Israel, and those who bless Israel will be blessed, and those who hate, afflict and curse Israel shall be rooted out and destroyed from the Earth and shall be accursed.

Both the tribes of Levi and Judah performed in their roles as priests and kings after entering and inheriting the land of Promise. However, they were cast out of Israel's land because they disobeyed the Highest and began to worship the Canaanites'

¹ salvation

Baal gods. The Priesthood ceased to operate once all of the Israelites were scattered in the diaspora. Because Jerusalem was the only place, YAHUAH set his name for the Israelites to come and worship him, trying to place his name anywhere else YAHUAH considered vain worship and futile. The kings of Judah were also scattered throughout the Earth, where they rose to leadership over the nations who feared them because of their great power. They worshiped the Highest but not in truth as they joined with the Babylonian mystery religions worshipping the wood of the cross and the Khaba stone of Islam. YAHUAH said these things would happen to Israel if they became disobedient to the laws, statutes, and commandments of YAHUAH. "And YAHUAH shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone" (Deuteronomy 28:64). Israel would forget its identity because there would be no seed of the vine of Israel. They would be destroyed by the plagues that come on the Earth because they have forgotten the Torah and the commandment, the covenant, the feasts, the months, the Sabbaths and Jubilees, and all judgments. "And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbor's and they shall name the great name, but not in truth and not in righteousness, and they shall defile the Holy of Holies with their uncleanness and the corruption of their pollution. (Jubilees 23:21).

As the Israelites scattered throughout the Earth, being the leaders and having the divine power of the Almighty YAHUAH, they joined with the religions of Rome. They built magnificent towers and churches all over the Earth where they

claim to worship the Highest. Many of these structures were destroyed by the plague of fires and earthquakes. However, many remain to this day throughout the East, Europe, and the Americas. The revised history brand them as Roman construction, but my research shows the Israelites built them using technology that the rulers today cannot replicate.

Today, the Israelites no longer have any memory of who they are and have been removed from their heritage for centuries believing they are the descendants of slaves. They live as gentiles worshipping Babylon's gods and have lost the knowledge of the truth about the Levites' Priesthood. Thus, many of the Israelite groups awakening to the truth about their identity have adopted the Roman Christian church's order of the Priesthood, a mixture of the Babylonian mystery cults and the Levites.

Once Israel joined the Christian religion of Rome, Judaism, and Islam, they were no longer following the order instituted by the Highest YAHUAH. The mixture of Roman Christianity with Israel is the fulfillment of the statute's prophecy that Nebuchadnezzar saw in his dream, where Daniel described that the feet and toes were made of part iron and clay. These two elements would not adhere to each other. The iron being symbolic of Rome, the fourth beast power to rule the Earth before the end, and the clay being a symbol of Israel, the chosen people of YAHUAH, the Potter. At the time of the Mashiach's coming, the Romans had control over Israel's land during the Renewal Movement. The time was ripe for them to be infiltrated because of the many divisions and sects among the Judeans and the Israelites scattered in the diaspora. Rome was able to use its influence and power to take over Israel and burn its Temple. They infiltrated the Renewal Movement. With the aid of the elite of Israel and its scholars, they took the entire Hebrew Torah and

some of the Prophets' writings that suited their narrative and joined it with the Christian's New Testament. They then created a priesthood in the Roman Christian church similar to the Levites of Israel.

The Israelites' awakening to their identity today has taken this model and adapted the system to their Hebrew Israelite groups. Therefore, becoming Hebrew Israelite Christians with the same false worship system. The Israelites have lost their identity because of this false worship system that YAHUAH rejected in the past. Thus, they are called when they are awakened to the truth to come out from among the Babylonian systems created by Edom-Rome described as Egypt. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). The historical record shows that the Israelites' refusal to come out from Babylon resulted in YAHUAH allowing the plagues to be sent on those scattered in the diaspora, which destroyed nearly two-thirds of them on the Earth. The plagues were sent on the entire Earth, and Israel remained in them, but the record shows that more Israelites were destroyed than the other nations' people. Therefore, the Israelites that remain today are about one-third of their population. "For now are the plagues come upon the whole earth, and ye shall remain in them: for YAHUAH shall not deliver you, because ye have sinned against him" (2 Esdras 15:27).

Israel joined with Rome, who is Babylon, and worshipped their gods. Thus, they have no memory of themselves once being a great and noble people. However, historical evidence shows that the plagues were sent, and Israel was punished and is still being punished today.

"And a great punishment shall befall the deeds of this generation from YAHUAH, and he will give them over to the sword and judgment and captivity and be plundered and devoured. And he will wake up against them the sinners of the other nations, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Yashar'el and transgression against Ya'aqov, and much blood shall be shed upon the Earth, and there shall be none to gather and none to bury. In those days, they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the other nations; But none shall be saved. (Jubilees 23: 22-24). The words of this prophecy have been fulfilled in every way. My research confirms, and the facts show that Israel no longer exists as people with an identity, nor does the Nation exist.

CHAPTER 3

Why Israel's Priesthood No Longer Exists

The Levites of the tribe of Levi and Aaron the Priesthood of Israel no longer exist today. The Priesthood became corrupt over the years; the Israelites lived in Israel's land and more so when they were scattered into the diaspora. They went astray and profaned the Priesthood, polluted the sacrifices, corrupted the law, and ignored the prophets' words. When Levi, the Levites' progenitor, was on his death bed, he admonished his children to stay on the path of righteousness, but he also predicted what they would do and what would happen as a result. "Therefore, children, guard whatever I command you; for whatever things I have heard from my fathers I have declared to you. And behold, I am innocent of your profanity and transgression, which you will commit at the end of the ages, deceiving Yisra'el and stirring up against it great evils from

YAHUAH" (Testament of Levi 10:1-2). According to Enoch, he told them that they with Israel would deal lawlessly, and YAHUAH would not sustain them because of their wickedness. Therefore the veil of the Temple will be split and not cover their shame. "And you will be scattered as captives among the nations and will be for a reproach and a curse there" (Testament of Levi 10: 4).

Levi reminded them that because they were the lights of Israel, purer than all the nations, they should live in the light of their righteousness because if they did not, the nations would be blind, and a curse will be brought on Israel's race. The light of the Torah, which was given to lighten every man they will destroy by teaching commands contrary to the judgment of YAHUAH. He told them how they would rob the offerings of YAHUAH and steal the choice portions for themselves. "And you will teach the commands of YAHUAH out of covetousness: you will pollute married women, and you will defile the virgins of Yerushalayim; with whores and adulteresses you will be joined, and you will take the daughters of the nations as a wife, purifying them with an unlawful purification; and your union will be like Sodom and Gomorrah. And you will be puffed up because of your Priesthood, lifting yourselves against men, and not only so, but also against the commands of ELOHIYM. For you will treat the set-apart things with jests and laughter" (Testament of Levi 14:6-8). History records that these things did happen, and the results are seen today as the Israelites have been scattered in the diaspora for centuries living as gentiles.

The Prophet Malachi wrote during his time and confirmed the things the Highest YAHUAH said the Priesthood of Israel had done to dishonor Him and why they would be cursed. "Ye offered polluted bread upon mine altar; and ye say, Wherein

have we polluted thee? In that ye say, The table of YAHUAH is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? Saith the Highest of Host" (Malachi 1:7-8). Levi's Priesthood would have to be purified to serve again as priests when the Mashiach returns because they have robbed the Highest YAHUAH and polluted themselves with the world. "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto YAHUAH an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto YAHUAH, as in the days of old, and as in former years" (Malachi 3: 2-4).

The Priesthood of Israel does not exist because it requires a land where the Israelites will dwell as a people. Today the land of Israel is still being trodden down by the Gentiles as Isaiah prophesied would happen. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary" (Isaiah 63:18). This statement is reiterated in Luke's gospel. It records when the Israelites would experience great tribulation while still in Jerusalem, which occurred in 70AD when the Temple was burned for the final time by Vespasian, Rome's emperor. "They will fall by the edge of the sword and be taken away as captives among all nations, and Jerusalem will be trampled on by the Gentiles until the time of the Gentiles is fulfilled" (Luke 21:24). Israel is occupied by the descendants of Esau, the Edomites, and the Canaanites, known today as Arab Palestinians but is descendants of the Philistines.

The Judeans, who were the last of the tribes to be expelled from the land in 135AD, were never allowed to return. They were replaced by proselytes of Edomite heritage who converted to the religion of Judaism. The Philistines, known today as the Palestinians, were the other people and enemy of the Israelites who Rome's rulers turned the land over to once the Israelites had been destroyed from off the land. They then renamed it Syria Palestina.

Moreover, the Temple has been destroyed. Therefore YAHUAH's name is not there. "For thou seest that our sanctuary is laid waste, our altar is broken down, our temple destroyed" (2 Esdras 10:21). The people of Israel have been scattered and removed from their heritage and no longer know that they are Israel. The covenant that YAHUAH Most High made with Israel has not been renewed. He will not redeem them until the return of the HAMASHIACH of Israel because he told Israel that no one else would be able to redeem them from their captivity. "Thus saith YAHUAH, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of YAHUAH that is faithful, and the Holy One of Israel, and he shall choose thee" (Isaiah 49:7). Isaiah furthers that YAHUAH made Israel, and he is their husband who will pay the bride price. "For thy Maker is thine husband; YAHUAH TSEVA'OTH is his name; and your Redeemer the Holy One of Israel; The ELOHAI of the whole earth shall He be called" (Isaiah 54: 5). The Priesthood does not exist today because the priests' duties no longer exist. After all, there is no Temple.

CHAPTER 4

The Rise of Christianity's Order of Priesthood

The Priesthood of Israel came to an end when the Temple was destroyed, and the Israelites were scattered in the diaspora. Once Israel was no longer a Nation or a people in Israel's land, the Roman Christian church's Priesthood arose and took the Levites' place. They used the Hebrew text and history and formed a priesthood containing a mixture of Babylonian and Levitical elements. This mixture is symbolic of King Nebuchadnezzar's iron and clay feet and toes of the statute he saw in his dream, representing Rome as the iron and Israel the clay. According to the Christian church's history, in the last quarter of the third century, the church became part of the Mediterranean world's urban establishment. In 303AD, the cathedral of Nicomedia stood in full view of the imperial palace, a sign of the church and state merging as one authority. The

Christians had obtained what is described as a "millet" status. This status meant that they were recognized as a separate community with its institutions and leaders but whose security depended on the Roman government's authorities.

