

# Exodus 22:25-23:33 *Im kesef Talveh* When You Lend

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## Introduction

Tzur Yisrael Triennial Parasha [66](#) (#18.2), note <sup>A</sup>

### Exodus chapter 22 <sup>all verses 25-31</sup> – Usury, Pledges, Reverence to rulers, first fruits, torn flesh

Of usury, pledge

[25 \[22:24\]](#) If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer

כְּנֹשֶׁה <sup>ke-no-Sheh</sup> ., neither shalt thou lay upon him usury פְּשֻׁעַ <sup>Ne-shech</sup> B C [26 \[22:25\]](#) If thou at all take thy neighbor's raiment to pledge רְעָה <sup>re-'E-cha</sup> , thou shalt deliver it unto him by that the sun goeth down: [27 \[22:26\]](#) For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious חַנּוּן <sup>chan-Nun</sup> <sup>D</sup>

Of reverence to magistrates,

<sup>A</sup> Ahavta <http://www.ahavta.org/Commentary%20Y-2/Y2-11.htm>; Living Messiah: Exo 22:25-23:33; Isaiah 49:1-6; James 1:26-2:4

**Tzur Yisrael:** HafTorah: Isa 56:1, Jer 34, Brit: Mat 7:1-5. Standalone Aleph Tav: Exo 23:25, 31; Emendations Isa 49:14

<sup>B</sup> See Word-Study-H5382-H5383-H5378-H5377-nashah-usury, article [#717](#).

<sup>C</sup> Previous verses for context speaks of **pure religion Exo 22:21-24**..

[21 \[22:20\]](#) Thou shalt neither vex תִּנְהַי <sup>to-Neh</sup> <sup>C</sup> a stranger אֲגֵר <sup>ve-Ger</sup> , nor oppress תִּלְחָצְנוּ <sup>til-cha-Tzen-nu</sup> him: for ye were strangers in the land of Egypt. [22 \[22:21\]](#) Ye shall not afflict any widow, or fatherless child. [23 \[22:22\]](#) If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; [24 \[22:23\]](#) And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

<sup>D</sup> Grace is found in the Torah.

[28 \[22:27\]](#) Thou shalt not revile the gods אֱלֹהִים *E-lo-Him*, nor curse the ruler וְנָשִׂיא *ve-na-Si* of thy people.<sup>E</sup>

Of the first fruits

[29 \[22:28\]](#) Thou shalt not delay to offer the first of thy ripe fruits מְלֶאֶתֶךָ *me-le-'a-te-Cha*, and of thy liquors

וְדַמְעֶךָ *ve-dim-'a-Cha*: the firstborn בְּכוֹר *be-Chor* of thy sons בְּנֶיךָ *ba-Nei-cha* shalt thou give unto me. [30](#)

[\[22:29\]](#) Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam

אִמּוֹ *im-Mo*; [Exo 23:19] on the eighth day הַשְּׁמִינִי *hash-she-mi-Ni* thou shalt give it me.

Of torn flesh

[31 \[22:30\]](#) And ye shall be holy men וְאֲנָשֵׁי קֹדֶשׁ *ve-'an-shei-Ko-desh* unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast תִּשְׁלַכּוּן *tash-li-Chun* it to the dogs לַכְּלָבִים *lak-Ke-lev*.

## Exodus chapter 23 – Laws of Justice, Mercy, Sabbath, Annual Festivals, Conquest

Of slander, false witness, and partiality

[1](#) Thou shalt not raise a false report שִׁמְעָ *She-ma*: put not thine hand with the wicked to be an unrighteous

witness עֵד *'ed*.<sup>F</sup> [2](#) Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline

after many to wrest judgment: [3](#) Neither shalt thou countenance תִּהְדָּר *teh-Dar* a poor man in his cause

בְּרִיבוֹ *be-ri-Vo*.<sup>G</sup>

Of charitableness

[4](#) If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. [5](#) If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Of justice in judgment

[6](#) Thou shalt not wrest תִּטֶּה *tat-Teh* the judgment of thy poor in his cause.<sup>H</sup> [7](#) Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify אֶצְדִּיק *'atz-Dik* the wicked.

