

# THE BLESSINGS OF THE DEW





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*"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price,"* Isa. 55:1.

*"...freely ye have received, freely give,"* Mat. 10:8.

**THE BLESSINGS  
OF THE  
DEW**

*By Jerry Healan*

# THE BLESSINGS OF THE DEW

*The dew seems to be such a simple meaningless item, that is, until it is researched from the Scriptures. Research into such a tiny, seemingly insignificant, little item will yield information and meanings that are powerful to behold. May you learn, as we have, from this wondrous manifestation..*

*By Jerry Healan*

**I**saac blessed Jacob with the dew of heaven. (Gen. 27:28) Moses primarily blessed Joseph with the dew (Dt. 33:13-16), but in the end, he blessed all Israel with the dew. (Dt. 33:26-29)

What is it about this seemingly simple, insignificant common almost everyday item that caused it to be mentioned in these blessings?

Scripture proclaims, “Yahweh by **wisdom** hath founded the earth; by **understanding** hath He established the heavens. By His **knowledge** the depths are broken up, and **the clouds drop down the dew,**” Prov. 3:19-20.

Notice the three important ingredients brought forth by these two simple yet very meaningful verses, 1. wisdom, 2. understanding, 3. knowledge.

How do we get wisdom? “The **fear** of Yahweh is the beginning of **wisdom**: and the **knowledge** of the Holy Ones (translated from qodeshim, a plural word, not singular as presented by the KJV) is **understanding,**” Prov. 9:10.

How do we get knowledge? The fear of Yahweh is the beginning of **knowledge**: but fools despise wisdom and instruction,” Prov. 1:7. “

“My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto **wisdom** (upon which the earth is founded), and apply thine heart to **understanding** (by which the heavens are established); yea, if thou criest after **knowledge** (by which the depths are broken up, and the clouds drop down the dew), and liftest up thy voice for **understanding** (by which the heavens are established); if thou seekest her as sil-

ver, and searchest for her as for hid treasures; then shalt thou **understand** the fear of Yahweh, and find the **knowledge** (by which the depths are broken up, and the clods drop down the dew) of Elohim. For Yahweh giveth **wisdom** (upon which the earth is founded): out of His mouth cometh **knowledge** (by which the depths are broken up, and the clouds drop down the dew) and **understanding** (by which the heavens are established). He layeth up sound **wisdom** (upon which the earth is founded) for the righteous: He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou **understand** righteousness, and judgment, and equity; yea, every good path. When **wisdom** (upon which the earth is founded) entereth into thine heart, and **knowledge** (by which the depths are broken up, and the clouds drop down the dew) is pleasant unto thy soul; discretion shall preserve thee, **understanding** (by which the heavens are established) shall keep thee: to deliver thee from the way of the evil (man or one), from the man that speaketh froward (perverse) things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths: to deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her Elohim,” Prov. 2:1-17.

Thus, we learn that the “fear” of Yahweh is not only the beginning of wisdom (upon the earth is founded), but it is also the beginning of knowledge (by which the depths are broken up, and the clouds drop down the dew). The Hebrew word for “fear” is “yirah” which has to do with reverence, morality, to be afraid of, dreadfully, fear, etc. A wise child loves and fears his father all at the same time. A normal child will love his father very deeply and respect his authority and the rules of his house. But he will also learn to fear his father by breaking his rules or going against his authority, because a good father will correct his child and sometimes that correction isn’t pleasant.

But a foolish child will not submit himself to his father’s authority nor to his house rules. He will always be getting into trouble and many even disdain the correction received from his father’s

hand. Such is the case with the Creator Yahweh and His people. Yahweh is a loving Father who has His own set of rules. Those rules are good for His people. They are not imposed to bring His people under a yoke of bondage. So many, many in this present evil age simply don't understand this, even those who claim to be of His very household. Many teach that His laws are done away.

Let us properly fear, honor, respect, and reverence our Heavenly Father Yahweh so that we can glean wisdom, understanding and knowledge. Through this proper fear, we can glean wisdom from His word concerning how the earth is established. We can also unlock doors of understanding concerning the establishment of the heavens. Finally, we will be able to search into the depths and into the heights to glean knowledge. Let's apply these principles to the "dew" that the clouds drop down or distil.

## THE PARABLES

The Proverbs, themselves, are riddles or parables that must be searched into in order to come to a true or an even deeper meaning to their sayings. As a matter of fact, the book of Proverbs begins thusly, "The proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity: to give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will **increase learning**; and a man of understanding shall attain unto wise counsels: To understand a proverb, and **the interpretation**: the words of the wise, and **their dark sayings**," 1:1-7.

From these Scriptures we learn that proverbs are dark sayings which must be searched out in order to come to the proper interpretation. Therefore, proverbs and parables are somewhat equal in nature. What we must do is search them out, "It is the glory of Elohim to conceal a thing: but the honour of kings is to search out a matter," Prov. 25:2.

When Yahshua spoke to the people of His day, He spoke to them in parables (Mt. 13:1-3). His disciples came to Him asking, "Why speakest Thou unto them in parables?" Mt. 13:10. "He answered and said unto them, 'Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, ‘By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this People’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.’ But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them,” Mt. 13:11-17.

They are in error who teach that parables are simply little made up stories introduced in order to clarify something being presented. Parables, according to the Savior Yahshua, are given to keep the overall multitudes blinded to the truth. Their understanding is only given to a chosen few.

According to Hebrews 9:1-9, the first covenant with its ordinances of divine service, the tabernacle, the candlestick (menorah), the table, the shewbread, the veil, the holy of holies, the golden censer, the ark of the covenant, the golden pot of manna, Aaron’s rod that budded, the tables of the covenant, the cherubim of glory, the mercyseat, etc., were all parables (verse 9). The KJV calls them “figures” in verse 9, but the word “figures” is translated from the Greek word “parabole” which is the very same word utilized in Mt. 13.

The Apostle Paul declared, “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of Elohim in a mystery, even the hidden wisdom, which Yahweh ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Sovereign of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which Yahweh hath prepared for them that love him.