The Christian church did not adopt the earlier version of Israel's Priesthood but the Priesthood that had become polluted. By the time of the Roman Christian church's creation, the Hebrew Israelite priesthood had added some of the Babylonian mystery religions' ideas to their Liturgy. They had established Synagogues throughout the Earth where the Northern Ten tribes had been scattered in the diaspora. They met in these places where the priests worshiped idols and were contentious, money lovers, proud, lawless, lascivious, abusers of children and beasts. Therefore, this Priesthood was the one that the Roman Christian church certified and adopted its universal beliefs of Israel's new people. Like the Jewish synagogue, the church acted as trustees for widows and was responsible for maintaining orphans. The clergy was compared with the Levitical Priesthood. It was said that Pope Cornelius was proud of the numbers of his staff, which included 46 presbyters, seven deacons, seven subdeacons, 42 acolytes, 52 exorcists, readers, and doorkeepers, and 155 clergies in all. The exorcists, readers, and janitors, including gravediggers, continued to function in their role. The janitors were a legacy from the Levites associated with "singers" and "temple-servants." "The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty-eight" (Nehemiah 7:45). The readers were usually children but would continue as such as they matured. They were not ordained but appointed by the bishop who handed the scriptures to the

reader.²

At the beginning of the Renewal Movement, the MASHIACH's followers worshiped in what was called a house-church by Christians. Therefore the laity took part in the service to "prophesy" or sing their composition. They were also allowed to baptize. However, in Rome, in the third-century, bishops began to consolidate their authority over the Christian community in the city and its surroundings. By the end of the third century, Rome's city had no less than forty churches. Beyond these boundaries, the Roman see was acquiring many estates that had been bequeathed to them by Israelites before the Great Persecution in 303 AD. The pope had direct authority over the bishops, and at this time, Rome became the point of reference for the West.

The Liturgy of the Christian church included the Eucharist, which developed by the first half of the third century. Origen, one of the church's "fathers," indicates that there were two parts of the service, the "mass of the catechumens" and the "mass of the faithful." In the former, all people, including inquiring pagans (Israelites who were afraid to join but also afraid not to be present to avoid persecution by Roman authorities), were present. The bishop presided. They would have prayers and readings from Scripture arranged in lectionaries taken from the Old and New Testaments, followed by a sermon. After the sermon, this marked the end for catechumens. They would leave the service, and the celebration of the Eucharist would begin. According to Hippolytus, after the kiss of peace, the deacons would place bread and wine offerings on the altar. The bishop or

² For lectors, see H. Leclercq. "Lector" in *DACL* 8.2, cols. 2241-69, and Frend, "The Church in Carthage" (Michigan University Excavation III, Ann Arbor: ASOR, 1977, pp. 27 and 29 (reference). They acted not only as readers but as servers at the altar and existed in North African church at least from A.D. 200.

presbyter would lay hands on them. Then a prayer of commemoration and thanksgiving for the church would be said. Beginning with thanks to God for sending "thy beloved Servant, Jesus Christ, whom in the last times thou hast sent as Savior and Redeemer and Messenger of thy Counsel, the Logos who comes from thee, through whom thou hast made all things..." The congregation would receive the sacred elements of bread that represented the body of Jesus and the wine representing his blood. These were said to be touched by the "Holy Spirit." Further prayers would follow, and a final hymn would be sung, and words of dismissal, "Go in peace," would be spoken by the deacon.

The North African church of Carthage later introduced another element: the church's sacrificial nature, with its glorification of confession and martyrdom. This element affected the Eucharist's interpretation. Cyprian, the bishop, defined the priest's act as an imitation of the sacrifice of Christ that he offered a full and true sacrifice in the church to god the Father.³ He appropriated the glory of the martyrs' sacrifice as belonging to the bishop. The bishop believed he alone represented the people's virtues to the Lord. He alone made the eucharistic sacrifice. He was the "great priest and martyr."⁴ Therefore, the personal acts of devotion at the Liturgy began to be scrutinized. An account of this occurring was recorded when in the 4th century, the archdeacon Caecilian rebuked a wealthy member of his congregation for kissing a martyr's bone before receiving the Eucharist. The martyr, he claimed, had not been

³ *Cyprian Letter LXIII.14*, and compare *ibid.*, 4, the "sacrament of the sacrifice of the Lord" prefigured in Melchizedek. See Lietzmann, "Christian Church in the West," p. 527.

⁴ Letter XIII.I, and see also Letter LVIII.I, "drinking the blood of Christ in order to be able to shed blood for him," Eucharist prepares for martyrdom.

authenticated by the church. The lady was said to be a Spanish grande dame named Lucilla.⁵ Caecilian was never forgiven for this act.

The Penitential system was introduced, which was a purging ritual and afforded those in control of the congregation to exert more control. According to the writer of the Acta of Lyons' in 177AD, the church believed it had the power to "bind and loose." They used these powers to restore Christians who had lapsed under intolerable pressure.⁶ During the time of Tertullian, the penitents prostrated themselves before "those dear to God" (confessors) and the presbyters. However, the congregational control of penance tended to be too severe or too lax. And before the Decian persecution, the argument was on the church's ability to forgive the three deadly offenses inherited from the Priesthood of the Levites; apostasy (idolatry), bloodshed, and adultery. These were distinguished from other crimes such as theft or embezzlement. Penance was a grim ordeal said to have been adapted from the Pentateuch practices when Eleazar, the priest of Israel, would bring a red heifer and slay it, then take the blood with his finger sprinkle the blood before the Tabernacle of the congregation. He then had to burn the heifer, her skin, flesh, and her blood with her dung. The ashes would be gathered and kept for the congregation of Israel's children for a water of separation as a purification for sin. However, the sacrifices made by the Priesthood of Israel were made for the children of Israel, of whom the Highest YAHUAH made a covenant with while they were in the wilderness. He spoke through Moses to them

⁵ Optatus, *De Schismate Donatistarum*, I.16. for this incident contributing to the outbreak of the Donatist schism, see V. Saxer, *Morts, martyrs, reliques en Afrique chretienne aux premiers siecles*, Theologie historique 55 (Paris:Gabriel Beauchesne, 1980), pp. 233-35.

⁶ Eusebius *HE* V.2.7.

and said, "Ye stand this day all of you before YAHUAH ELOHAYKEM; your captains of your tribes, your elders, and your officers, with all the men of Israel, Your little ones, your wives, and your stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with YAHUAH ELOHAYKA, and into his oath, which YAHUAH ELOHAYKA makes with you this day. That he may establish you today for a people unto himself, and that he may be unto you ELOHIYM, as he said unto you, and as he has sworn unto your fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath, But with him, that stands here with us this day before YAHUAH ELOHAYNU, and also with him that is not here with us this day" (Deuteronomy 29:10-15). The covenant was made with the Israelites coming out of Egyptian captivity and all generations to follow. The covenant was not transferable to the other nations through a universal religion. The covenant also impacted the strangers who lived among the Israelites as their servants, which will happen again once Israel is redeemed and placed back in its position.

Moreover, the Roman Christian church then added the verses found in Joel 2: 12 to have the penitents dress in sack-cloth, undergo stringent fasts, confess their faults in public, and roll at the feet of the presbyters imploring forgiveness. However, Tertullian believed that only God could forgive sins against God, and therefore only martyrdom could assure forgiveness of (deadly) sins committed after baptism.⁷ The display of remorse might aid the sinner, but the debt incurred by the sin could only be repaid at the judgment. These views and practices would

⁷ Tertullian *Apology* L. 16 (c. 197).

condemn Christians permanently to the life of strict brotherhood of the elect. Thus the church in North Africa accepted the church's right to forgive sins because they realize that hope for salvation would not be possible with this method, and everyone would be condemned. The church in the East took a less legalistic view of sin and penance. They practiced excluding the sinner from various degrees of participation in the mysteries rather than inflicting physical punishment. In the third century, the councils indicated the existence of four classes of penitents. The lowest was the Mourners, who were only allowed to hear the mass from the church's porch. The Hearers and Kneelers were equated with grades of catechumens. After ten years of exclusion, the penitent might gain a place in the ranks of the Co-standers. They could be present at the eucharistic ceremonies and prayers without participating in the enactment of the mysteries.⁸

The Priesthood of the Roman Christian church adopted celibacy. It was widely accepted during the third century. However, this was not a practice of the Levites or Aaronic Priesthood of Israel. Even though history disseminated by Rome implies that the Priesthood of Israel engaged in the tradition of celibacy, the truth shows that the tribe of Levi was a tribe of men, women, and children. The procreation of children was necessary for sustaining the Priesthood as none of the other tribes were eligible to serve in this capacity. The practice of celibacy is of pagan origin found in the Encratites' legacy, a 2nd-century Gnostic sect that renounced marriage and abstained

⁸ The three lesser grades are referred to in canon 11 of Gregory the Wonderworker's *Canonical Epistle*, chap. XI (c.255). See also Peter of Alexandria's *Canons* issued during the lull in the great Persecution in the east (May 305-april 306) (in *Reliquiae Sacrae*, ed. M.J. Routh, 5 vols. [Oxonii: Academico, 1846], vol. 3. Pp. 321-43) canon 11 of the council of Nicaea, and canon 9 of the council of Ancyra (c. 314).

from wine and meat. They believed that sexual activity was preeminently the work of Satan and favored the enforcement of celibacy. However, some senior bishops, such as Demetrian of Antioch (251-61AD), were married with families.⁹

However, the tradition of asceticism was rooted in this system, and virgins were always esteemed. These were women who "voluntarily separated and named," as the Apostolic tradition stated. Widows were also registered as an order within the congregation. In some eastern churches, they exercised the authority of deacons. The church fathers such as Origen and Tertullian did not like that a woman was allowed to participate in the congregation's service and stated that women lacked the *imago Dei* ("image of God") possessed by males. He furthered that they might be admired for their virtues, but they must keep quiet in the church; otherwise, they could be an occasion for sin.¹⁰ Origen was not alone in his beliefs, and some clergy, such as the Roman priest Hyacinthus (185AD), were described as "eunuchs" (*spado*)¹¹ having their genitals removed. Origen abhorred the true Levites, who enjoyed normal family life but did not indicate a rule that could enforce celibacy.¹²

Celibacy gradually took hold of the Roman Christian Priesthood as the argument favored it. Historical records show that before the Great Persecution, there were still family men among the clergy. Saturnius, the presbyter of Abitina in the West of proconsular Africa, was accompanied to prison in Carthage

⁹ Eusebius HE VI.30.17.

¹⁰ Cited from C. Jenkins, "Origen on 1 Corinthians," JTS 10 (1909), fragment 74, pp. 41-42.

¹¹ Hippolytus Refutation IX. 12.10.