Of taking bribes

<sup>E</sup> See Word-Study-H5387-nasi-one-lifted-up-chief-prince-captain-leader, article #721

<sup>F</sup> NG says that this verbiage is very close to the 3<sup>rd</sup> commandment. report H8088 shema is close to name shem.

<sup>G</sup> We are not to be respecters of person's ... poor or rich.

<sup>H</sup> “You will not pervert the justice of your poor in his legal dispute” LEB the other side of Exo 23:3

<sup>8</sup> And thou shalt take no gift **וְשָׁחַד** *ve-Sho-chad*: for the gift blindeth the wise **פְּקָחִים** *pik-Chim*, and perverteth the words **דְּבָרַי** *div-Rei* of the righteous **צַדִּיקִים** *tzad-di-Kim*.

Of oppressing a stranger

<sup>9</sup> Also thou shalt not oppress **תִּלְחָץ** *til-Chatz* a stranger **וְגֵר** *ve-Ger*: for ye know the heart **אֶת־נֶפֶשׁ** of a stranger, seeing ye were strangers **גְּרִים** *ge-Rim* in the land of Egypt.

Of the year of rest

<sup>10</sup> And six years thou shalt sow **אֶת־אֲרָצְךָ** thy land, and shalt gather in the fruits thereof: <sup>11</sup> But the seventh year thou shalt let it rest **תִּשְׁמַטְנָה** *tish-me-Ten-nah*<sup>I</sup> and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Of the Sabbath

<sup>12</sup> Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Of idolatry

<sup>13</sup> And in all things that I have said unto you be circumspect **תִּשְׁמְרוּ** *tish-sha-Me-ru*:<sup>J</sup> and make no mention of the name <sup>K</sup> of other gods, neither let it be heard out of thy mouth.

Of the three feasts

<sup>14</sup> Three times **רְגָלִים** *re-ga-Lim* L [Exo 23:17] thou shalt keep a feast **תַּחֲג** *ta-Chog* unto me in the year. <sup>15</sup> Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

<sup>16</sup> And the feast of harvest **הַקִּצִּיר** *hak-ka-Tzir*, the firstfruits **בְּכוֹרֵי** *bik-ku-Rei* of thy labors **מַעֲשֵׂיךָ** *ma-'a-Sei-cha*, which thou hast sown in the field: and the feast of ingathering **הָאָסִף** *ha-'a-Sif*,<sup>M</sup> which is in the end of the year, when thou hast gathered in thy labors out of the field. <sup>17</sup> Three times **פְּעָמִים** *pe-'a-Mim* N [Exo 23:14] in the year all thy males shall appear before Lord YHVH **הָאָדֹן | יְהוָה**.<sup>O</sup>

<sup>I</sup> See The-shemittah-release-land-sabbath-Deu-15-1-to-3, article #[303](#).

<sup>J</sup> See Word-Study-H8104-shomer-keep-H4929-mishmar-ward-H4931-mishmereth-charge, article #[411](#).

<sup>K</sup> When you say in the name of something, you are stating by what authority you are doing something. When I say HaShem YHVH I am calling for the power and authority which I can do if I have good standing with Him via Torah.

See Exo-23-13-make-not-mention-of-the-name-of-other-gods, article #[719](#).

<sup>L</sup> “**times**”? wow is this a misleading translation the actual word means foot. In my previous studies, this word is symbolic of royalty and even has an edenic connection to i.e. regal which means royal. See Word-Study-H7272-Regal-Foot, article #???, see Exo 23:17

<sup>M</sup> **H614** KJC:2 only Exo 23:16 & Exo 34:22, related to H622: KJC:195

<sup>N</sup> Strong’s #**H6471** KJC:111, compare to Exo 23:14 which uses regal. **H6471** This comes from **H6470**, and it means “A primitive root; to tap, that is, beat regularly; hence (generally) to impel or agitate: - move, trouble.” KJC:5 troubled,<sup>Gen 41:8, Psa 77:4, Dan 2:1, Dan 2:3;</sup> move<sup>Jdg 13:25</sup>). JKM: I guess it’s like tapping your feat to keep time or to keep a cadence.