But Yahweh hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of Elohim. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of Yahweh knoweth no man, but the Spirit of Yahweh.<sup>2</sup> Now we have received, not the spirit of the world, but the spirit which is of Yahweh; that we might know the things that are freely given to us of Elohim. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of Yahweh: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," 1 Cor. 2:6-14.

Therefore, we can deduct that the things given to Israel were for the purpose of blinding the overall majority of the people. This is confirmed in another place by the Apostle Paul who proclaims that except for the elected few, the overall majority of the Israelites were blinded (Ro. 11:7). This was done so that through Israel's fall, the door to mercy and salvation might also be opened to the Gentiles (non-Hebrews). (Ro. 11:11-12, 15, 19-20, 25).

## **THE MANNA**

One of the items said to be a figure or parable in Heb. 9 is the golden pot of manna (v. 4). The introduction of the manna occurs in Exodus 16, "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, 'Would to Elohim we had died by the hand of Yahweh in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.' Then said Yahweh unto Moses, 'Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather

daily.’ And Moses and Aaron said unto all the children of Israel, ‘At even, then ye shall know that Yahweh hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of Yahweh; for that He heareth your murmurings against Yahweh: and what are we, that ye murmur against us?’ And Moses said, ‘This shall be, when Yahweh shall give you in the evening flesh to eat, and in the morning bread to the full; for that Yahweh heareth your murmurings which ye murmur against Him: and what are we? Your murmurings are not against us, but against Yahweh.’ And Moses spake unto Aaron, ‘Say unto all the congregation of the children of Israel, ‘Come near before Yahweh: for He hath heard your murmurings.’ And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Yahweh appeared in the cloud. And Yahweh spake unto Moses, saying, ‘I have heard the murmurings of the children of Israel: speak unto them, saying, ‘At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Yahweh your Elohim.’ And it came to pass, that at even the quails came up, and covered the camp: and in the morning **the dew** lay round about the host. And when **the dew** that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground,” (vv. 1-14)

Several things must be pointed out concerning the manna. We will not focus on these points in this treatise as our focus here is on the dew. Another treatise will be written to explain the points and significance of the manna. The points to focus on are:

1. The manna was called bread from heaven (Ex. 16:4) and the grain of the mighty ones (Psa. 78:23-25).

2. It was given to prove Israel whether they would walk in Yahweh’s law or not (Ex. 16:4).

3. It was given for them to be able to see the glory of Yahweh (Ex. 16:7).

4. It was given for them to know Yahweh is their Elohim (Ex. 16:12).

5. It came with the dew (Ex. 16:13-14).

6. It was meted out or measured with an omer (Ex. 16:18).

7. It pointed them to the true seventh day Sabbath (Ex. 16:22-26).

8. The term “manna” means that Israel didn’t know what it was (Ex. 16:15).

## THE TRUE MANNA

The manna, however wondrous it was, was only a parable, a type, a model of something else. We find what it was a type of in the book of John, chapter 6, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath Yahweh the Father sealed.’ Then said they unto Him, ‘What shall we do that we might work the works of Elohim?’ Yahshua answered and said unto them, ‘This is the work of Elohim, that ye believe on Him Whom He hath sent.’ They said therefore unto Him, ‘What sign shewest Thou then, that we may see, and believe Thee? What dost Thou work? Our fathers did eat manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’ Then Yahshua said unto them, ‘Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of Elohim is He Which cometh down from heaven and giveth life unto the world.’ Then said they unto Him, ‘Master, evermore give us this bread.’ And Yahshua said unto them, ‘I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. 36. But I said unto you, That ye also have seen Me, and believe not. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. 38. For I came down from heaven, not to do Mine own will, but the will of Him That sent Me. And this is the Father’s will Which hath sent Me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him That sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.’ The Jews then murmured at Him, because He said, ‘I am the bread which came down from heaven.’ And they said, ‘Is not this Yahshua, the son of Joseph, whose father and mother we know? How is it then that He saith, ‘I came down from heaven?’” (vv. 27-42)

Notice the similarity. When the bread from heaven was given in the wilderness, the children of Israel called it “manna” because

they didn't know what it was. The manna was a parable, a type of Yahshua, the true bread from heaven. When He tried to explain this truth to the people, they couldn't understand nor accept it. Once again, the term "manna" applies, because "manna" means "what's it?" or "what's this?" and that is what the people of Yahshua's day were, in effect, saying, "And they said, 'Is not this Yahshua, the son of Joseph, whose father and mother we know? How is it then (what is this?) that He saith, 'I came down from heaven?'" Jn. 6:42.

## **DISTILLING THE DEW**

Going back to the book of Proverbs, the statement is made, "By His knowledge the depths are broken up, and the clouds drop down the dew." 3:20. The word "drop" is translated from the Hebrew word "ra'aph" which also is translated as "distil." The dew distils in the air (heaven) and drops down on the earth. It literally comes from heaven according to Yahweh's own word. Dew, therefore, would be the purest water.

Water, itself, is likened to the Holy Spirit, "In the last day, that great day of the feast, Yahshua stood and cried, saying, 'If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of His belly shall flow rivers of living water.' (But this spake He of the Spirit, Which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Yahshua was not yet glorified.)" Jn. 7:37-39. Thus, the dew, the purest of water because it is distilled from heaven, would be a most acceptable type of the Holy (pure, clean) Spirit.

Yahshua was conceived by the Holy Spirit, "And in the sixth month the angel Gabriel was sent from Yahweh unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Miriam. And the angel came in unto her, and said, 'Hail, thou that art highly favoured, Yahweh is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, 'Fear not, Miriam: for thou hast found favour with Elohim. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Yahshua. He shall

be great, and shall be called the Son of the Highest: and the Sovereign Yahweh shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.’ Then said Miriam unto the angel, ‘How shall this be, seeing I know not a man?’ And the angel answered and said unto her, ‘The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy Thing Which shall be born of thee shall be called the Son of Elohim,” Lk. 1:26-35.