¹² Origen *Leviticus* 1V.6 (ed. Bachrens, p. 324): "Ante omnia enim sacerdos, qui divinis altaribus, castitate debet accingi." See Gryson, *Les origines du celibat ecclesiastique*, pp. 14-22.

by his four children. He rejected the teachings of celibacy.¹³ In Egypt, Bishop Phileas was reminded by his Judge of his family responsibilities before committing himself to martyrdom.¹⁴ Celibacy was blamed on women because it was said that they were the source of eternal temptation, quoting Genesis and Sirach 42:13 to support their claim. The belief was that the service to Christ required leaving parents and observing complete abstinence. The bishop of Olympus in Lycia glorified the virginal and celibate state as the Christian ideal in the third-century.

Another institution established in the Christian church adopted from the Levites' Priesthood was the *seniores* or lay leaders. Their duties were varied and responsible. The *seniores* at Carthage cooperated with the bishop to administer and safeguard church property, particularly its movable wealth.¹⁵ In the East, the work was done by deacons. In other African sees, they appeared to be the watchdogs over the clergy's conduct on behalf of the congregation. However, in the 3rd century, the church drifted toward hierarchical government. The bishop and clergy's power increased, and bishop, priest, deacon, and minor orders took control of the church's administration and sacramental duties.

The people that followed the religion of Christianity came from the original tribes of Israel. The Renewal Movement started in Jerusalem among the Judeans. The Mashiach of Israel was sent to Judea to teach that the Northern ten tribes of Israel living in the diaspora could return to Israel's fold. Therefore,

¹³ *Acta Saturnini 2 (PL 8.688-715, esp. p. 694):* "Saturninus presbyter cum filiis quattuor."

¹⁴ *Acta Phileae (The Acts of Phileas) VIII*, in *Acts of Christian Martyrs*, ed. Musurillo, pp. 328-53. This detailed is confirmed in Eusebius's account of Phileas's trial and death, HE VIII. 9.8.

¹⁵ See Caron, "Les Seniors Laici, » and my "Seniores Laici. ' "

Israel's people and the corrupted Levitical Priesthood provided the Roman Christian church with its foundation. The HAMASHIACH of Israel was born through Judah's line, which was the Renewal Movement's beginning. However, Israel's leaders did not accept him as the HAMASHIACH, and the Roman authorities killed him. Rome's authorities used this opportunity to insert themselves into Hebrew history, taking over the movement with the Judean leaders' support. Rome began to emerge as a leading Christian center. They inserted teachings of pagan Greek and Roman thought. Eventually, they replaced the HAMASHIACH with Jesus Christ and claimed that the Israelites were the enemy, saying they were the antichrist (1 John 2:18). Thus, concluding in 1 Clement, he declared that Loyal Christians were "the true Israelites."¹⁶

Moreover, the people that made up the religion came from rich communities of Greek-speaking Israelites described as gentiles because they had lived among the gentiles for centuries and had adopted some of the Greek and Roman culture. There were ladies of high social standing and civil servants who owned slaves among the Christians. In Southeastern Spain, the members included money-lenders and slave owners, people able to help the less fortunate who organized public shows. These women were used to relative independence and management of their own affairs.¹⁷ Christianity ceased to be associated with the poor. In the East, the Alexandrian Christians were often wealthy, shown in Clement's *Rich Man's Salvation*, and they were not very sympathetic to the poor. However, Christianity made much progress among the urban middle class. The money-lenders, and

¹⁶ *1 Clement* XLV.1-7. The writer of *1 Clement* sees the Christians as lineal descendants of old Israel.

¹⁷ Canons 19 and 20 (unsurrious cleris); 5 and 41 (slave owners); 57 (providers of clothes); 81(women not to write in their own names to lay Chriistians).

wool-workers employed by the government at Cyzicus in the fourth century, steadfastly defended Christianity during Julian's reign. From Rome, the religion spread throughout the Roman empire, including the rural areas where the first Monks arose, Phrygia, Egypt, Syria, and North Africa.

CHAPTER 5

The Role of Women in Hebrew Israelite Culture

In Hebrew culture, women played a significant role. Therefore, in Levi's tribe, both men and women had an important part in ensuring that the set-apart people called in service to YAHUAH was prepared as the angel told Levi in his dream. "And when you have ascended there, you will stand near YAHUAH and will be His minister. And you will declare His mysteries to men and will proclaim concerning Him that will redeem Israel. YAHUAH will appear among men through you and Judah, saving them out of every race. Serving YAHUAH will be your portion" (Testament of Levi 2:10-11). The men and women of Levi's tribe were entrusted to the care of raising children suited to serve in the sanctuary of the righteous.

Sarah, Abraham's wife and mother of Isaac, was also called

to guarantee that the blessing that YAHUAH promised Abraham to come through Isaac would be fulfilled in him. The son he promised would come through Sarah. "And ELOHIYM said unto El-Avraham, As for Sarai, your wife, you shall not call her name Sarai, but Sarah shall her name be. And I will bless her, and give you a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (Genesis 17:15-16). Sarah was blessed to carry the seed of the kings of Israel. Isaac was the son born to her and Abraham, and on the day that he was weaned, she saw Abraham's son Ishmael that he had with Hagar the bondwoman mocking. "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Genesis 21:10). Abraham was devastated by what Sarah told him to do because he did not want to send him away. But YAHUAH confirmed it and told him to listen to Sarah and do as she said. "And ELOHIYM said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called But as for the son of the bondwoman, I will make him a great nation, because he is your seed" (Genesis 21:12). These verses show from the very beginning the high regard the Highest YAHUAH held for women. He supported Sarah in her decision because she discerned what would happen if Hagar's son had remained with his Father.

Rebekah, Isaac's wife and mother of Jacob and Esau, was another woman called to bear the chosen seed and ensure that the blessing went to Jacob, the Highest YAHUAH's chosen son. Jacob and Esau were twins born to Isaac and Rebekah. Both were chosen to play their role on the Earth. "And YAHUAH said

unto her, (Rebekah) two nations are in thy womb, and I shall separate two manners of people from thy bowels; the one people shall be stronger than the other people, and the elder shall serve the younger" (Genesis 25:23). The two nations would each become their own universe. Jacob would represent the Torah, and Esau would embody sin. Shem, the Semitic people's progenitor, also confirmed the two children's roles that Rebekah carried. Rebekah confessed to him what she was feeling during her pregnancy before the twins were born. In a confidential conversation recorded in "Legends of the Jews," Shem reveals the destiny of the children she carried in her womb.

And Shem replied:

My daughter, I confide a secret to thee. See that no one finds it out. 'Two nations are in thy womb, and how should thy body contain them, seeing that the entire world will not be large enough for them to exist in it together peaceably? Two nations they are, each owning a world of its own, the one the Torah, the other sin. From the one will spring Solomon, the Temple's builder; from the other Vespasian, the destroyer thereof. YAHUAH needs these two to raise the number of nations to seventy. They will never be in the same estate. Esau will vaunt lords, while Jacob will bring forth prophets, and if Esau has princes, Jacob will have kings...they Israel and Rome are the two nations destined to be hated by the entire world. One will exceed the other in strength. First, Esau will subjugate the entire world, but, in the end, Jacob will rule overall. The older of the two will serve the younger, provided this one is pure of heart; otherwise, the older will

*enslave the younger.*¹⁸

The nations knew the truth about these brothers, but once Rome seized the Earth's power through various schemes, war, and deception, they revised the entire history and the women's role in it. They minimized the woman's role, making her inferior to men, claiming that the Highest YAHUAH gave men the authority over women. However, this fact cannot be substantiated in the Torah. History shows that the Israelites had an order, but the entire Nation's authority was YAHUAH the Highest. He did not even place an earthly king over them until they desired to be like the other nations and asked Samuel, a Prophet and Judge of Israel, for the Highest to let them have a king. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto YAHUAH. And YAHUAH said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Samuel 8:4-7). YAHUAH requires both males and females. Contrary to the Roman Catholic Christian doctrine that women are not made in the image of YAHUAH, the truth is that all of humanity was created in the image of the Highest YAHUAH to fulfill His purpose.

However, each Nation of people has been given separate roles to fulfill this purpose on the Earth. "For Yishma'el and his sons and his brothers and Esau, YAHUAH did not cause to

¹⁸ Legends of the Jews are a chronological compilation of Aggadah from hundreds of biblical legends in Mishnah. The compilation consists of seven volumes, synthesized in the history of Judaism.

approach him, and he chose them not because they are the children of Avraham, because he knew them, but he chose Yashar'el to be his people. And he sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are his, and over them all has he placed ruachoth¹⁹ in authority to lead them astray from him" (Jubilees 15:30-31). YAHUAH chose Israel, and he alone is their ruler and will guide them at the hand of His power forever. In Israel, he is not a respecter of the person, be they male or female. Men were designed specifically to carry out particular duties, as were women. The women were designed to bear the children, be they male or female, and to raise them in the fear and admonition of the Highest. It is not a subordinate role and does not take a backseat to men. The Israelites, including Levi's tribe, needed both males and females to fulfill the Temple's covenant and duties. The Torah shows that women in Israel played other roles as well. They were Prophets, Judges, Educators, and even warriors. They carried out the duties as the Highest YAHUAH called them to do so. Historical evidence reveals that noblewomen contributed to the Nation of Israel's success and the other nations in the diaspora where they settled.

WOMEN IN ISRAEL PLAYED A VARIETY OF ROLES

In Israel, the role of the woman and mother of the children of Israel was important because it was she that people would scrutinize if the children walked contrary to the laws of YAHUAH. Thus, Rebekah, when she observed that Esau had disobeyed her and taken wives of the Canaanites, she implored Jacob not to do the same. "And in the second year of this week

¹⁹ spirit

in this jubilee, Rivqah called Ya'aqov her son and spoke unto him saying: 'my son, do not take you a woman of the daughters of Kena'an, as Esau, your brother, who took him two women of the daughters of Kena'an, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for their deeds are evil. And I, my son, love you exceedingly, and my heart and my affection bless you every hour of the day and watch of the night" (Jubilees 25:1). Jacob listened and swore to his mother that he would not take a woman from the daughters of Kena'an and act wickedly like his brother. Rebekah then blessed the Highest EL ELYON giving him thanks and praise for Jacob. "And she said: 'Blessed be YAHUAH ELOHIYM, and may his holy name be blessed forever and ever, who has given me Ya'aqov as a pure son and a holy seed; for he is yours, and yours shall his seed be continually and throughout all the generations forever. Bless him, O YAHUAH, and place in my mouth the blessing of righteousness, that I may bless him' " (Jubilees 25:12-13). She ended the blessing she bestowed on Jacob by kissing him. "And she kissed him and said to him, 'May YAHUAH of the world love you as the heart of your mother, and her affection rejoices in you and bless you.' And she ceased from blessing" (Jubilees 25:23).