<sup>18</sup> Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. <sup>19</sup> The first of the firstfruits of thy land thou shalt bring into the house of YHVH thy God

בַּיִת יְהוָה אֱלֹהֶיךָ. Thou shalt not see the תִּבְשֵׁל *te-vash-Shel* a kid in his mother's milk. [Exo 22:31]

An angel is promised, with a blessing, if they obey him <sup>P</sup>

<sup>20</sup> Behold, I send an Angel מַלְאָךְ *mal-'oCh* <sup>Q</sup> before thee, to keep לְשָׁמְרֶךָ *lish-ma-re-Cha* thee in the way, and to bring thee into the place which I have prepared הִכַּנְתִּי *ha-chi-No-ti*. <sup>21</sup> Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

הַשָּׁמֶר *hish-Sha-mer* Beware מִפְּנֵי *mip-pa-Nav* of וְשָׁמַע *u-she-Ma* him and obey בְּקוֹל *be-ko-Lo* his voice אֶל- *al'* nay תִּמְר *le-fish-'a-Chem* your transgressions כִּי *ki* since בֹּ *bo* ; *tam-Mer* שְׁמִי *she-Mi* for my name בְּקִרְבוֹ *be-kir-Bo* is] in him]

<sup>22</sup> But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries צַרְרֶיךָ *tzo-re-Rei-cha*. <sup>23</sup> For mine Angel מַלְאָכִי *mal-'a-Chi* shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. <sup>24</sup> Thou shalt not bow down תִּשְׁתַּחֲוֶה *tish-ta-cha-Veh* to their gods

לְאֱלֹהֵיהֶם *le-lo-hei-Hem*, nor serve תַּעֲבֹדֵם *ta-'a-ve-Dem* them, nor do after their works כַּמַּעֲשֵׂיהֶם *ke-ma-'a-sei-Hem*: but thou shalt utterly overthrow סָרַסְתָּם *sar-sat-tem* them, and quite break down their images מִצַּבְּתֵיהֶם *matz-tze-vo-tei-Hem*.

<sup>25</sup> And ye shall serve וְעַבַדְתֶּם *va-'a-vad-Tem* אֶת YHVH your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.<sup>R</sup> “... וְיִקַּח יְהוָה אֶתְכֶם...”

<sup>26</sup> There shall nothing cast their young תַּהֲיֶה מִשְׁפָּלָה *ta-hai-eh mi-shpal-la*,<sup>S</sup> nor be barren וְעַקְרָה *va-'a-ka-Rah*, in thy land: the number of thy days I will fulfil אֶמְלֵא *'a-mal-Le*.<sup>T</sup> <sup>27</sup> I will send my fear אֶת־אֵימַתִּי אֶשְׁלַח before thee, and will destroy הַמַּתִּי *ve-ham-mo-Ti* all the people to whom thou shalt come, and I will make all thine enemies turn

<sup>O</sup> I have an error in the table format of this verse, the name of YHVH get's cut off, → הָאָדוֹן | יְהוָה

<sup>P</sup> See Gematria-the-613-Commandments-and-the-Aleph-Tav, article #??? where I point out that none of the 613 commandments are mentioned in these verses. There is however one in the previous verse (Exo 23:19 two actually) and one in the next verse (Exo 23:25), but none here. Compare this with 1Co 10:4 KJV

‘And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.’ 1Co 10:4

<sup>Q</sup> Deu 18:15-19, see notes on Deu 18:19.

<sup>R</sup> Health Insurance

<sup>S</sup> NG says this is the Hebrew word for miscarriage (*shakol*) "... cast their young,"<sup>H1961</sup> *hayah*<sup>H7921</sup> *shakol* ..." NG's point is that in Exo 21:21-23 this word isn't used.

