

Beit Yahweh™

PO Box 1307 • Clyde, Texas 79510

www.YHWH.com

The Word of Yahweh Revised Version (WYRV)

First Edition • First Published March 20, 2026

This Booklet First Published April 1, 2026

© Copyright 2026 Beit Yahweh™ • All Rights Reserved

All rights reserved. No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means — including electronic, mechanical, photocopy, recording, scanning, or any other method — either in part or in whole, without the prior written permission of Beit Yahweh™, except as provided by applicable copyright law.

The name Beit Yahweh™ and the Beit Yahweh trademark are the exclusive property of Beit Yahweh, Clyde, Texas. Unauthorized use of the name, trademark, or any associated marks in commerce is strictly prohibited.

This publication is produced for biblical education, restoration of the sacred Name, and proclamation of the righteous teachings of Yahshua the Messiah. It is provided for non-commercial use. For permissions, reprints, bulk orders, or ministry use, please contact Beit Yahweh in writing at the address above or through www.YHWH.com.

Cover artwork and all interior illustrations are the exclusive property of Beit Yahweh™ and may not be reproduced, copied, altered, or used in any form without express written permission.

Printed in the United States of America. First Edition.

The Levitical Priesthood Rejected

Getting back to Micah chapter 3, we see that Yahweh prophesied that Zion and Jerusalem would be plowed like a field because the tribes of Israel had turned away from Him. Yahweh's main contention is with the leaders and priests, and because the priests strayed, the entire nation followed them into sin (with only a very small remnant standing apart).

Micah 3 is addressed directly to those leaders:

Micah 3:1–2

“Then I said, Listen, you leaders of Jacob, you rulers of Israel. Should you not know justice—you who hate good and love evil, who tear the skin from My people and the flesh from their bones?”

Micah 3:5–6

“This is what Yahweh says: As for the prophets who lead My people astray, they proclaim ‘Peace’ if they have something to eat, but prepare to wage war against anyone who refuses to feed them. Therefore night will come over you, without visions, and darkness, without divination. The sun will set for the prophets, and the day will go dark for them. The seers will be ashamed and the diviners disgraced; they will all cover their faces because there is no answer from Yahweh.”

Micah 3:8

“But as for me, I am filled with power, with the Spirit of Yahweh, and with justice and might, to declare to Jacob his transgression and to Israel his sin.”

Micah's job is very clear: he is filled with Yahweh's Spirit to declare to Jacob (the people) and to Israel (the nation collectively) their sins. This is always the work of Yahweh's prophets—to warn, to expose sin, and to proclaim both blessings and judgments in Yahweh's Name to those He sends them to.

However, Yahweh does nothing without first revealing it through His prophets. This is a fixed pattern in Scripture:

Amos 3:7 (ASV)

“Surely Yahweh will do nothing, except he reveal his secret unto his servants the prophets.”

2 Chronicles 36:15–16 (ASV)

“And Yahweh, the Father of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of Yahweh, and despised his words, and scoffed at his prophets, until the wrath of Yahweh arose against his people, till there was no remedy.”

Hosea 12:10 (paraphrase)

Yahweh says He has spoken to the prophets, multiplied visions, and used parables and symbols through them.

In other words, Yahweh announces His plans and judgments through His prophets first, and then He carries them out. Micah is one of those prophets announcing that the religious center in Jerusalem is about to be stripped, destroyed, and decommissioned.

Going back to Micah 3, we see not only the sins but also the sentence:

Micah 3:12

“Therefore because of you (The heads of Israel) Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple shall become like the bare hills of the forest.”

As we have already seen, this last verse of Micah chapter 3 is not just poetic language. It is Yahweh’s judgment to remove Beit Yahweh from Jerusalem and to plow it like a field—which is exactly what the Temple Mount (the old Beit Yahweh) still looks like today: a flat platform, no standing temple. The priesthood, the altar, the sacrifices, and the whole system centered on Jerusalem have been stripped away.

But Yahweh does not stop with tearing it down. In the very next verse, He tells you when and where you will see Beit Yahweh again. Remember, chapter and verse numbers were added later; in the Hebrew scroll, this flows straight on:

Micah 4:1

“Now it shall come to pass in the last days that the mountain of Beit Yahweh shall be established in the top (chief) of the mountains, and shall be exalted above the hills; and all nations shall flow to it.”

Here Yahweh shows three key points:

1. Timing – “In the last days.”
2. Location – “In the top/chief of the mountains” (in the chief nation among all nations).
3. Name – It is still called “the mountain of Beit Yahweh” (not renamed, not translated away).

This is exactly where we are now in history with the establishment and trademarking of Beit Yahweh in 2025, in the final, seventh era, in the United States—the chief of the nations.