“Now the birth of Yahshua the Messiah was on this wise: When as His mother Miriam was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of Yahweh appeared unto him in a dream, saying, ‘Joseph, thou son of David, fear not to take unto thee Miriam thy wife: for **That Which is conceived in her is of the Holy Spirit**. And she shall bring forth a Son, and thou shalt call His name Yahshua: for He shall save His people from their sins.’” Mt. 1:18-21.

Both accounts, Matthew 1 and Luke 1 witness that Miriam was a virgin, having known no man and that Yahshua was conceived by the Holy Spirit. Notice the similarity between the parable and the true. The manna (bread from heaven) came with the dew (waters distilled from heaven). The True Bread from heaven, Yahshua, was distilled or conceived by the waters from heaven, the Holy Spirit, in the womb of the virgin Miriam.

Many of our own people have problems believing that the Elohim Yahweh could become a man and suffer death for us, but Yahshua, Himself, said that He came down from heaven (Jn. 3:13-31; 6:33-51; 1 Cor. 15:47; Phil. 2:5-8).

Through the KNOWLDEGE of Elohim, Yahshua, the true bread from heaven, was distilled from heaven into the womb of the virgin Miriam in order to become the BREAD OF LIFE.

## THE COVERING

The Hebrew word for “dew” is “tal.” This word is #2919 in *Strong’s Exhaustive Concordance’s* Hebrew Lexicon and is de-

defined as *dew* (**as covering vegetation**). Now, this concept is most important to understand because the Scriptures declare, “The voice of him that crieth in the wilderness, ‘Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of Yahweh shall be revealed, and all flesh shall see it together: for the mouth of Yahweh hath spoken it.’ The voice said, ‘Cry.’ And he said, ‘What shall I cry?’ **‘All flesh is grass,** and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of Yahweh bloweth upon it: **surely the people is grass.** The grass withereth, the flower fadeth: but the word of our Elohim shall stand for ever’.” Isa. 40:3-8.

Are you beginning to understand this concept now? All flesh is as grass. All flesh (man) needs to be covered because all flesh has sinned and fallen short of the glory of Elohim. The dew covers vegetation. Grass is vegetation. Therefore, the dew is a type of the covering that Yahweh has provided for the grass, that is, all flesh (all men who will believe)!

Notice what it says again, “The grass withereth, the flower fadeth: but the word of our Elohim shall stand for ever” (v. 8). Who or what is the word? “In the beginning was the Word and the Word was with Elohim and the Word was Elohim. The same was in the beginning with Elohim. All things were made by Him; and without Him was not anything made that was made. In Him was life: and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not....And the Word was made flesh (conceived by the Holy Spirit), and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) **full of grace and truth,**” Jn. 1:1-5, 14.

Notice that...“full of grace!” “The king’s (Yahweh’s) wrath is as the roaring of a lion; but His **favour** is as **dew upon the grass,**” Prov. 19:12.

The Hebrew word for “favour” is “ratsown” which comes from another word “ratsah” which means “to satisfy a debt!” Isn’t that the message of the New Covenant? Isn’t that the message of the grace, the mercy, the favour that comes from Yahweh to man through our Sovereign and Savior Yahshua? Doesn’t He have the

power to redeem us, buy us back from sin, death, the grave?

The Apostle Peter confirms, “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of Yahweh endureth for ever. And this is the word which by the evangel is preached unto you,” 1 Pet. 1:24-25.

Psalms 102 is a prayer of the afflicted, when he is overwhelmed, and pours out his complaint before Yahweh, “My days are like a shadow that declineth; and I am withered like **grass**. But Thou O Yahweh, shalt endure for ever; and Thy remembrance unto all generations. Thou shalt arise, and have **mercy** upon Zion: for the time to **favour** her, yea, the set time, is come,” vv. 11-12.

“As for man, his days are as **grass**: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the **mercy** of Yahweh is from everlasting to everlasting upon them that fear Him and His righteousness unto children’s children; to such as keep His covenant, and to those that remember His commandments to do them,” Psa. 103:15-18.

The Apostle Paul writes, “Who (Yahshua) was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with Elohim through our Sovereign Yahshua the Messiah: by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of Elohim. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of Yahweh is shed abroad in our hearts by the Holy Spirit which is given unto us. For when we were yet without strength, in due time the Messiah died for the unrighteous. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But Yahweh commedeth His love toward us, in that, while we were yet sinners, the Messiah died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to Yahweh by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in Yahweh through our Sovereign Yahshua the Messiah, by Whom we have now received the **atone-**

ment,” Ro. 4:25; 5:1-11. “Atonement” comes from the Hebrew word “kippur” which means to COVER!

## YAHSHUA, OUR BREAD

Yahshua, the true bread from heaven, was conceived in the womb of the virgin Miriam by the Holy Spirit. When the time came for His birth, Yahweh had brought about conditions which would cause Joseph and Miriam to be in Bethlehem, “And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mariam his espoused wife, being great with child,” Lk. 2:1-5.

Bethlehem is a combination of two Hebrew words, “bayith” and “lechem.” Bayith means house, temple or family. Lechem means bread. Yahshua, the true bread from heaven was born in Bethlehem, the house, family or temple of bread!

Furthermore, “And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and **laid Him in a manger**; because there was no room for them in the inn,” Lk. 2:6-7.

The Greek word for “manger” is “phatne” which is defined as “a crib (for fodder). It comes from another word “pateomai” which means “to eat!” In other words, a manger is a crib from whence animals are fed. Thus, Yahshua, the true bread from heaven, was born in the house or temple of bread and lain in a crib from which animals are fed.

In both the Old and New Testaments Yahweh’s people are called sheep! “For thus saith the Sovereign Yahweh; ‘Behold, I, even I, will both search **My sheep**, and seek them out. **As a shepherd** seeketh out **His flock** in the day that **he is among his sheep** that are scattered; so **will I seek out My sheep**, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and

gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Sovereign Yahweh. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat (gross) and the strong (impudent); I will feed them with judgment,” Ez. 34:11-16.