<sup>T</sup> Life insurance

their backs unto thee. <sup>28</sup> And I will send hornets <sup>[Jos 24:12]</sup> before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. <sup>29</sup> I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. <sup>30</sup> By little and little I will drive them out from before thee, until thou be increased, and inherit the land. <sup>31</sup> And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver אֶת the inhabitants of the land into your hand; and thou shalt drive them out before thee.

... כִּי | אֶתְּךָ בְּיָדְךָ אֶת לְשׁוֹנֵי ...

<sup>32</sup> Thou shalt make no covenant בְּרִית <sup>be-Rit</sup> with them, nor with their gods וְלֵאלֹהֵיהֶם <sup>ve-le-lo-hei-Hem</sup>. <sup>U</sup> <sup>33</sup> They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee. <sup>V</sup>

## E-Sword Notes

### Exo 23:1

See Psa 1:1.

You shall not raise up a false report. The technical term for this is “the evil tongue”<sup>W</sup> or in Hebrew, lashon hara. How often do we spread untruths through gossip and slander when we are not eyewitnesses or have not heard eyewitness accounts of a situation? And then even if we do have our facts straight, is it really necessary to speak derogatorily of someone else? In most cases, is it not better to just let it go and say nothing to anyone about it? Scripture says hatred stirs up strife and that love covers all sin (Pro 10:12). In 1Pe 4:8 we read, “And above all things have fervent love among yourselves, for love shall cover the multitude of sins.” There are certain things YHVH hates and calls an abomination. For example, read Pro 6:16 and Pro 6:19 where it discusses one of the misuses of the tongue.

Source: <http://www.messianicisrael.com/waters-in-the-wilderness/2007-2008/mishpatim.html>

### Exo 23:2

Several laws are derived from this verse by means of Talmudic exegesis. Our translation of the plain meaning follows Rashi: A judge must voice his opinion according to his understanding of the law and the evidence. Even if he is heavily outnumbered by others, he must not change his opinion to agree with them, if he considers them to be mistaken or intentionally perverting the law.

Source: <http://www.messianicisrael.com/cutting-to-the-root/2007-2008/mishpatim.html>

Incline after the majority: is supposedly a maxim of Judaism, but the above comments would suggest otherwise.

### Exo 23:19

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<sup>U</sup> Social Security, Birth Certificate, Marriage License, etc.

<sup>V</sup> How can one serve other gods if you don't enter into a contract/covenant with them? You serve them by giving them tributes i.e. income taxes, SS taxes. i.e. you "Ashwander" into their jurisdiction / law form. Does this also related to 1Sa chapter 8?

<sup>W</sup> It maybe technical, but not sure it's literal

The commandment of the first fruits (bikkurim) applies to the seven species for which Israel is known: wheat, barley, figs, grapes, pomegranates, olives and dates. Because bikkurim symbolize the devotion of the first fruit of our labors to the service of YHVH, the trip to Jerusalem was celebrated in every town along the way with music and parades.

The prohibition of cooking milk and meat applies to all ages and species of sheep and cattle (Rabbinic law extends this to fowl as well). The Torah mentions this prohibition three times, from which the Sages derive that there are three elements of the prohibition. It is forbidden to cook the mixture, to eat it, and even to benefit from it (Rashi).

Source: <http://www.messianicisrael.com/cutting-to-the-root/2007-2008/mishpatim.html>

### **Exo 23:20**

Exo 23:20-21 Behold, I send a Messenger before you to keep you in the way. Who is this Messenger [Heb. Malak] from YHVH Elohim? (compare with 1Co 10:4).

Source: <http://www.messianicisrael.com/waters-in-the-wilderness/2007-2008/mishpatim.html>

NG says the angel being talked about here is the cloud that follows them throughout the desert.

JKM: With all due respect, we Christians get accused of "fuzzing up" and "spiritualizing" what an angel is, but here isn't NG being guilty of the same thing?

### **Exo 23:29**

I think the idea of the law of the bond servant (as it applies to our relationship to man not YHVH) needs to be in this context. The context being that when you take over the land (a Israelite "Monroe doctrine"), then the issue of slavery will come up.