So the judgment against Jerusalem is not just about ridicule. Yahweh removes the pristine

reputation of Jerusalem as the epicenter of His religious system and the place where His Name dwells. This includes:

- removing the priesthood,
- removing the temple and altar,
- ending the sacrificial system, and
- ending the command for a pilgrimage to Jerusalem as the place where Yahweh has established His Name.

Micah 4:2 continues the picture:

Micah 4:2

“Many nations shall come and say, Come, and let us go up to the mountain of Yahweh, to the house of the Father of Jacob; He will teach us His ways, and we shall walk in His paths. For out of Zion the law shall go forth, and the word of Yahweh from Jerusalem.”

At first glance, this sounds like the law and the word of Yahweh are still going out from Jerusalem, but we just read that Zion is plowed like a field and Jerusalem becomes ruins. The key is in the Hebrew verb behind “shall go forth.”

6726 [e]	3588 [e]	734 [e]	1980 [e]	1870 [e]	3384 [e]	3290 [e]	430 [e]	1004 [e]
miš-šf-yō-wn	kī	bə-’ō-re-hō-tāw;	wə-nē-le-kāh	mid-də-rā-kāw,	wə-yō-w-ré-nū	ya-’ā-qōb,	’ē-lō-hé	bēt
מציון	כי	בארצותיו	ונלכה	מדרכיו	ויורנו	יעקב	אלהי	בית
out of Zion	For	in His paths	and we shall walk	His ways	and He will teach us	of Jacob	of the God	the house
Prep-m N-proper-fs	Conj	Prep-b N-cpc 3ms	Conj-w V-Qal-ConjImperf.Cohort-1cp	Prep-m N-cpc 3ms	Conj-w V-Hifil-ConjImperf-3ms 1cp	N-proper-ms	N-mpc	N-msc

3389 [e]	3069 [e]	1697 [e]	8451 [e]	3318 [e]
mī-rū-šā-lim.	Yah-weh	ū-də-bar-	tō-w-rāh,	tē-šē
מירושלם:	יהוה	ודבר	תורה	תצא
from Jerusalem	Yahweh	and the word of	the law	shall go forth
Prep-m N-proper-fs	N-proper-ms	Conj-w N-msc	N-fs	Qal-Imperf-3fs

Strong’s H3318 (yatsa) — “shall go forth”
 The word translated “go forth” is Strong’s H3318 (yatsa), which means to go out, to come out, to depart, to be brought out. Yahweh is not saying, “The law and the word will continue to come from Jerusalem forever.” Instead, He is saying that the law and the word are going out from, departing from, and being removed from Zion and Jerusalem, and re-established elsewhere—specifically at the mountain of Beit Yahweh in the chief nation.

Yahweh is not confusing you. He is not saying that Beit Yahweh will be removed and plowed in Jerusalem and yet at the same time remain there while also appearing in the top nation. The text is consistent: the word and law go out from Jerusalem (are removed), and in the last days they are centered instead at the mountain of Beit Yahweh in the chief of the

nations, where the nations will flow to it.

This is exactly what the Messiah confirms:

John 4:20–23

“The woman said to Him, Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship. Yahshua said to her, Woman, believe Me, the hour comes when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour comes, and now is, when the true worshipers shall worship the Father in spirit and in truth; for such the Father seeks to worship Him.”

Matthew 21:41–43

“Yahshua said to them, Have you never read in the Scriptures: ‘The stone which the builders rejected has become the chief cornerstone. This was Yahweh’s doing, and it is marvelous in our eyes’? Therefore I say to you, the kingdom of Yahweh shall be taken from you and given to a nation bringing forth the fruits of it.”

Notice:

- “Salvation is from the Jews” – the Scriptures and the message did originally come through the descendants of Israel.
- But Yahshua also says “the hour comes when you will neither on this mountain nor in Jerusalem worship the Father” – worship is moving away from Jerusalem.
- And He says the kingdom will be taken from them and given to another nation – a clear transfer of kingdom authority.

Put together with Micah and Isaiah, the picture is consistent:Yahweh removes the priesthood, temple, and law-center from Jerusalem, plows Zion like a field, and in the last days establishes Beit Yahweh in the chief of the nations, where many nations will now come to learn His law and walk in His paths.

Note:

Note: The woman at the well was a Samaritan, part of a people who claimed to follow the Torah but had a rival system to the Jews. They worshiped on Mount Gerizim, saying their mountain was the true chosen place, while the Jews said the place was Jerusalem. The Jews saw the Samaritans as mixed and corrupted; the Samaritans saw the Jews as wrong about the true site. That is why the woman says, “Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where men ought to worship.” Yahshua answers both parts of that dispute: first, He settles who had the true revelation up to that point—“You worship what you do not know; we worship what we know, for salvation is from the Jews.” In other words, the Scriptures, the covenants, the promises, and the Messiah Himself really did come through the Jewish line, not the Samaritan system.