REBEKAH

Rebekah knew that the Promised blessing would go through Jacob. And before Abraham died, he also admonished her to see that Jacob received it because he knew that Isaac favored Esau. "And Avraham loved Ya'aqov, but Yitschaq loved Esau. And Avraham saw the deeds of Esau, and he knew that in Ya'aqov should his name and seed be called; and he called Rivqah and

gave commandment regarding Ya'aqov, for he knew that she too loved Ya'aqov much more than Esau. And he said unto her: my daughter, watch over my son Ya'aqov, for he shall be in my stead on the earth, and for a blessing amid the children of men, and for the glory of the whole seed of Shem. For I know that YAHUAH will choose him to be a people for a possession unto himself, above all peoples that are upon the face of the earth” (Jubilees 19:15-18). Abraham then called Jacob to him and blessed him, saying; Ya'aqov, my child, whom my soul loves, may ELOHIYM bless you from above the firmament, and may he give you all the blessings wherewith he blessed Adam, and Chanok, and Noach, and Shem; and all the things of which He told me, and all the things which He promised to give me, may He cause to cleave to you and your seed forever, according to the days of heaven above the earth” (Jubilees 19:27).

Abraham's warning to Rebekah to ensure that Jacob received the blessing led her to execute a plan once she learned that Isaac was about to bless Esau as the firstborn son. She told Jacob to fetch two kid goats and bring them to her to make the savory stew and have him take it to his father, Isaac, that he would receive the blessing. Although he first objected, he obeyed his mother, being afraid his father would detect him through his voice or feel his skin. After all, he was smooth, and Esau was hairy. He thought this would bring a curse and not a blessing if his father recognized the deception. However, Rebekah, his mother, assured him that whatever happened, she would be responsible. “And Rivqah, his mother, said unto him,” ‘Upon me be your curse, my son, only obey my voice” (Jubilees 26:9). And Jacob went in to his father and took the stew. Isaac asked Jacob to come near to him to touch him since his voice did not sound like Esau. “And Ya'aqov went near to Yitschaq, his

father, and he felt him and said: 'the voice is Ya'aqov's voice, but the hands are the hands of Esau,' and he discerned him not, because it was a dispensation from heaven to remove the power of perception and Yitschaq discerned not, for his hands were hairy as his brother Esau's so he blessed him" (Jubilees 26:17).

RACHEL AND LEAH

The mothers of the Twelve Tribes of Israel, Leah, and Rachel were important women who brought forth Jacob's sons and made the most important contribution to the nation of Jacob-Israel. The history of Israel's culture as far as it relates to women has been hidden and made obsolete. Therefore, my research has led me to identify the mothers' role today in the Israelite culture living on Africa's continent. They are the descendants of Jacob-Israel, and many of them have kept the traditions of Israel. My research has found that in Yoruba society, the mothers are compared to gold, and there is a saying among them that compares her; "Iya ni wura, Baba ni jigi," meaning "Mother is gold, the father is a mirror."

Even though Yoruba's culture is patriarchal, the mother's role or women, in general, is extremely valuable and treasured as gold. They are considered the "homebuilders," and their role is greatly respected and revered, although it may not be shown openly. Becoming a mother or woman is promoted and described as a "precious stone." Another common saying in Yoruba is "Obirin lo'laye meaning the world is owned by Women and implies that the world revolves because of the power it draws from women. The saying is said to hold both a physical and spiritual meaning. The God-given sense of wisdom and knowledge over time has placed the mothers as secondary deities on earth, and this duty is carried with a great sense of

pride and love. The woman as mother is believed to have the divine strength of creating life. It includes the powerful intuition that allows a mother to have foreknowledge of any activity around her offspring, which gives her almost omnipresence power. My research shows that the women of Hebrew Scriptures show the same characteristics as the mothers of the Yoruba tribe in Africa based on some of the great male kings they have produced.

MIRIAM

Miriam, the Prophetess, was the eldest daughter of Amram and Jochebed of Levi's tribe, who prophesied Moses's birth. She was described as one of the leaders of the tribe of Israel and was credited with delivering Israel's children from Egyptian bondage. "For I bought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam" (Micah 6;4).

Moreover, Hebrew Scripture shows that once the Nation of Israel was established, women carried out significant roles in ensuring that the nation was strong. These women included Deborah, a judge, Ruth, the line of which the HAMASHIACH came, Queen Esther, who saved Israel from destruction. Judith, who also saved Israel from Nebuchadnezzar's hand, Susanna, a woman who feared YAHUAH, Queens of Israel, and many other Prophetesses.

The Scriptures name many Prophetesses beginning with Miriam before Israel was a nation. She, with her brothers, led the Israelites out of Egyptian captivity. Miriam also led the women of Israel in dances to the Highest. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances.

And Miriam answered them, Sing ye to YAHUAH, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea” (Exodus 15:20-21).

DEBORAH

When the children of Israel did evil in the sight of the Highest YAHUAH, he caused them to be captured and sold into the hand of Jabin, king of Canaan, who reigned in Hazor. His captain was Sisera, who lived in Harosheth of the Gentiles. The king greatly oppressed them for twenty years, and they cried out to YAHUAH for deliverance. YAHUAH answered their cry and raised Deborah, a prophetess, to be their judge at that time. “And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment” (Judges 4:4-5). She gatherer some of the men of Israel led by Barak, the son of Abinoam from the land of Kedeshnaphtali. She told him what the Highest told her to do and have him take ten thousand men from their tribe and the tribe of Zebulun. They were instructed to go where Sisera, the captain of Jabin’s army, was located near the river Kishon and he would be delivered into the hand of Israel. However, Barak said that he would not go unless she were going with them. “And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for YAHUAH shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh” (Judges 4:9).

Barak and ten thousand of his men were able to subdue the men of Sisera and killed many of them, but Sisera fled from his chariot on foot to the tent of Jael, the wife of Heber the Kenite.

She told him to come into her tent to hide. “And Jael went out to meet Sisera, and said unto him, turn in, my lord, turn in to me; fear not. And when he had turned in unto her in the tent, she covered him with a mantle. He asked her to stand in the doorway and instructed that if anyone asked her about him, to tell them that she had not seen him. She gave him some milk to drink. He fell asleep because he was tired. Jael then took a nail from the tent and nailed it through his temples, where he was fastened to the ground. “And, behold, as Barak pursued Sisera, Jael came out to meet him and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples” (Judges 4: 22). So, the Highest YAHUAH delivered the enemy of Israel on that day by the hand of a woman of Israel. “So YAHUAH subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered and prevailed against Jabin the king of Canaan until they had destroyed Jabin king of Canaan” (Judges 4: 23-24).

JUDITH

Judith was another Israelite woman that the Highest YAHUAH chose to deliver Israel's enemy into their hand. Judith was a widow for over three years and still wore the garb of sackcloth and fasted every day except on the evenings of the Sabbaths, the New Moons, and the feast and solemn days of Israel. She was a godly woman who was very beautiful with great wealth because she was widowed whose husband left her enormous gold, silver, menservants, maidservants, cattle, and lands.

The armies of Ashshur, led by Holofernes, came against Israel and commanded his army and the people he led to seize

Israel and enslave them. They surrounded the places the Israelites lived, hoping to starve them out of their position because the Israelites lived in the hills, and it was difficult for them to win by conventional warfare. The armies that camped in the valley below the Israelites included Ammon's children and the children of Esau with Ashshur. They blocked access to the waters of Israel's children's fountains and covered the entire land so that Israel's children could not escape or get food or water. However, Israel cried out to YAHUAH ELOHAYEM because there was no way of escape from dying or being enslaved. Consequently, Israel's men went to the Elders and told them that it would be better if they surrendered than to see their wives and children die of thirst and hunger. The Elders agreed and swore an oath that if there were no favorable result in the next five days of petitioning the Highest YAHUAH, they would then surrender to their enemies.

“Now at that time Judith heard thereof, which was the daughter of Merariy, the son of Ox, the son of Yoceph, the son of Uzal, the son of Elkyahu, the son of Chananyahu, the son of Gidon, the son of Raphaiym, the son of Achiytuv, the son of Eliyahu, the son of Eliy'av, the son Nethan'el, the son of Sama'el, the son of Salasadai, the son of Yashar'el” (Judith 8:1). When she heard what they were planning to do, she called the Elders to her. “Then she sent her waiting-woman, that had the government of all things that she had, to call Uzziyahu and Chabris and Charmis, the ancients of the city” (Judith 8:10). When they came, she gave them a “dressing.” “And they came to her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bety UIyah: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between ELOHIYM and

you, and have promised to deliver the city to our enemies unless within these days YAHUAH turns to help you. And now who are ye that have tempted ELOHIYM this day and stand instead of ELOHIYM among the children of men? And now try YAHUAH TSEVA'OTH, but ye shall never know anything. For ye cannot find the depth of the heart of man, neither can ye perceive the things he thinks: then how can ye search out ELOHIYM, that has made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not YAHUAH ELONHAYNU to anger. For if he will not help us within these five days, he has the power to defend us when he will, even every day, or to destroy us before our enemies” (Judith 8: 11-15). She made them understand that what they had done was a mistake and admonished them not to bind the counsels of YAHUAH because he is not like a man who could be threatened or like the son of Adam who wavers in what he plans to do. “Therefore, let us wait for the yeshu’ah²⁰ of him, and call upon him to help us, and he will hear our voice, if it, please him” (Judith 8:17). She encouraged the elders to be an example to the brethren as they depended on them because YAHUAH would not give them more than they could bear. “Now, therefore, O brethren, let us show an example to our brethren because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us. Moreover, let us give thanks to YAHUAH ELOHAYNU, which tries us, even as he did our fathers” (Judith 8:24-25).

Uzziyahu said that he agreed with what she said, knowing that it came from a good place because of her concern. “For this is not the first day wherein your wisdom is manifested, but from

²⁰ Salvation

the beginning of your days all the people have known your understanding because the disposition of your heart is good” (Judith 8:29). He then asked her to pray for them because she was a righteous woman so that YAHUAH would send rain to fill their cisterns with water. However, Judith had another plan that she said will be remembered for generations. She informed them that they should stand at the gate that night. She would then leave with one of her ladies-in-waiting. Within the days they promised to deliver the city, she said that it would be delivered. However, she told them not to ask her what she planned to do.