“Then said Yahshua unto them again, ‘Verily, verily, I say unto you, **I am the door of the sheep**. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. **I am the good Shepherd: the good Shepherd giveth His life for the sheep**. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. **I am the good Shepherd, and know My sheep**, and am known of Mine. As the Father knoweth Me, even so know I the Father: and **I lay down My life for the sheep**. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and **there shall be one fold, and one Shepherd**,” Jn. 10:7-16.

Both Testaments (Old and New) reveal Who the Shepherd is. Yahshua is the Shepherd.

#### FURTHER IDENTIFICATION OF YAHSHUA

Moses cried out, “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name Yahweh: ascribe ye greatness unto our Elohim, the Rock, his work is perfect: for all his ways are judgment: a El of

truth and without iniquity, just and right is he,” Dt. 32:1-4.

Moses links his words (dabar) with the word speak (emer/amar) as well as doctrine (leqach). He also links the dew with rain and showers upon the grass. Moses’ doctrine, his speech and writings are recorded for us in the Torah. He publishes the name Yahweh in the Torah ascribing mighty, powerful greatness to Yahweh Elohim. He says that His words are as the “dew.” He says that His words distil as the dew because He will publish the name Yahweh, the Rock and El of truth.

Yahshua said that Moses wrote of Him, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of Elohim in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from Yahweh only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” Jn. 5:39-47.

As I have shown, when Moses wrote of the manna, the bread from heaven, he was writing in parabolic language about Yahshua the Messiah, the true bread from heaven. What about the dew? Isn’t the dew also a type of Yahshua?

In another parable that Yahshua gave in John chapter ten, Yahshua reveals that He is the door of the sheep (verses 1-9). But He also reveals in this same parable that He is the good Shepherd (verses 11-16). One other item that Yahshua reveals is that there is a porter who opens. We find in Revelation that Yahshua has the key of David who opens and no man shuts and shuts and no man opens (Rev. 3:7-8). Therefore, Yahshua is also the Porter. In this one parable, Yahshua is the Door, the Shepherd and the Porter.

We can conclude, therefore, in the parable of the manna, that Yahshua is not only the manna, but also the dew that brings the manna. The Prophet Hosea is inspired to write, “O Israel, return unto Yahweh thy Elohim; for thou hast fallen by thine iniquity. Take with you words, and turn to Yahweh: say unto him, Take away all iniquity, and receive us graciously: so will we render the

calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our Elohim: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. **I will be as the dew unto Israel:** he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of Yahweh are right, and the just shall walk in them: but the transgressors shall fall therein,” Hos. 14:1-9.

Isaiah prophesies, “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead,” 26:19. All flesh is as grass. The dew of Yahweh will revive the grass, especially Israel, bringing them forth from the grave.

Who revives from the grave? “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him,” Jn. 5:21-23.

Yahshua told Martha, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?” Jn. 11:25-26.

“These words spake Yahshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As **thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.** And this is life eternal, that they might know thee the only true Elohim, and Yahshua the Messiah, whom thou hast sent,” Jn. 17:1-3.

Yahshua, as the dew, has the power to cover all flesh that will believe in Him and the Father. He will be their manna, their bread

of life for all eternity.

Through the KNOWLEDGE of Yahweh, Yahshua was distilled as the dew from heaven. Through the KNOWLEDGE of Yahweh, the DEPTHS ARE BROKEN UP (the grave will yield its dead in resurrection back to life.

## **FEEDING THE SHEEP**

The third time that Yahshua showed Himself to the disciples an interesting discourse occurred between Yahshua and Peter, “So when they had dined, Yahshua saith to Simon Peter, ‘Simon, son of Jonas, lovest thou Me more than these?’ He saith unto Him, ‘Yea, Master; Thou knowest that I love Thee.’ He saith unto him, ‘Feed My lambs.’ He saith to him again the second time, ‘Simon, son of Jonas, lovest thou Me?’ He saith unto Him, ‘Yea, Master; Thou knowest that I love Thee.’ He saith unto him, ‘Feed My sheep.’ He saith unto him the third time, ‘Simon, son of Jonas, lovest thou Me?’ Peter was grieved because He said unto him the third time, ‘Lovest thou Me?’ And he said unto Him, ‘Master, Thou knowest all things; Thou knowest that I love Thee.’ Yahshua saith unto him, ‘Feed My sheep,” Jn. 21:15-17.

Here was Yahshua, the true bread from heaven, distilled by the Holy Spirit, the heavenly dew, admonishing Peter to feed His sheep. Of course, that food with which the sheep are to be fed is Yahshua, Himself.

Before His death, Yahshua had a final meal with His disciples. During this meal, “Yahshua took bread, and blessed it, and brake it, and gave it to the disciples, and said, ‘Take, eat; this is My body,” Mt. 26:26. Paul writes, “For I have received of the Master that which also I delivered unto you, That the Sovereign Yahshua the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, ‘Take, eat, this is My body, which is broken for you: this do in remembrance of Me,” 1 Cor. 11:23-24.

The sheep of Yahweh are to be fed with Yahshua, the true bread from heaven that was distilled from the heavenly dew, the Holy Spirit.

Peter had denied Yahshua three times, thus, when Yahshua asked him if He loved Him three times, Peter was sorely grieved

because of his denial. Later, Peter wrote, “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of the Messiah, and also a partaker of the glory that shall be revealed: feed the flock of Yahweh which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being sovereigns over Yahweh’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away,” 1 Pet. 5:1-4.

## **THE SHEPHERDS**

When Yahshua, the true bread from heaven, was born at Bethlehem, the house/temple of bread, there were shepherds abiding in the field, keeping watch over their flock by night (Lk. 2:8). “And lo, the angel of Yahweh came upon them, and the glory of Yahweh shone round about them: and they were sore afraid. And the angel said unto them, ‘Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is the Messiah Yahweh. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.’ And suddenly there was with the angel a multitude of the heavenly host praising Yahweh, and saying, ‘Glory to Yahweh in the highest, and on earth, peace, good will toward men.’ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, ‘Let us now go even unto Bethlehem, and see this thing which is come to pass, which Yahweh hath made known unto us.’ And they came with haste, and found Miriam, and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds,” Lk. 2:9-18.