But immediately after saying that, Yahshua moves beyond the old location fight: “The hour comes when you will neither on this mountain nor in Jerusalem worship the Father.” So He honors the fact that salvation came from the Jews, yet at the same time announces that worship will no longer

be tied to either Mount Gerizim or Jerusalem. This lines up perfectly with the prophets and with His later words that the kingdom would be taken and given to another nation. The root and the Scriptures came through the Jews, but in the last days the center of Yahweh's work would no longer remain on that Samaritan mountain or in old Jerusalem.

Many people read John 4:23 as if Yahshua is saying, "In the future Yahweh won't have any temple or visible center of worship at all—worship will only be 'spiritual' and nowhere in particular." But that is not what the text actually requires and is against Torah (Duet 12 Seek the place where Yahweh has established His name)

Look at the flow: first Yahshua says worship will be neither on this mountain nor in Jerusalem (John 4:21). That's a removal of authority from two specific locations—Mount Gerizim (the Samaritan rival temple) and Jerusalem (the corrupt Levitical system). Then in verse 23 He says the Father is now seeking "true worshipers" who worship Him in spirit and in truth. The issue is not that Yahweh suddenly hates any temple or organized worship; the issue is that the people running the existing system were not worshipping in spirit and truth at all. They turned His worship into a business, bribes, and hypocrisy (Micah 3; Isaiah 1; Matthew 21:13).

So verse 23 is not "no centralized location ever again," but no more recognition of that corrupt temple and priesthood. Yahweh is removing the authority from those who did not worship Him in spirit and truth and transferring His work to a different people and place who will meet that standard.

The Levitical Priesthood Rejected – From the Torah Forward

The prophecy of the removal of the Hebrew priest's authority did not suddenly appear in the days of Isaiah and Micah. It goes all the way back to the Torah, when Israel first rebelled and Yahweh already warned that He would eventually reject them and turn to another people.

Look at Deuteronomy 32:16–21:

Deuteronomy 32:16–21

They provoked Him to jealousy with foreign gods; with abominations they provoked Him to anger. They sacrificed to demons, not to Yahweh, to gods they did not know, to new gods, new arrivals that their fathers did not fear. Of the Rock who begot them, they were unmindful, and they forgot Yahweh who fathered them. When Yahweh saw it, He abhorred them because of the provocation of His sons and His daughters. And He said, “I will hide My face from them; I will see what their end will be, for they are a perverse generation, children in whom there is no faith. They have provoked Me to jealousy by what has no power; they have moved Me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation.”

589 [e] wa'ā-nī	1892 [e] be-hab-lé-hem;	3707 [e] ki'ā-sū-nī	410 [e] 'él,	3808 [e] bē-lō-	7065 [e] qin-'ū-nī	1992 [e] hēm
וְאֲנִי	בְּהַבְלֵיהֶם	כִּי אֲסֹנִי	אֵל	בְּלֹא	קִנְיָוֹנֵי	הֵם 21
So I	by their foolish idols	they have moved Me to anger	[what] is God	by not	have provoked Me to jealousy	They
Conj-w Pro-1cs	Prep-b N-mpc 3mp	V-Piel-Perf-3cp 1cs	N-ms	Prep-b Adv-NegPrt	V-Piel-Perf-3cp 1cs	Pro-3mp

3707 [e] 'ak-'ī-sēm.	5036 [e] nā-bāl	1471 [e] bē-gō-w	5971 [e] 'ām,	3808 [e] bē-lō-	7065 [e] 'aq-nī-'ēm
אֶכְעִיֶם	נָבָל	בְּגוֹי	עַם	בְּלֹא	אֶקְנִיֶם
I will move them to anger	foolish	by a nation	[those who are] a nation	by not	will provoke them to jealousy
V-Hifil-Imperf-1cs 3mp	Adj-ms	Prep-b N-ms	N-ms	Prep-b Adv-NegPrt	V-Hifil-Imperf-1cs 3mp

The English word “nation” appears twice in verse 21, but the Hebrew actually uses two different words. Notice the interlinear below for verse 21

The first term is ‘am (Strong’s H5971) which can mean “people, nation,” and the second is goy (Strong’s H1471), which clearly can mean “Gentile nation” as almost every lexicon agrees.

Yahweh also uses the word “not” right before the first word for people/nation. You can

capture the sense like this:

Deuteronomy 32:21 (sense rendering)

“They have provoked me to jealousy by that which has no power; they have moved Me to anger with their idols. So I will provoke them to jealousy by that which is not (yet) a people/nation, I will move them to anger by a foolish Gentile nation.”