Judith returned to her home, sought the Highest, put ashes on her head, and cried out to YAHUAH. “O YAHUAH ELOHIYM of my father Shimon, to whom you gave a sword to take vengeance of the strangers, who loosened the belt of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for you said, It shall not be so; and yet they did so: Wherefore you gave their rulers to be slain, so that they dyed their bed in blood being deceived, and smote the servants with their lords, and the lords upon their thrones” (Judith 9:2-3). She continued in prayer, reminding YAHUAH of what he had done in the past for Israel and his promise for their future. She asked the Highest to give her the power to strike them down in their pride by the deception she would carry out. “Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. For your power stand not in multitude nor your might in strong men: for you are ELOHIYM of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a savior of them that are without hope” (Judith 9: 10-11). She continued to pray to YAHUAH, asking for him to deliver Israel from the enemies that wanted to destroy them and

pollute the Temple. “And make my speech and deceit to be their wound and stripe, who have purposed cruel things against your covenant, and your sanctified house, and against the top of Zion, and the house of the possession of your children. And make every nation and tribe acknowledge that you are the ELOHIYM of all power and might and that there is none other that protects the people of Yashar’el but you” (Judith 9: 13-14).

Judith then rose from prayer, called her maid, went into the house, took off her sackcloth of widowhood that she had on, washed her body, and anointed herself with precious ointment and braided her hair, put on a tire on it and put on beautiful clothing. Then she put on her sandals and her bracelets, chains, and her rings, and earrings and all her ornaments. She decked herself in this attire to allure the eyes of all the men that should see her. She then packed food and wine for her and her maid. She then went to the gate where the elders stood, but they hardly recognized her because of her beauty and clothing change. Ussiyahu, Chabris, and Charmis, the elders, blessed her and said, “The ELOHIYM, the ELOHIYM of our fathers give you favor and accomplish your enterprises to the glory of the children of Yashar’el, and the exaltation of Yerushalayim. Then they worshipped ELOHIYM” (Judith 10: 8). They opened the gate, and she and her handmaid went through, and the men looked after her until she was out of sight.

Judith and her maid then came to the first group of men of the army of Ashshur who kept watch that none of Israel should escape. They asked her who she was, and she told them that she was a Hebrew who escaped. She needed to be taken to Holofernes, the army's chief captain, to tell him how he could win the hill country without losing any of his men. When they saw her beauty and heard her words, they were smitten and

chose one hundred men to accompany her to meet the Chief captain. All the men who saw her wondered at her countenance and admired Israel's children. "And they wondered at her beauty and admired the children of Yashar'el because of her, and everyone said to his neighbor, Who would despise these people, that have among them, such women? Surely it is not good that one man of them be left who being let go might deceive the whole earth" (Judith 10: 19). They took her to Holofernes tent, and he invited her in.

Holofernes encouraged her not to be afraid because once he saw her, he too was smitten by her beauty and told her he would protect her. She then told him the story of how to overcome the children of Israel. She told him that their food was diminished and they had no water because they had provoked their ELOHIYM to anger. They had become so desperate that they had resolved to spend the firstfruits of the wine reserved for the priest that serves in Jerusalem. She told them that they had sought a license from the senate to do this, and thus YAHUAH would destroy them by Holofernes' hand for doing so. "Wherefore your handmaid, knowing all this, am fled from their presence; and ELOHIYM has sent me to work things with you, at which all the earth shall be astonished, by whosoever shall hear it" (Judith 11:16).

Holofernes invited Judith to dine with him, but she told him that she could not eat what they had prepared and would eat only the food she had brought with her. She then went to sleep until midnight and got up at dawn. She sent and asked him for permission to go out to pray and not have his guards stay with her. "Then Holofernes commanded his guard that they should not stay with her: thus, she abode in the camp three days and went out in the night into the valley of Beyt Ulyah. And washed

in a fountain of water by the camp. And when she came out, she besought YAHUAH ELOHIYM of Yashaar'el to direct her way to the rising of the children of her people” (Judith 12:7-8). On the fourth day of Judith’s stay in the camp, Holofernes made a feast for him and his servants and invited Judith to dine with him. “Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honored in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of Ashshur, which serve in the house of Nebuchadnezzar” (Judith 12: 13). She agreed to go and got dressed in all her beautiful attire, and her maid went and laid down some of the soft skins that Bogoas the eunuch provided for her on the ground next to Holofernes. “Now when Yahudith came in and sat down, Holofernes’ heart was ravished with her, and his mind was moved, and he desired her company greatly; for he wanted a time to deceive her, from the day that he had seen her” (Judith 12:16). He told her to drink the wine and be merry, and she did. “Then she took and ate and drank before him what her maid had prepared. And Holofernes took great delight in her and drank more wine than he had drunk at any time in one day since he was born” (Judith 12: 20).

His servants left Holofernes alone with Judith early in the evening, and Bogoas dismissed them so that they all went to their beds. Holofernes was very drunk as he had drunk a great amount of wine which caused him to fall into a deep sleep. Judith took this opportunity to tell her maid to stand to watch outside the bedchamber where she would have slept and wait for her to come early in the morning when they would leave to pray. She also told Boagos the same thing. “So all went forth, and none was left in the bedchamber, neither little nor great. Then

Yahudith, standing by his bed, said in her heart, O YAHUAH ELOHIYM of all power, look at this present upon the works of my hands for the exaltation of Yerushalayim. For now is the time to help your inheritance, and to execute your enterprises to the destruction of the enemies which are risen against us” (Judith 13: 4-5). Judith then took Holofernes’ sword that lay at his head, took hold of his hair, and asked YAHUAH to strengthen her. “And she smote twice upon his neck with all her might, and she took away his head from him. And tumbled his body down from the bed, and pulled down the canopy from the pillars, and immediately went forth, and gave Holofernes’ head to her maid. She put it in her bag of meat: so they two went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Beyt Ulyah, and came to the gates thereof” (Judith 13: 8-10). When they were still a distance away, she began to shout for the watchmen to open the gates. “Now, when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. And they ran all together, both small and great, for it was strange unto them that she came, so they opened the gate, and received them, and made a fire for a light, and stood round about them” (Judith 13: 12-13).

Judith began to praise YAHUAH ELOHIYM in a loud voice, saying that he had not taken his mercy away from his people and had destroyed the enemies. “So she took the head out of the bag, and showed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Ashshur, and behold the canopy, wherein he did lie in his drunkenness; and YAHUAH has smitten him by the hand of a woman” (Judith 13: 15). Although deceived by her beauty, Holofernes never got the

chance to defile Judith because YAHUAH kept her. When the people realized what had happened, they were wonderfully astonished, and bowed and worshipped ELOHIYM and said in unison, "Blessed be you, O our ELOHIYM, which this day brought to nothing the enemies of your people." Then Uzziyahu began to bless Judith. "O daughter, blessed are you of EL ELYON above all the women upon the earth; and blessed be YAHUAH ELOHIYM, which has created the heavens and the earth, which has directed you to cut off the head of the chief of our enemies. For this confidence shall not depart from the heart of men, which remember the power of ELOHIYM forever. And ELOHIYM turns these things to you for a perpetual praise, to visit you in good things because you have spared your life for the affliction of our nation, but have avenged our ruin, walking a straight way before our ELOHIYM, And all the people said; So be it, so be it" (Judith 13: 18-20).

As the daybreak, they hanged Holofernes' head on the wall so that the enemy in the valley could see it. Judith told Israel's men to go down in the valley with their weapons and pretend they were coming to fight. However, once the men of Ashshur saw them coming, they went to the tent of Holofernes, their captain, and found that he was dead and his head had been taken. The army became frightened because they realized that a woman had defeated them, and they knew that behind her was the ELOHIYM of Israel. The men of Ashshur's army began to scatter. Once the men of Israel saw them running away, they chased them, and a great slaughter took place at that time. "And the children of Yashar'el who returned from the slaughter had that which remained, of the villages and the cities that were in the mountains and the plain got many spoils; for the multitude was very great" (Judith 15: 7).

The High priest Yahuyaqiym and the ancients of Yashar'el who lived in Jerusalem all came to see and salute Judith. "And when they came unto her, they blessed her with one accord, and said unto her; You are the exaltation of Yerushalayim, you are the great glory of Yashar'el, you are the great rejoicing of our nation: You have done all these things by your hand: you have done much good to Yashar'el, and ELOHIYM is pleased in addition to that: blessed be you of EL SHADDAI YAHUAH forever. And all the people said, So be it" (Judith 15:9-10).

Judith then began to sing and give thanks to the Highest YAHUAH for delivering her and Israel's children. All the women came together and blessed her and danced, and she took branches, and all the women took branches and made garlands of olives that they placed around her neck, and then Judith led them in dance while all the men of Israel followed in their armor with garlands and with singing.

YAHUAH used Judith, an Israelite woman, to disappoint and upset Israel's enemies. There was not one man in Israel who could fulfill this role. The Highest needed a beautiful woman who knew him and was willing to do whatever it took to get the job done. "For the mighty one did not fall by young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Yahudith, the daughter of Merariy, weakened him with the beauty of her countenance" (Judith 16: 7). The Highest made humanity both male and female in his image after his likeness to fulfill his purpose on the earth. And for mere men to say that they are above women because they are male is an insult to the Highest YAHUAH. Judith, being a warrior in every sense of the word, dedicated all the spoil of Holofernes that the people had given her and gave the canopy, which she had taken out of the bedchamber, for a gift unto YAHUAH. The people of Israel

feasted for three months, and Judith remained with them. She lived in her house until she was a hundred and five years old and made her maid free. When Judith died, Israel mourned for her for seven days. But before she died, she distributed her worldly goods to her nearest family members and the nearest family of her husband.

Judith's story is important for Israel's awakened to know as this book was not included in the canonized version of the Hebrew Torah and only appears in the Apocryphal writings. The story shows that YAHUAH is not a respecter of the person he chooses to fulfill his purpose. It also shows the fallacies we have been taught about how a holy woman of Israel should look. Stressing that her beauty should be hidden and covered so that the men of Israel do not sin. The Highest never made the women responsible for keeping the men from sinning. Each person is responsible for their actions. Judith's story shows that she was a beautiful woman who enhanced her beauty with the clothes she wore and jewelry, and the tire she placed on her head. Her attire was flattering, and the men were attracted to her, describing her as gorgeous.

Moreover, the women-led the celebration dance with Judith at the front, followed by the men. The same dancing that the Roman Christian church has made a sin. Israel must come out of this system and learn the truth because they have been destroyed because they lack knowledge. Many of the awakened Israelite groups have adopted Rome's philosophy that states women are not made in the image of ELOHIYM. Therefore, their service to him is secondary. The story also shows that Rome's ideas are contrary to that of Israel and are the antithesis to what the Highest put in place for his children. The nation of Israel needs every member fulfilling its role, with none being

more important but necessary for the society to run efficiently.