After hearing the message of the Savior’s birth and then going to witness such for themselves, the shepherds went to the people declaring what they had seen and heard. While Yahshua is the chief and true Shepherd, those whom have been called out of this world to declare His message are to be even more faithful shepherds than the ones who witnessed His birth. After all, they were

shepherding animals, but the shepherds serving under Yahshua are to be faithful in declaring the message of truth to the sheep of His pasture, His people.

Yahweh indicts the unfaithful shepherds, “And the word of Yahweh came unto me, saying, ‘Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, ‘Thus saith the Sovereign Yahweh unto the shepherds; ‘Woe be unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of Yahweh; as I live, saith the Sovereign Yahweh, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock; therefore, O ye shepherds, hear the word of Yahweh;’ Thus saith the Sovereign Yahweh; ‘Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them,” Ez. 34:1-10.

Isaiah was inspired to write, “Woe be unto the shepherds that destroy and scatter the sheep of My pasture! Saith Yahweh. Therefore thus saith the Sovereign Yahweh of Israel against the shepherds that feed My People; Ye have scattered My flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith Yahweh. And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall

feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith Yahweh,” 23:1-4.

Those who are set up as leaders of groups, churches, congregations and assemblies that teach and believe in the Messiah should pay very special attention. Whether they are priests, prophets, preachers, teachers, etc., they should be feeding the sheep of Yahweh’s house with the proper diet. The Apostle Paul cautioned, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the assembly of Yahweh, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to Yahweh, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man’s silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Sovereign Yahshua, how He said, ‘It is more blessed to give than to receive,’” Acts 20:28-35.

And so now all shepherds, are you leading the sheep of Yahweh’s pasture to the true food? Are you serving the body of the Messiah with the true bread from heaven which has been distilled from the blessed heavenly dew, the Holy Spirit? Let’s not seek to exalt ourselves one above the other, nor seek to make ourselves rich at the expense of the sheep, but let’s work together to serve, feed and lead the sheep of Yahweh’s pasture to the One true Anointed, Yahshua the Messiah, the true bread from heaven Who was distilled (conceived) by the true waters from heaven, the Holy Spirit. Again, Isaiah cries out, “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, ‘Behold your Elohim!’ Behold, the Sovereign Yahweh will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before

Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young,” Isa. 40:9-11.

This is the message from the Scriptures that we must be proclaiming concerning Yahshua the Messiah!

## **PART II – TRACING ISRAEL**

### **THE BLESSINGS OF ISAAC AND JACOB**

Now that we have established the importance of the dew, also identifying what it is and what and to Whom it relates; we can now utilize this same item in order to discover where and who the Israelites are.

Isaac blessed Jacob with the dew of heaven, “And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which Yahweh hath blessed: Therefore Elohim give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee, Gen. 27:26-29.

This blessing was the blessing of birthright, which was passed down from Abraham to Isaac. Isaac passed it down to Jacob. Jacob, in turn, passed it down to the sons of Joseph, Ephraim and Manasseh, “And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, El Shaddai appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee

into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance,” Gen. 49:1-6.

“And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom Elohim hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, Elohim hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, Elohim, before whom my fathers Abraham and Isaac did walk, the Elohim which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, Elohim make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh,” Gen. 49:8-20.

Furthermore, when he blessed all of his sons, he blessed Joseph with a special blessing, “Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The

archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty Elohim of Jacob; (**from thence is the shepherd, the stone of Israel:**) Even by the Elohim of thy father, who shall help thee; and by the Almighty, **who shall bless thee with blessings of heaven above, blessings of the deep that lieth under**, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren,” Gen. 49:22-26.

Notice that it says that the Shepherd, the stone of Israel would be found in Joseph. He also blessed him with the blessings of heaven, from whence comes the dew, a type of Yahshua, and the blessings of the deep (compare Prov. 3:19-20).

## MOSES’ BLESSING ON JOSEPH

Before his death, Moses also blessed the children of Israel by their tribal names. He was inspired to place a special blessing on Joseph, “And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, **for the dew**, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh,” Dt. 33:13-17.

Moses especially placed the blessing of the dew upon Joseph and his land!

We have learned that the dew is a type of Yahshua in His capacity to cover Israel and all flesh. We know that the manna, the bread of heaven came with the dew. It was the combination of the dew and manna that led the Israelites to the rest of the seventh day Sab-

bath.

## WHICH TRIBE?

Yahshua was born of the tribe of Judah. He was a descendant of King David who was of the house of Judah, not Joseph, not Ephraim, not Manasseh. But in his blessing, Jacob stated, “from thence (Joseph) is the Shepherd, the stone of Israel. What does this all mean?

We know that the tribe of Judah has been very instrumental in the preservation of the Scriptures that we call the Old Testament. Many have even gone so far as to sacrifice their lives in order to keep these documents preserved. For this sacrifice, we must stand in admiration of them.

However, they have refused the truth concerning Yahshua and His covering, His atoning blood that was sacrificed for us. As John writes, “He came to His own and, and His own received Him not,” Jn. 1:10. Even though some did receive Him; the overall great preponderance of His own tribe have denied Him.

So who is it that has also been instrumental in preserving the Old Testament Scriptures, as well as the New Testament Scriptures, which witness to Yahshua the Messiah? Hasn't it been the English-speaking world? Many of our own people have also given their lives in order to make both of the Testaments (Old and New) available to their own kin and the rest of the world. Both Testaments witness of Yahshua, the Shepherd and Stone of Israel, the True Bread from Heaven, Which comes with the Dew! The Scriptures that are preserved by the house of Judah witness that the blessings of the dew, as well as the Shepherd, the Stone of Israel are with Joseph, specifically Ephraim and Manasseh!

The English-speaking world has become the pre-eminent and primary peoples in today's world who have been tremendously blessed above the rest of the earth. Those blessings have come upon them as they have been instrumental in not only preserving, but publishing a specific book called “**THE HOLY BIBLE!**” So much of the world has also been blessed through the English-speaking world, which has not only been colonized by them, but has shown itself friendly to them. Generally, those who have embraced the teachings of the Bible have also been greatly blessed.