## Haftorah - Isaiah 49:1-6 – The Servant of YHVH; Restoration to Zion <sup>X</sup>

Christ being sent to the Jews, complains of them

<sup>1</sup> Listen, O isles, <sup>Y</sup> unto me; and hearken, ye people, from far; YHVH hath called me from the womb; <sup>Z</sup> from the bowels of my mother hath he made mention of my name. <sup>AA</sup> <sup>2</sup> And he hath made my mouth like a sharp sword **כְּחֶרֶב** <sup>ke-Che-rev</sup>; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; <sup>3</sup> And said unto me, Thou art my servant, O Israel, <sup>BB</sup> in whom I will be glorified. <sup>4</sup> Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with YHVH, and my work with my God. <sup>CC</sup> <sup>5</sup> And now, saith YHVH that formed me <sup>DD</sup> from the womb to be his servant, <sup>EE</sup> to bring Jacob again **לְשׁוּבָה** <sup>le-sho-Vev</sup> to him, <sup>FF</sup> Though Israel be not gathered **יִאָסֵף** <sup>ye-'a-Sef</sup>, yet shall I be glorious in the eyes of YHVH, <sup>GG</sup> and my God shall be my strength **עֲזָרָה** <sup>'uz-Zi</sup>. <sup>6</sup> And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved **וְנִצְוִי (וְנִצְוִי)** <sup>HH</sup> of Israel: <sup>II</sup> I will also give thee for a light to the Gentiles **גּוֹיִם** <sup>go-Yim</sup>, <sup>JJ</sup> that thou mayest be my salvation **יְשׁוּעָתִי** <sup>ye-shu-'a-Ti</sup> unto the end **קֵצָה** <sup>ke-Tzeh</sup> of the earth **הָאָרֶץ** <sup>ha-'A-retz</sup>.

<sup>X</sup> The footnote numbers 1569-1588 come from the Restored Scripture True Names Edition (RSTNE) 3<sup>rd</sup> edition

<sup>Y</sup> House of Israel is being spoken to

<sup>Z</sup> 1569 The pre-existent Yahshua speaking in the first person

<sup>AA</sup> 1570 Yahshua was the Name given to Him before His birth according to Luke 2:21

<sup>BB</sup> 1573 The Servant here in the primary literal application is Yahshua, as the text will reveal, and not Yisrael the nation.

<sup>CC</sup> 1574 This portrays a concern on behalf of Yisrael (the title in this context for the Messiah, since He is the personification of all that is called Yisrael) that He might fail in His assignment given to Him by the Father.

<sup>DD</sup> 1575 Not created but re-formed as the Word sent to Jacob.

<sup>EE</sup> 1576 The willing Suffering Servant Messiah Son of Joseph formed from within YHWH in eternity past, who was ordained to suffer to bring the ten tribes home, and reunite them with believing Judah

<sup>FF</sup> 1578 This has to be Messiah, for Jacob cannot return Jacob from exile, any more than Yisrael can die for the sins of Yisrael, in a Torah-based system of substitutionary vicarious blood atonement.

<sup>GG</sup> 1580 For a willingness to come to earth and be obedient

<sup>HH</sup> **H5336**. Is it **וְנִצְוִי** or **וְנִצְוִי**? See RSTNE footnote below 1584. It is an easy thing for YHVH to restore the preserved <sup>H5341</sup> **netser** Israel. In the LXX, it's the *deesporah* **G1290**. See Netser-vs-Messianic, article #808.

<sup>II</sup> 1585 **If Yahshua is the Messiah, by Scriptural definition, He must be raising up all of physical Yisrael wherever they are.** If He is not, and is just restoring “**Jews and gentiles**” (non-Yisraelites) alone to Dawid’s Tabernacle, then He is a false Messiah. That is the issue at stake. The real Messiah must arrive and gather all the exiles of Yisrael in both houses and all their non-Yisraelite companions (Ezekiel 37:15-17). If Yahshua is Messiah, then rest assured that most of those being rescued from the nations are Joseph’s House, and his non-Yisraelite companions.