QUEEN ESTHER

Queen Esther or Hadassah, her Hebrew name was the Queen in the royal court of Susa, the Persian capital, during Xerxes I reign from 486-465 BCE. She was a Hebrew woman by ethnicity used by YAHUAH to deliver his people. The King to whom Esther was queen was the king of the Achaemenid Persian Empire. Esther and her uncle Mordecai belonged to the Israelite Diaspora community in Persia. He was part of the king's court, and Esther, his niece, whom he adopted later became the queen. The king chose her to be his wife after his first wife, Queen Vashti, refused to go into him and was deposed. Queen Esther successfully begged the king for her people's lives when Haman, a descendant of Esau, through Agag, doomed them to destruction because of the perpetual hatred the descendants of Esau had for Jacob's descendants.

Esther, her Gentile name, was chosen by the King of Persia to be his queen. "So, when the king's order and his edict were proclaimed, and when many young women were gathered in the citadel of Susa in the custody of Hegai, Esther also was taken into the king's palace and put in custody of Hegai, who had charge of the women. The girl pleased him and won his favor, and he quickly provided her with her cosmetic treatments and her portion of food, and with seven chosen maids from the king's palace, and advanced her and her maids to the best place in the harem. Esther did not reveal her people or kindred, for Mordecai had charged her not to tell" (Esther 2:8-10). After twelve months, the time came for each of the girls to go before King Artaxerxes I (Ahasuerus). The regulation required the women to have a cosmetic treatment during this time, six months with oil

of myrrh and six months with perfumes and cosmetics. When Esther went into the king, she did not ask for anything other than what Hegai, the king's eunuch, advised. She found favor with the king, and he loved Esther more than all the other virgins. The King placed the royal crown on her head and made her his queen. "Then the king gave a great banquet to all his officials and ministers--- "Esther's banquet." He also granted a holiday to the provinces, and gave gifts with royal liberality" (Esther 2:18).

Meanwhile, Mordecai was serving in the courtyard of the King. He had instructed Esther to remain faithful to YAHUAH and to keep his laws. However, the other men who worked with Mordecai became angry that he was being promoted and plotted to kill King Artaxerxes. When Mordecai learned of their plan, he informed Esther, who revealed the plot to the king. "He investigated the two eunuchs and hanged them. Then the king ordered a memorandum to be deposited in the royal library in praise of the goodwill shown by Mordecai" (Additions to Esther 2:13). However, after these events, the King promoted Haman, son of Hammedatha, a Bougean advancing him to have a position over the entire court. Everyone was required to do obeisance to Haman, but Mordecai refused because he was a Hebrew and worshipped only the Highest YAHUAH. When Haman learned of Mordecai's refusal to obey the king's command and do homage to him, Haman became furiously angry, which resulted in him conspiring to destroy all the Hebrew Israelites under Artaxerxes rule. "In the twelfth year of King Artaxerxes, Haman decided by casting lots, taking the days and the months one by one, to fix on one day to destroy the whole race of Mordecai. The lot fell on the fourteenth day of the month of Adar" (Additions to Esther 3:7).

Haman then told the King why the Hebrew Israelites, known

as the Jews needed to be destroyed. “Then Haman said to King Artaxerxes, “There is a certain nation scattered among the other nations in all your kingdom; their laws are different from those of every other nation, and they do not keep the laws of the king. It is not expedient for the king to tolerate them. If it pleases the king, let it be decreed that they are to be destroyed. I will pay ten thousand talents of silver into the king’s treasury.” So the king took off his signet ring and gave it to Haman to seal the decree to be written against the Jews. The king told Haman, Keep the money, and do whatever you want with the nation” (Esther 3:8-11). The instructions were sent throughout the Artaxerxes empire to destroy the Israelites on a certain day of the twelfth month, Adar, and steal their property. “Copies of the document were posted in every province, and all the nations were ordered to be prepared for that day. The matter was also expedited at Susa. And while the king and Haman caroused together, the city of Susa was thrown into confusion” (Additions to Esther 3:14-15).

When Mordecai learned about what transpired between the King and Haman and what they planned to do, he lamented and put on sackcloth and sprinkled himself with ashes, and rushed into the street shouting, “An innocent nation is being destroyed.” In every province, there was lamentation and mourning among the children of Israel. The queen’s maid found out about what was happening and came to her, and she was troubled, so she sent for Mordecai and sent clothes for him to wear because he was not allowed into the court with sackcloth. Queen Esther then asked her attendant eunuch Hachratheus for accurate information from Mordecai. So, Mordecai told him what happened and gave him a copy of what had been posted in Susa. He told Hachratheus to tell Esther to go into the king and plead

for his favor on their behalf and save them from death. However, when Hachratheus told Esther, she sent him back to Mordecai, telling him that she could not go into the king. “All nations of the empire know that if any man or woman goes into the king inside the inner court without being called, there is no escape for that person. Only the one to whom the king stretches out the golden scepter is safe, and it is now thirty days since I was called to go to the king” (Additions to Esther 4:11).

Hachratheus delivered the message to Mordecai, but he sent him back with a message reminding her why it was important that she do this for the people. “Mordecai told him to go back and say to her, ‘Esther, do not say to yourself that you alone among all Israel will escape alive. For if you keep quiet at such a time as this, help and protection will come to Israel from another quarter, but you and your father’s family will perish. Yet, who knows whether it was not for such a time as this that you were made the queen?’ Then Esther gave the messenger this answer to take back to Mordecai: ‘Go and gather all the Israelites who are in Susa and fast on my behalf; for three days and nights do not eat or drink, and my maids and I will also go without food. After that, I will go to the king, contrary to the law, even if I must die.’ So Mordecai went away and did what Esther had told him to do” (Additions to Esther 4:13-17).

Queen Esther was filled with anxiety and poured her heart out to the highest YAHUAH. Mordecai also prayed, calling to remembrance all the works of YAHUAH. Esther put off her beautiful clothing and put on the garments of distress and mourning, and instead of costly perfumes, she covered her head with ashes and dung and humbled herself before the Highest YAHUAH. “She prayed to ADONAI ELOHIYM of Israel and said: “O my ADONAI, you only are our king; help me, who am

alone and have no helper but you, for my danger is in my hand. Ever since I was born, I have heard in the tribe of my family that you, O ADONAI, took Israel out of all the nations, and our ancestors from among all their forebears, for an everlasting inheritance, and that you did for them all that you promised. And now we have sinned before you, and you have handed us over to our enemies because we glorified their gods. You are righteous, O ADONAI! And now they are not satisfied that we are in bitter slavery. Still, they have covenanted with their idols to abolish what your mouth has ordained, and to destroy your inheritance, to stop the mouths of those who praise you and to quench your altar and the glory of your house, to open the mouths of the nations for the praise of vain idols, and to magnify a mortal king forever” (Additions to Esther 14:2-10). The Queen continued to petition the Highest on behalf of her people. She asked him to make an example of those who were against Israel. “Remember, O ADONAI; make yourself known in this time of our affliction, and give me courage, O King of the gods and Master of all dominion! Put eloquent speech in my mouth before the lion, and turn his heart to hate the man fighting against us so that there may be an end of him and those who agree with him. But save us by your hand, and help me, who am alone and have no helper but you, O ADONAI” (Additions to Esther 14:12-14). Esther reminded the Highest of how she hated the splendor of how she lived and the crown worn by her as Queen and why she did not eat at Haman’s table and did not honor the king’s feast or drunk the wine. “Your servant has had no joy since the day that I was brought here until now, except in you, O ADONAI ELOHIYM of Abraham. O ELOHIYM, whose might is over all, hear the voice of the despairing and save us from the hands of evildoers. And save me from my fear” (Additions to Esther 14: 18-19)!

On the third day of fasting and praying, Esther took off her garments she had worshiped in and dressed in splendid attire and adorned the crown with two of her maids to support her; she walked to the throne room. She was radiant with perfect beauty, and although she looked happy, her heart was frozen from fear. As she approached the throne room door, she walked behind her maid and saw the king seated on his throne in all His majesty, covered with gold. He looked terrifying, and when he saw her, he became very angry. Queen Esther was frightened, faltered, and collapsed on the shoulder of the maid who went in front of her. “Then ELOHIYM changes the spirit of the king to gentleness, and alarmed, he sprang from his throne and took her in his arms until she came to herself. He comforted her with soothing words and said to her, ‘What is it, Esther? I am your husband. Take courage; You shall not die, for our law applies only to our subjects. Come near’” (Additions to Esther 15:8-10). The king then raised his golden scepter and touched her neck with it. He embraced her and asked her what she wanted. “And Esther said, ‘Today is a special day for me. If it pleases the king, let him and Haman come to the dinner that I shall prepare today.’ Then the king said, ‘Bring Haman quickly, so that we may do as Esther desires’” (Additions to Esther 5:4-5).

The Highest did not allow the King to sleep that night, and he asked to have the records brought to him. He realized that he had not honored Mordecai for saving his life, and the following day the king had Haman honor Mordecai for this act of loyalty. However, the king did not know that Haman had prepared a gallows to have Modecai hanged because he refused to pay him homage. Haman was distressed by the turn of events and went to his home and told his wife his unfortunate circumstances. His friends and his wife said to him, “If Mordecai is of the Jewish

people, and you have begun to be humiliated before him, you will surely fall. You will not be able to defend yourself because the living ELOHIYM is with him” (Additions to Esther 6:13). However, because he was summoned to have dinner with the king and queen, Haman could not excuse himself from going to the banquet. As they were drinking wine, the king asked Esther what her request was and that he would give her up to half of his kingdom. “She answered and said, “If I have found favor with the king, let my life be granted me at my petition, and my people at my request. For we have been sold, I and my people, to be destroyed, plundered, and made slaves we and our children; male and female slaves. This has come to my knowledge. Our antagonist disgraces the kings’ court” (Additions to Esther 7:3-5). The king wanted to know who the person was who would dare to do such a wicked act. “Esther said, ‘Our enemy is this evil man Haman!’ At this, Haman was terrified in the presence of the king and queen” (Additions to Esther 7:6). The king was incensed by what he heard and demanded the Haman be hung on the same gallows he had prepared for Mordecai, and King Artaxerxes granted to Esther all the property of Haman. He then called for Mordecai, who he learned was Esther’s uncle, took the signet ring that he took from Haman, gave it to him, and set him over everything that had been Haman’s.