## IDOLATRY

Many might say, How can you say this while you stand adamantly against many of the words that have been utilized in the Bible such as, God, the LORD, Jesus, Christ, etc.? This question must be addressed.

What does the book of Psalms proclaim? “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Yahweh, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us,” Psa. 2:1-3.

Who rage? Isn't it the heathen? Who or what are the heathen? According to *Webster's New World Dictionary*, the “heathen” are **1.** orig., and in the Old Testament, a member of any nation or people not worshiping the [Elohim] of Israel **2.** anyone not a Jew, Christian, or Moslem; esp., a member of a tribe, nation, etc. worshiping many gods **3.** a person regarded as irreligious, uncivilized, unenlightened, etc.

These definitions are the modern day world's understanding of just what the heathen are. However, the Hebrew term that is translated as “heathen” is “*goyim*.” When Abraham was blessed by Yahweh, he was promised that he would be a father of nations (*goyim*) in Gen. 17:5. Sara was also blessed by Yahweh to become a mother of nations (*goyim*) in Gen. 17:16. Sarah's only child was Isaac. Thus, Isaac was to become a father of nations (*goyim*). Isaac's birthright was passed down to Jacob, the father of the Israelites, therefore, the Israelites are also “*goyim*” (nations).

That same birthright blessing was passed down to Ephraim by Jacob who attested that he would become a “multitude of nations” (*goyim*). (Gen. 48:19)

Psalms 2:1 would have better been translated as, “Why do the nations rage...” The book of Acts reveals that the Israelites were to be included in this term for we read, “And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to Yahweh with one accord, and said, Yahweh, thou art Elohim, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said,

Why did the heathen (*goyim*/nations) rage, and the people imagine vain things? **The kings** of the earth stood up, and **the rulers** were gathered together against Yahweh, and against his Messiah. For of a truth against thy holy child Yahshua, whom thou hast anointed, both Herod (the king), and Pontius Pilate (the Governor), with the Gentiles (**goyim**/nations/heathen, etc.), **and the people of Israel**, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done” 4:23-26.

Who has been instrumental in publishing the most popular version of the Bible that has ever been known? Wasn't it **KING JAMES**? Isn't it called the **KING JAMES VERSION**?

Did **KING James** and his cohorts stand up against Yahweh, even though they also stood up for His word? Absolutely!!!! First and foremost, they took the true name of the Heavenly Father and Yahshua the Messiah out of the Scriptures replacing them with the names and titles that they were used to utilizing in their previous days of paganism. The Anglican Church, which King James headed and declared to be his religion, as the Catholic Church, declares that the law has been done away. They worship on Sunday, the first day of the week, rather than the seventh day Sabbath. They have been instrumental in continuing the policies of observing the heathenish, pagan ritual and holidays rather than the commanded days (feasts) of Yahweh, etc., etc.

The kings, rulers, heathen and even Israelite rulers of Yahshua's and the apostle's day gathered together against Yahweh and His Messiah. The same thing happened during the day of King James and the rulers of that day. It continues to this day.

## **THE GOLDEN CALF**

The instance of the golden calf, which Israel made in the wilderness will clue us in as to why the descendants of Israel are steeped in modern day idolatry. While Moses was up in the mount receiving the instructions and tables of the covenant, Israel fell into the worship of the golden calf. (Ex. 32)

When Moses came down from the mount he saw what the children of Israel were doing and became exceedingly angry with them (v. 19). "...He took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon

the water, and made the children of Israel drink of it,” Ex. 32:20.

More was taking place there than generally meets the eye. Water is a type of the Spirit, “In the last day, that great day of the feast, Yahshua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Yahshua was not yet glorified.)” Jn. 7:37-39.

Moses burned the golden calf, ground it to powder and cast it into water making the Israelites drink. This is a type, parable, metaphor. Moses was causing the disobedient and rebellious Israelites to drink of the waters of idolatry. Israel would have a tendency to turn to idolatry rather than stay on the strait and narrow path. History bears this out.

After Solomon’s reign, the kingdom of Israel was split into two kingdoms. The northern kingdom was named Israel because they were ruled by Ephraimite kings. They turned away to idolatry placing golden calves in Dan and in Samaria. They were eventually defeated by the Assyrian kings, taken into captivity and removed to the area around the Caucasus Mountains.

The southern kingdom was named Judah because their kings were descendants of the patriarch Judah. They also fell away into idolatry and were eventually defeated by the Babylonian Kingdom under Nebuchadnezzar. This took place around 130 – 140 years later. Both kingdoms were destroyed because of their rebellion against Yahweh and subsequent descent into idolatry. The pattern that Moses established worked.

While modern day Judaism is greatly respected by many for seemingly embracing obedience to the Scriptures and walking in the ways of righteousness, the problem is that in most cases, they respect the works of the Talmud and Kaballah rather than the pure words of Scripture.

Looks can be deceiving. Modern day Christianity utilizes the Bible which contains both the Old and New Testaments. It is made to appear as if they are upholding the principles of the Bible when they simply are not. The same thing goes for modern day Judaism. While they appear to uphold the Old Testament, the truth of the matter is that they are not. If they were, then they would believe

the writings of Moses as he witnesses of Yahshua (Jn. 5:39-47). All Israel has fallen away into idolatry and remains there unless Yahweh calls them to repentance and the truth.

## **THE WITNESS OF THE TABERNACLE**

The placement of the Israelites around the tabernacle is quite revealing. There was only one opening in the linen wall that surrounded the tabernacle. That opening or gate was in the east. The door to the tabernacle and the veil into the holy of holies was also in the east. Judah, Issachar and Zebulon were placed in the east. Judah was the main (middle) tribe on that side. Ephraim, Manasseh and Benjamin, were placed on the western side. Ephraim was the main or central tribe. Moses, Aaron and the priests were situated in the east as a buffer between the tribes and the tabernacle. Judah was under the banner of a lion.