<sup>JJ</sup> 1586 In addition to the primary role of regathering all 12 tribes from both houses, Yahshua will also be a Light to the heathen, who desire to join the Commonwealth of Yisrael. Notice that **His primary mission is not to build a “gentile church” and invite Yisraelites to join.** Religion has fully and totally reversed the primary order and main focus of His mission.

וַיֹּאמֶר נִקְל מְהִיּוֹתָּ לִי עֶבֶד לְהִקִּים אֶת־שִׁבְטִי יַעֲקֹב וְנִצְיָרִי וְנִצְוֹרִי <sup>KK</sup> יִשְׂרָאֵל לְהַשִּׁיב  
וְנִתְתִּיךָ לְאֹר גּוֹיִם לְהִיּוֹת יְשׁוּעָתִי עַד־קֶצֶה הָאָרֶץ

## *Brit* - James 1:26-2:4 – Pure Religion <sup>LL</sup>

Otherwise men may seem, but never be, truly religious.

<sup>26</sup> If any man among you seem to be religious, and bridlenth not his tongue, but deceiveth his own heart, this man's religion is vain. <sup>27</sup> Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

*The Sin of Favoritism; Faith and Deeds - Do not regard the rich and despise the poor brothers;*

<sup>1</sup> My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. <sup>2</sup> For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; <sup>3</sup> And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: <sup>4</sup> Are ye not then partial in yourselves, and are become judges of evil thoughts?

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JKM: See “Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel”, article #[427](#).

<sup>KK</sup> **1584** The term “preserved ones” is *ve-notsire* (*vav, nun, tzamech, yud, resh, yud*), or “the *notsire Yisrael*.” Those returning from the 12 tribes are called by this name. Yahshua’s job is to restore and return all 12 tribes back into one family as His disciples, or the “preserved ones” of Yisrael, into one olive tree. Preserved believers from both houses, or all 12 tribes, are no longer referred to only as Efrayim-Yisrael, or Jewish-Yisrael, but as **Nazarenes** of Yisrael. Here the Hebrew word is *Notsire Yisrael*, or the Nazarenes of Yisrael. Of course, the misguided traditional rabbis don’t want anyone to accept that fact that the Nazarenes are really biological Yisraelites and not pagans. Therefore in many Jewish bibles such as the Stone English Edition Tanach, they have purposely left out the vowel pointing, to make it appear as a different word, and then added a different but similar word with vowel pointing in brackets, changing the yud to a vav, to purposely make the reader unable to pronounce the word *notsire* as it actually appears, and changing it to “*netsuri*,” or “ruins.” The two-house movement does not teach that the ten northern tribes were annihilated. Rather, we teach that preservation did take place, not as a nation, or kingdom, but as individuals called the “preserved ones of Jacob” in Isaiah 49:6. The early believers in Jerusalem, Judea (Judah), and Shomron/Samaria (Efrayim’s former capital), were all called *Notzrim*, *Notsraei*, or *Netsarim Yisrael*. They were the “preserved ones” from both houses, from both the 721 BCE and 586 BCE exiles. Believers are the preserved little branches, or *notzrim* of the main Vine, our Messiah Yahshua. The Hebrew word for branches is *netsarim* the same term used here for “preserved ones.” So we are the “preserved branches” of Yisrael. In John 15, Yahshua calls all believers regardless of race, Nazarenes, or branches/*netsarim*. Jeremiah 31:6 also makes reference to the watchmen, or *Notsirim* returning to the hills of Efrayim, or the *Notsirim* returning to the hills of the north, as YHWH becomes a Father to all the tribes, or clans of Yisrael (Jeremiah 31:1) again.

<sup>LL</sup> See Pure-Religion, article #[285](#). Word-Study-Religion-G2356-threskeia-G2357-threskos, article #[283](#), Words-Definitions-Political-Correctness-and-Emotional-Arguments, article #[281](#).