The King then extended his scepter to Esther, the queen, and she rose and stood before him and asked him to avert the evil that Haman had planned against her people. “Esther said, ‘If it pleases you, and if I have found favor, let an order be sent rescinding the letters that Haman wrote and sent to destroy the Jews in your kingdom. How can I look at the ruin of my people? How can I be safe if my ancestral nation is destroyed” (Additions to Esther 8: 5-6). The king then told Esther to write in his name

anything that she wanted and have it sealed with his signet ring.

“The secretaries were summoned on the twenty-third day of the first month, that is Nisan, in the same year; and all that he commanded concerning the Jews was given in writing to the administrators and governors of the provinces from India to Ethiopia, one hundred twenty-seven provinces, to each province in its language” (Additions to Esther 8:9). A copy of the letter was posted everywhere and permitted the Jews to live under their laws. The King said that Haman, son of Hammedatha, a Macedonian, was not Persian and was devoid of kindness. He was executed with his household. “Since he, the one who did these things, has been hanged at the gate of Susa with all his household---for YAHUAH, who rules over all things, has speedily inflicted on him the punishment that he deserved. For YAHUAH, who rules over all things, has made this day to be a joy for his chosen people instead of a day of destruction for them” (Additions to Esther 16: 18; 23). The Israelites living in the diaspora rejoiced that day and for many days after. They had joy and gladness, a banquet, and a holiday. Many of the Gentiles were circumcised and joined them out of fear that they could be destroyed. The King allowed the Israelites to do what the enemies wanted to do to them. “Now in the city of Susa the Jews killed five hundred people, including Pharasannestain, Delphon, Phasga, Pharadatha, Barea, Sarbacha, Marmasima, Aruphaeus, Arsaesus, Zabutherus, the ten sons of Haman son of Hammedatha, the Bougean, the enemy of the Jews--- and they indulged themselves in plunder” (Additions to Esther 9:6).

Mordecai wrote all the things that happened in a book and sent them to the Jews who lived in Artaxerxes' kingdom both near and far. He told them to keep the fourteenth and fifteenth days of Adar to celebrate because, on these days, the Israelites

got relief from their enemies. “Therefore these days were called “Purim,” because of the lots (for in their language this is the word that means “lots”). And so, because of what was written in this letter, and what they had experienced in this affair and what had befallen them, Mordecai established this festival” (Additions to Esther 9:26). He noted that these things had come from the Highest YAHUAH and the reason he allowed the King to marry Esther and make her Queen. He saved his people and rescued them from evil. “For this purpose, he made two lots, one people of YAHUAH and one for all nations, and these two lots came to the hour and moment and day of the decision before YAHUAH and among all the nations. And YAHUAH remembered his people and vindicated his inheritance” (Additions to Esther 10: 10-12).²¹

Esther, a woman of Israel, was used by the Highest to save Israel once again. He could not use a man; however, he used Mordecai to ensure that Esther, his niece was at the right place and continued to walk in the ways of YAHUAH.

WOMEN OF ISRAEL WITH IMPORTANT POSITIONS

Moreover, many other women of Israel exercised important roles and were in a position of authority. These include Naomi, Ruth, Anna, Queen Alexandra, Susanna, and Prophetesses. Some of these prophetesses served in the Temple. Isaiah’s wife was a prophetess who served in the Temple or the court of the temple. “And I went to the prophetess, and she conceived and bore a son. Then YAHUAH said to me, Name

²¹ ATE, The Additions to Esther. The Greek Version of Esther is a canonical Hebrew book of Esther. The translation was made for Greek-speaking Jews in the second or first century BCE.

him Maher-shalal-hash-baz; for before the child knows how to call "My father" or "My mother," the wealth of Damascus and the spoil of Samaria will be carried away by the king of Assyria" (Isaiah 8 : 3-4).

The Highest YAHUAH used Prophetess Huldah to convey a very important message to Judah's King Josiah. Josiah's officials chose her for consultation. She was the wife of a Temple official. "So the priest Hilkiah, Ahikam, Achbor, Shaphan, and Asaiah went to the prophetess Huldah the wife of Shallum son of Tikvah, son of Harhas, keeper of the wardrobe; she resided in Jerusalem in the college, where they consulted with her" (2 Kings 22:14). They wanted to know if the imminent disaster predicted by the other prophets were correct. She then told them what would occur. "And she said unto them, Thus says YAHUAH ELOHAI of Yashar'el, tell the man that sent you to me, thus say YAHUAH, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the word of the cepher which the king of Yahudah has read: Because they have forsaken me, and have burned incense unto other elohiym, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Yahudah which sent you to inquire of YAHUAH, Thus shall ye say to him, thus says YAHUAH ELOHAI of Yashar'el, As touching the words which you heard; Because your heart was tender, and you had humbled yourself before YAHUAH, when you heard what I spoke against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and have rent your clothes, and wept before me; I also have heard you, says YAHUAH" (2 Kings 22: 15-19). Because Josiah humbled himself before the Highest, he would not personally experience

the disaster. The Highest gave him the hope of dying while Judah and Jerusalem would still be at peace rather than at war. Josiah was a pious king, and Huldah's dire oracle about the future did not deflect him from the path of reforming Israel's religion where the book of the law became the book of the covenant, for its public reading to prepare the way for the renewal of the covenant.

Noadiah was a fourth name prophetess in the Hebrew Scriptures. She was named among the prophets who tried to intimidate Nehemiah the Prophet and wanted to kill him. And when Nehemiah prayed, he called out to the Highest to remember these wicked men and women who tried to prevent him from completing the wall. "Remember Tobiah and Sanballat, O my ELOHIYM, according to these things that they did, and also the prophetess Noahdiah and the rest of the prophets who wanted to make me afraid" (Nehemiah 6:14).

According to Josephus, Queen Alexandra retained the kingdom of Judah after gaining the goodwill of the Pharisees. Her husband, King Alexander, for twenty-seven years, died. She carried out her deceased husband's instructions, spoke to the Pharisees, and put all things into their power. She turned his dead body over to them to do as they wished along with the kingdom's affairs, which soothed their anger against Alexander, who was not good to them while he was the king. The Queen's actions caused the Pharisees to speak highly of her husband and give a funeral more splendidly than any king before. Alexander left two sons, Hyrcanus and Aristobulus, but committed the kingdom to Alexandra, his wife. The people loved Alexandra because she made them believe that she was displeased at the offenses her husband had been guilty of. However, Alexandra made Hyrcanus the high priest because he was the elder, but

more so because he did not care to meddle with politics and permitted the Pharisees to do everything. She also ordered the people to obey them. Alexandra restored the practices that the Pharisees had introduced, according to Israel's forefathers' traditions. Practices in which her father-in-law had abrogated. She was named the Regent, but the Pharisees had the authority, for it was they who restored those who had been banished and set the prisoners free who had been captured.

The queen also took care of the kingdom's affairs, got together many mercenary soldiers, increased her army to such a degree, became terrible to the neighboring tyrants, and took hostages. The country during the time of her reign was at peace. Her reign lasted for nine years, and she had lived for seventy-three years. She was said to be a woman who showed no signs of weakness of her sex, for she was wise to the greatest degree in her ambition of governing and demonstrated by her doings that her mind was fit for action.

The role of the women of Israel comprises all echelons. The positions they held varied based on what they were called to do. The research shows that the women in these accounts all have their roots in the tribe of Levi. The only position they did not hold was that of priests or the High Priest. However, they played an important role in developing these priests.

Moreover, Queen Alexandra chose Hyrcanus, her eldest son, to be the High Priest. They were the mothers responsible for training them to live a holy and righteous life before the Highest YAHUAH. They were the ones that prepared them for worthy service in the tabernacle and, therefore, need to be shown and given the honor due to them.

CHAPTER 6

*The Importance of Knowing the Truth From
Israel's Perspective*

Hebrew culture when viewed from a perspective of Israel and the covenant YAHUAH made with his chosen people, look different from Rome's organizations and religious dogma. The Israelites' nation was first led by the Priesthood of Aaron and the Tribe of Levi. Levi, with his brother Judah, went to visit Isaac, who blessed them. He was taught the law of the priesthood of sacrifices, whole burnt-offerings, first-fruits, free-will offerings, and thank-offerings. They were the people set apart for holy use in the Temple of Israel's service and were instructed not to pollute themselves with the Philistines or Gentiles. Because they were disobedient and mixed and mingled with the other nations, the Priesthood

became corrupted and no longer exists today.

However, what does exist is a form of this priesthood in Rome's religions, the Babylonian fourth beast power ruling on the earth. They destroyed Israel's nation and people, causing them to be scattered. The Israelites who escaped the initial destruction fled into other nations where their descendants still live dispersed in the diaspora, with most of them not knowing who they are. The Highest YAHUAH had told them that he would do this when they first came out of Egyptian captivity if they became disobedient. "And I will scatter you among the heathen and will draw out a sword after you: and your land shall be desolate, and your cities waste" (Leviticus 26:33).

As the Israelites awaken to the truth of their identity, it is imperative that they also learn the truth about who rules this earth today and why they cannot accept any of its dogma. The priesthood that existed in Israel is not the same in the churches today. God's name is invoked, but it is not the ELOHIYM of Abraham, Isaac, and Jacob but the Babylonian god known by various names, including Zeus, Jupiter, Saturn, Horus, Serapis, Mithra, Jesus Christus, or any of the other Babylonian names. Moses prophesied long ago that Israel would lose its identity and not worship the Highest in truth. "And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they shall name the great name, but not in truth and not in righteousness, and they shall defile the Holy of Holies with their uncleanness and the corruption of their pollution" (Jubilees 23:21). Therefore, all the worship based on Rome's false doctrines and its priesthood is not legitimate. There is no knowledge of the truth because Israel's priesthood has not returned from their wickedness and is not available and in place

as the truth's disseminators.

YAHUAH, the Highest, formed the Priesthood of Israel for his Holy purpose and use. It cannot be changed, and there is no substitute. When He delivers the Israelites that are scattered and renew their hearts and minds, then and only then would the Priesthood again be established with the descendants of the same Tribe of Levi as Jeremiah states' prophecy and reiterated in the letter to the Hebrews. “The days are surely coming says YAHUAH, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt, a covenant that they broke, though I was their husband, says YAHUAH. But this covenant that I will make with the house of Israel after those days says YAHUAH: I will put my law within them, and I will write it on their hearts, and I will be their ELOHIYM, and they shall be my people. No longer shall they teach one another, or say to each other, “Know YAHUAH,” for they shall all know me, from the least of them to the greatest, says YAHUAH; for I will forgive their iniquity, and remember their sin no more” (Jeremiah 31:31-34).