The Levitical tribe of Gershon was placed in the west as a buffer between Ephraim, Manasseh and Benjamin and the tabernacle. Ephraim and Manasseh were under the banner of an ox.

Now, let's learn of some amazing things concerning the layout of the tabernacle and the placement of these tribes. The ox was an animal of sacrifice. The offerings and sacrifices are mentioned in the book of Leviticus beginning with chapter one. The first offering was the holocaust and the bullock of the ox was the primary and chief offering. This offering was also for an atonement (Lev. 1:4).

Yahweh purposely blinded the Israelites, especially Ephraim and Manasseh (Ro. 11:7-15), casting them away as a sacrifice. Joseph was the one who was hated and despised by his brethren. While his brothers didn't slay him, they did sell him into slavery, which is a type of death. They also deceived their father Jacob by slaying a kid of the goats (another animal utilized for atonement, [Lev. 16]), dipping Joseph's coat in its blood and presenting it to their father who thought some evil beast had slain him. The whole story is one of sacrifice. It was magnified in Ephraim and Manasseh, the northern kingdom of Israel.

Interestingly, even the Levitical tribe of Gershon is a witness in this matter for their responsibility in the tabernacle was to take care of and transport the COVERINGS, the various skins, etc., which

covered the framework of the tent, etc. The tabernacle and the placement of the tribes of Israel around it, reveals that the descendants of Joseph were the one, who would be associated with covering and atonement.

One other thing that we must point out is that the lion slays and eats the ox. The priests also slew the sacrifices. Judah under the banner of the ox, was speaking of the world today wherein the international bankers, who are primarily Jewish, are working to eventually decimate and destroy the English-speaking world, especially and specifically America (Israel/Ephraim). Even the remnants of the Levitical priesthood are included in this conspiracy. Joseph, under the banner of the ox, will once again be slaughtered for the good of the whole world. But Yahshua, their Dew, will raise them from the grave.

## CONCLUSION

The dew, just like the atom, seems to be such a small and insignificant thing. But Biblical research reveals that it is given as a tremendous and powerful witness and blessing.

The dew is given to cover the grass. All flesh is as grass. Yahshua is the One Who will cover the sins of all flesh. He is the Dew. Yahweh said that He would be Israel's dew, therefore, Yahshua is Yahweh, the Son, not the Father.

Ephraim and Manasseh, the sons of Joseph, were blessed with the dew of heaven. They are the ones who have been so tremendously blessed in the world, especially and specifically in the last days. They have been blessed with the dew of heaven. This has to do with both physical and spiritual blessings. They are the ones who are involved with publishing the message of both Old and New Testaments. The English-speaking peoples of the world, especially the United States and Britain are the ones who are instrumental in publishing and distributing volumes of Bibles and associated literature to the rest of the world.

The blessings and the prophecies are sure. Yahweh is the Elohim of Israel and His word does not fail. Whether you believe what is written here or not, it is presented in the light of Scripture and the Spirit of Yahweh and Yahshua. May He open your eyes to see the wondrous blessings that He has reserved for those who trust

<sup>i</sup>Wisdom = #2451 = **חכמה** chokmah, khok-maw'; **from 2449**; wisdom (in a good sense):--skilful, wisdom, wisely, wit.  
#2449 = **חכמ** chakam, khaw-kam' = a primitive root, to be wise (in mind, word or act):--X exceeding, teach wisdom, be (make self, shew self) wise, deal (never so) wisely, make wiser.

<sup>ii</sup>Founded = #3245 = **יָסַד** yacad, yaw-sad'; a primitive root; to set (literally or figuratively); intensively, to found; reflexively, to sit down together, i.e. settle, consult:--appoint, take counsel, establish, (lay the, lay for a) found(-ation), instruct, lay, ordain, set, X sure.

<sup>iii</sup>Understanding = #8394 = **תְּבוּנָה** tabuwn, tau-boon'; and (feminine) **תְּבוּנָה** {teb-oo-naw'}; or **תְּבוּנָה** {to-boo-naw'}; **from 995**; intelligence; by implication, an argument; by extension, caprice:--discretion, reason, skilfulness, understanding, wisdom.

#995 = **בִּינ** biyn, bene; a primitive root; to separate mentally (or distinguish), i.e. (generally) understand:--attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill(-full), teach, think, (cause, make to, get, give, have) understand(-ing), view, (deal) wise(-ly, man).

<sup>iv</sup>Established = #3559 **כּוּנ** kuwn, koon; a primitive root; properly, to be erect (i.e. stand perpendicular); hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous):--certain(-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-)stablish, stand, tarry, X very deed.

<sup>v</sup>Knowledge = #1847 **דַּעַת** da`ath, dah'-ath; **from 3045**; knowledge:--cunning, (ig-)norantly, know(-ledge), (un-)awares (wittingly).

#3045 = **יָדַעַ** yada`, yaw-dah'; a primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):--acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), X will be, wist, wit, wot.

<sup>vi</sup>Depths = #8415 **תְּהוֹמ** t@howm, teh-home'; or thom {teh-home'}; (usually

feminine) **from 1949**; an abyss (as a surging mass of water), especially the deep (the main sea or the subterranean water-supply):--deep (place), depth.

#1949 = **הוּמ** huwm, hoom; a primitive root (**compare 2000**); to make an uproar, or agitate greatly:--destroy, move, make a noise, put, ring again.

#2000 = **הַמַּמ** hamam, haw-mam'; a primitive root (**compare 1949, 1993**); properly, to put in commotion; by implication, to disturb, drive, destroy:--break, consume, crush, destroy, discomfit, trouble, vex.

#1993 = **הַמָּה** hamah, haw-maw'; a primitive root (compare 1949); to make a loud sound like Engl. "hum"); by implication, to be in great commotion or tumult, to rage, war, moan, clamor:--clamorous, concourse, cry aloud, be disquieted, loud, mourn, be moved, make a noise, rage, roar, sound, be troubled, make in tumult, tumultuous, be in an uproar.