The Highest YAHUAH chose the tribes of Israel for his possession. He says that he gives the sun to light the day and ordinances of the moon and stars for a light at night, and as long as these have not changed their courses, Israel will remain his chosen people. “If those ordinances depart from before me, saith YAHUAH, then the seed of Israel also shall cease from being a nation before me forever. Thus saith YAHUAH; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith YAHUAH” (Jeremiah 31:36-37).

CONCLUSION

The Highest YAHUAH chooses whom he wishes from his children and is not a respecter of the person. They are all his, and he will use them for whatever purpose he needs. Paul reminded the Israelite gentiles returning to the fold of this very fact. In his letter to the Israelites in Galatia, he wrote, "There is neither Yahudiy nor Yavaniy, there is neither bond nor free, there is neither male nor female: for you are all one in YAHUSHA HAMASHIACH" (Galatians 3:28). YAHUAH is the Creator of all things and the people he chose as his possession.

He created Jacob and Esau because he needed them both. They are the children of Isaac and Rebekah formed as twins in the womb while he made them for different purposes. "For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebekah had conceived by one, even our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of YAHUAH according to election might stand, not of works, but for him, that calls;) It was said to her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with YAH? Never. For he says to Mosheh, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that wills, nor of him, that runs, but of YAHUAH that shows mercy. For the Scripture says unto Pharaoh, Even for this same purpose have, I raised you, that I might show my power in you, and that my name might be declared throughout all the earth. Therefore has he mercy on whom he will have mercy, and whom He wills He hardens" (Romans 9: 9-18).

The Highest YAHUAH required both males and females like Israelites and Gentiles, and black and white. He needed males and females, like positive and negative. He needed males and females like day and night, good and evil, like righteous and unrighteous, like war and peace. YAHUAH needed both sides in every case to fulfill his purpose on the earth. Inherent in YAHUAH'S creation is balance. He creates all things and set before the children of Israel the commandments of them to obey and be blessed, but disobedience will result in the opposite. "See, I have set before thee this day life and good, and death and evil. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deuteronomy 30: 15; 19).

YAHUAH is the ELOHIYM of righteousness. However, he creates all things. "I form the light, and create darkness: I make peace, and create evil: I YAHUAH do all these things" (Isaiah 45:7). He expects Israel to choose righteousness because they are his righteous seed. His righteous people must serve him in righteousness and the spirit of truth. They disobeyed and turned to Babylon's gods, which resulted in the plagues they experienced even to this day. The fire of adversity is meant to burn away the dross and cleanse the soul. As the prophet, Malachi declares that when YAHUAH appears, he will purify the tribe of Levi. "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto YAHUAH an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto YAHUAH, as in the days of old, and

as in the former years” (Malachi 3:2-4).

Therefore, the Israelites awakening to the knowledge of the truth have not been given the authority to form a priesthood as they have not been called for that purpose. And to copy the imposter priesthood of Rome is wrong. When Israel awakens to the truth of their identity, Scriptures say they would worship the Highest, lifting their hands in praise and recognize him as one ELOHIYM. They will also surname themselves after their forefather Jacob-Israel. “Yet now hear, O Jacob, my servant; and Israel, whom I have chosen: Thus saith YAHUAH that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jeshurun, who I have chosen. For I will pour water upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses. One shall say, I am YAHUAH’s and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto YAHUAH, and surname himself by the name of Israel” (Isaiah 44: 1-5).

Today, because Israel is not in the position that YAHUAH created them for, evil permeates the earth. The people chosen as the righteous seed are out of place, and there is no balance, and the plague of wickedness is pervasive over the earth. Once their eyes are opened to the truth of this world and its system, the Israelites must be willing to come out of Babylon. The system is a lie, and everything that comes from it is based on lies and deception. Both males and females must be open to the truth that will bring peace on this earth. As long as the Israelites remain divided on things we do not know, the world will continue to destroy us.

We can see through these scriptures that YAHUAH makes no distinction between his children. He chose the Nation of

Israel to be the example of righteousness on the Earth. He chose Jacob-Israel and the twelve tribes of Israel, including men, women, boys, and girls. The religions of this world have deceived us about the roles men and women should have. However, YAHUAH never sanctioned any of this. Still, in giving the covenant, he told the children of Israel how they should conduct themselves toward each other within the community with respect for the elder. As in many African households today, the elder is not just the male in the house but also anyone older, even a sibling who may be just nine months older. The younger siblings are taught to respect and give deference to the older ones in everything. Men were not to be above women as those who misinterpret Paul's letters were led to think. Israel was not even given a king to be over them as the Highest said that he would be their king. But they wanted to be like the other nations and asked for a human King, therefore, rejecting the Highest YAHUAH.

The Highest called me to research and write about Israel's true history of this world and Esau-Edom's role related to Israel, the chosen people. I am a female, and I did not choose him. He chose me. I know and believe that if one is humble and fears the Highest YAHUAH, He will use the vessel. He is not a respecter of the person as he used the donkey to fulfill his purpose. Israel must be mindful as they awaken to allow the Highest YAHUAH to fulfill his purpose in his children and not to put stumbling blocks in the way of our brethren. He calls each person to fulfill His purpose for which they were created.

We are all just awakening from slumber and know very little. We do not know the mind of YAHUAH, as Judith reminded the Elders in Bethlehem, and it would be presumptuous to impose our will on another. Israelites are called to return to the path of

righteousness, and we must all study the Torah to find that path. “And in those days, the children shall begin to study the Torah, and to seek the commandments, and to return to the path of righteousness. And the days shall begin to grow many and increase amongst those children of men till their days draw nigh to one thousand years. And to a greater number of years than before was the number of days” (Jubilees 23:26-27).

The millennial rule is near as one of the signs is that Israel will begin to awaken to its true identity. Esau’s kingdom is coming to an end. “For Esau is the end of the world and Jacob is the beginning of it that follows” (2 Esdras 6: 9). However, Esau will still try to obtain some of Jacob’s Mitzvah seen in the deception they continue to carry out in the land of Palestine today, claiming to be one of the sons of Jacob.

The following midrash typifies the personalization of Rome and the Western world as Esau. The writer notes how Esau will begin to act with Jacob in the future, which is today;

“In the future, Esau will wrap himself in a tallis, sit down next to Yakov, and say to him, “You are my brother.” Yakov will say to him, “My brother, you will not be like me.” I will lead you to death. I will be the pestilence that leads you to Sheol (Hosea 13:14). Had I upheld the decrees that you promulgated against me, I would have been guilty in the eyes of heaven. Had I violated them, you would have killed me? (Yalkut Shimone, Yirmiahu 333).”

However, Esau and his descendants will not receive Jacob’s blessings because they are deceivers and cannot tell the truth. Although Israel is awakening, the descendants of Esau refuse to admit that they lied and tried to destroy and replace Jacob's true descendants, fulfilling the prophecy of Zechariah. “Thus saith YAHUAH ELOHIYM; Feed the flock of the slaughter; whose

possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be ADONAI; for I am rich: and their shepherds pity them not” (Zechariah 11: 4-5). Deception and lying will not be tolerated in the kingdom to come, and therefore, those who tried to destroy the children of the Highest will not enter. “And there shall be no old man nor one who is satisfied with his days, for all shall be as children and youths. And all their days they shall complete and live in peace and joy, and there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing. And at that time, YAHUAH will heal his servants, and they shall rise and see great peace and drive out their adversaries. The righteous shall see and be thankful, And rejoice with joy forever and ever” (Jubilees 12:28-30).

I am not afraid or ashamed of what people say to me or can do to me. I know the truth about who and whose we are. I realize now why my Hebrew name is Beneyah, a name I chose from one of the slave ships manifest. It was the name of an 11-year-old female. The Hebrew word means “Construction.” I thought I should change it because it sounded masculine. However, the Highest impressed me not to do so because it described the mission I was called to construct Israel's history. I learned that names are not given based on gender in Hebrew culture but assigned according to the good pleasure of YAHUAH to fulfill his purpose. Therefore, the Israelites are encouraged to throw away all of what they were taught and seek the Highest as they awaken and learn to discern truth from continuous error.

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ABOUT THE AUTHOR

Dr. Bonnie V. Franks has returned to her Hebrew roots and is now known by those who have read her book *Dr. Beneyah Yashar' el*, a name she chose and adopted from the Slave Manifest of one of the slave ships. Upon further research, she found that the Hebrew meaning is “Construction.” This meaning got her attention as she realized the Highest YAHUAH named her for the purpose for which he called her to construct the real history of the Hebrew Israelites. Born in the Bahamas, she received her early education. She then furthered her studies at Prairie View A&M University, Prairie View, Texas, where she completed her Bachelor’s and Master’s degree in Education. She later finished her doctoral studies in Educational Leadership at the Nova Southeastern University of Florida.

Dr. Franks has experienced teaching at every level, from Kindergarten to University. Her last teaching position was five years in Shanghai, China, as Academic Manager of the International Department of Shanghai World Foreign Language Primary School, where she taught and supervised foreign English teachers.

Harboring a deep, long-standing interest in her past, future, and purpose, her China experience led to discovering her ancestors' identity. She learned that the Black Slaves brought to the Western world aboard slave ships during the Transatlantic Slave Trade were, in fact, descendants of the Tribes of Israel known as the Hebrew Israelites. However, through further research, she found that many of the ancestors of Black Negroes living in the Americas and throughout the Caribbean may not

have been brought on slave ships. They were the original people who built and established these territories many centuries before the story of Columbus's landing in 1492.

However, this current book came from a desire to know more about Israel's Priesthood. I needed to know why the Hebrew Israelite men awakening to the truth decided that the Israelite women were excluded from serving the Highest YAHUAH when he was awakening both males and females. I was prompted to do further research to understand better what was the truth behind this belief. I discovered that although the Hebrew Israelites are aware of their identity, they are still not willing to put away the false teachings of those who used these divide and conquer strategies to enslave our foreparents.

The Hebrew Israelites must awaken to the true knowledge of their identity and become aware of their history not based on what they were taught but on research. I realize that what we know about the Priesthood is all based on the teachings of Greco-Roman Christianity. I recognized through my research that these teachings about the Priesthood did not agree with Hebrew teachings and culture. The Highest YAHUAH chose the entire Tribe of Levi for his service, including men, women, and children. Aaron's line was chosen to be the Priests of Israel while the other members were called to serve various capacities.

As the Black Hebrew Israelites of this deception and tragedy awaken to the truth about their identity, they need to come to this knowledge with documented certainty about everything we were taught. So that as a Nation, Israel will bind together as one people to overcome our common enemy, Esau-Edom-Rome, the fourth beast power of Babylon.