<sup>vii</sup>Broken up = #1234 = **בָּקַע** baqa', baw-kah'; a primitive root; to cleave; generally, to rend, break, rip or open:--make a breach, break forth (into, out, in pieces, through, up), be ready to burst, cleave (asunder), cut out, divide, hatch, rend (asunder), rip up, tear, win.

<sup>viii</sup>Clouds = #7834 = **שָׁחַק** shachaq, shakh'-ak; **from 7833**; a powder (as beaten small): by analogy, a thin vapor; by extension, the firmament:--cloud, small dust, heaven, sky.

#7833 = **שָׁחַק** shachaq, shaw-khak'; a primitive root; to comminate (by trituration or attrition):--beat, wear.

<sup>ix</sup>Drop down = #7491 = **רָעַפ** ra'aph, raw-af'; a primitive root; to drip:--distil, drop (down).

<sup>x</sup>Dew = #2919 = **טַל** tal, tal; **from 2926**; dew (as covering vegetation):--dew.

#2926 = **טָלַל** talal, taw-lal'; a primitive root; properly, to strew over, i.e. (by implication) to cover in or plate (with beams):--cover.

#2922. **טָלַא** t@la', tel-aw'; apparently **from 2921** in the (orig.) sense of covering (for protection); a lamb (compare 2924):--lamb.

#2921 = **טָלַא** tala', taw-law'; a primitive root; properly, to cover with pieces; i.e. (by implication) to spot or variegate (as tapestry):--clouded, with divers colours, spotted.

<sup>xi</sup>Speak = #1696 = **דָּבַר** dabar, daw-bar'; a primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue:--answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), utter, X well, X work.

<sup>xii</sup>Hear = # 8085. **שָׁמַע** shama', shaw-mah'; a primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.):--X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make

to hear(-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim(-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever (heareth), witness.

<sup>xiii</sup>Words = # 561. **אמר** 'emer, ay'-mer; **from 559**; something said:--answer, X appointed unto him, saying, speech, word.

#559 = **אמר** 'amar, aw-mar'; a primitive root; to say (used with great latitude):--answer, appoint, avouch, bid, boast self, call, certify, challenge, charge, + (at the, give) command(-ment), commune, consider, declare, demand, X desire, determine, X expressly, X indeed, X intend, name, X plainly, promise, publish, report, require, say, speak (against, of), X still, X suppose, talk, tell, term, X that is, X think, use (speech), utter, X verily, X yet.

<sup>xiv</sup>Mouth = # 6310. **פה** peh, peh; **from 6284**; the mouth (as the means of blowing), whether literal or figurative (particularly speech); specifically edge, portion or side; adverbially (with preposition) according to:--accord(-ing as, -ing to), after, appointment, assent, collar, command(-ment), X eat, edge, end, entry, + file, hole, X in, mind, mouth, part, portion, X (should) say(-ing), sentence, skirt, sound, speech, X spoken, talk, tenor, X to, + two-edged, wish, word.  
# 6284. **פאה** pa'ah, paw-aw'; a primitive root; to puff, i.e. blow away:--scatter into corners.

<sup>xv</sup>Doctrine = # 3948. **לקח** leqach, leh'-kakh; **from 3947**; properly, something received, i.e. (mentally) instruction (whether on the part of the teacher or hearer); also (in an active and sinister sense) inveiglement:--doctrine, learning, fair speech.

#3947 = **לקח** laqach, law-kakh'; a primitive root; to take (in the widest variety of applications):--accept, bring, buy, carry away, drawn, fetch, get, infold, X many, mingle, place, receive(-ing), reserve, seize, send for, take (away, -ing, up), use, win.

<sup>xvi</sup>Drop = # 6201. **ערַפ** `araph, aw-raf'; a primitive root; to droop; hence, to drip:--drop (down).

<sup>xvii</sup>Rain = # 4306. **מטר** matar, maw-tawr'; **from 4305**; rain:--rain  
#4305 = **מטר** matar, maw-tar'; a primitive root; to rain:--(cause to) rain (upon).

<sup>xviii</sup>Speech = # 565. **אמרה** 'imrah, im-raw'; or memrah {em-raw'}; feminine of 561, and meaning the same:--commandment, speech, word.

<sup>xix</sup>Distil = # 5140. **נזל** nazal, naw-zal'; a primitive root; to drip, or shed by trickling:--distil, drop, flood, (cause to) flow(-ing), gush out, melt, pour (down), running water, stream.

<sup>xx</sup>Small rain = # 8164. **סיַר** sa'iyar, saw-eer'; **formed the same as 8163**; a

shower (as tempestuous):--small rain.

#8163 = סִיר sa'iyr, saw-eer'; or sabir {saw-eer'}; **from 8175**; shaggy; as noun, a he-goat; by analogy, a faun:--devil, goat, hairy, kid, rough, satyr.

#8175 = סָעַר sa'ar, saw-ar'; a primitive root; to storm; by implication, to shiver, i.e. fear:--be (horribly) afraid, fear, hurl as a storm, be tempestuous, come like (take away as with) a whirlwind.

<sup>xxi</sup>Herb = # 1877. דֶּשֶׂא deshe', deh'-sheh; **from 1876**; a sprout; by analogy, grass:--(tender) grass, green, (tender)herb.

#1876 = דָּשָׂא dasha, daw-shaw'; a primitive root; to sprout:--bring forth, spring.

<sup>xxii</sup>Showers = # 7241. רִבִּיב rabiyyb, raw-beeb'; **from 7231**; a rain (as an accumulation of drops):--shower.

#7231 = רָבַב rabab, raw-bab'; a primitive root; properly, to cast together (compare 7241), i.e. increase, especially in number; also (as denominative **from 7233**) to multiply by the myriad:--increase, be many(-ifold), be more, multiply, ten thousands.

#7233 = רִבְבָה r@babah, reb-aw-baw'; from 7231; abundance (in number), i.e. (specifically) a myriad (whether definite or indefinite):--many, million, X multiply, ten thousand.

<sup>xxiii</sup>Grass = #6212. עֵסֶב `eseb, eh'seb; from an unused root meaning to glisten (or be green); grass (or any tender shoot):--grass, herb.



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