This is the first clear hint that Yahweh has already determined He will one day use a Gentile nation to provoke Israel and take their place in His active work. Yahweh did work with their descendants—great Hebrew prophets, kings, and priests came from Israel’s line—but He also knew they would keep returning to sin and even calls them stiff-necked and rebellious:

- Deuteronomy 9:13 – “And Yahweh said to me, I have seen this people, and, behold, it is a stiff-necked people.”
- Exodus 32:9 – “And Yahweh said unto Moses, I have seen this people, and, behold, it is a stiff-necked people.”

Together these passages show that Yahweh’s decision to remove the Levitical priesthood and hand His work to another nation was not sudden. It was a long-standing plan: Israel would provoke Him with idols, He would hide His face, call them a perverse and faithless generation, and finally provoke them to jealousy by a Gentile nation that would take up the priestly role they refused to walk in.

Let's examine the Messiah's words again:

Matthew 21:41–43

“Yahshua said to them, Have you never read in the Scriptures: ‘The stone which the builders rejected has become the chief cornerstone. This was Yahweh’s doing, and it is marvelous in our eyes’? Therefore I say to you, the kingdom of Yahweh shall be taken from you and given to a nation bringing forth the fruits of it.”

All throughout the scriptures you begin to see the pattern ---> Israel strays ---> then Yahweh reminds them again that he will remove them from the priesthood just a few more examples:

1. Hosea 4:6–7 — "Thou shalt be no priest to Me"

This is probably the most direct:

Hosea 4:6–7 (ASV)

“My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children. As they were multiplied, so they sinned against

me: I will change their glory into shame.”

Here Yahweh explicitly says: “thou shalt be no priest to Me.” That is a straight removal of priestly status.

2. Malachi 2:1–9 — "I have made you despised... ye have corrupted the covenant of Levi"

Malachi is addressed specifically to the priests:

Malachi 2:1–2, 8–9 (ASV)

“And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith Yahweh of hosts, then will I send the curse upon you, and I will curse your blessings... But ye are departed out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi, saith Yahweh of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have had respect for persons in the law.”

Here Yahweh says:

- They corrupted the covenant of Levi.
- He has made them despised and low before the people.

It’s not a light slap; it’s a covenant-level rejection of the Levitical priesthood as they were functioning.

This is not the first time Yahweh has rejected a location for their sins, Yahweh had also rejected the sanctuary at Shiloh:

3. Psalm 78:59–60 — Abandoning the sanctuary at Shiloh

This shows Yahweh walking away from His sanctuary:

Psalm 78:59–60 (ASV)

“When God heard this, he was wroth, and greatly abhorred Israel; so that he forsook the tabernacle of Shiloh, the tent which he placed among men.”

He forsakes the tabernacle at Shiloh – a historical example of Yahweh abandoning a priestly center because of Israel’s sin. This is a pattern that leads up to Micah 3 and “plowed like a field”.

Understanding that Yahweh removed the priesthood and authority from Jerusalem is the key that unlocks many Scriptures which otherwise seem sealed in mystery. When you read the prophecies through this lens, passages that were blurry suddenly begin to come into focus.

Daniel 12:4 says that the words of the scroll are to be “sealed until the time of the end.” In other words, many prophecies would not be clearly understood until the end times, when knowledge would be greatly multiplied.

Now look at Daniel 12:7:

Daniel 12:7

“The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by Him who lives forever, saying, ‘It will be for a time, times, and half a time; and when the power of the holy people has been finally broken, all these things will be completed.’”

For centuries, many have struggled to explain what it means for “the power of the holy people” to be finally broken. But once we plug in the correct theme—Yahweh removing the priesthood, temple authority, and religious center from Jerusalem and transferring His work elsewhere—the verse begins to unfold instead of remaining a mystery.

Let's begin with the interlinear and notice the words and phrases that are circled.

4150 [e] le-mō-w-’ēḡ לְמוֹעֵד for a time Prep-l N-ms	3588 [e] kī כִּי that [it shall be] Conj	5769 [e] hā-’ō-w-lām; הָעוֹלָם forever Art N-ms	2416 [e] bə-hē בְּתֵי by Him who lives Prep-b N-msc	7650 [e] way-yiṣ-šā-ḇa' וַיִּשָּׁבַע and swore Conj-w V-Nifal-Conseclmpf-3ms	8064 [e] haš-šā-ma-yim, הַשָּׁמַיִם heaven Art N-mp	413 [e] 'el- אֶל- to Prep	8040 [e] ū-šə-mō-lōw וְשָׁמְאוֹ and his left hand Conj-w N-msc 3ms	3225 [e] yə-mī-nōw יְמִינוֹ his right hand N-fsc 3ms	
428 [e] 'ēl-leh. אֱלֹהִים these [things] Pro-cp	3605 [e] kāl- כָּל- all N-msc	6815 [e] tiḡ-le-nāh תִּגְלַעְנָה shall be finished V-Piel-Inf-3fp	6944 [e] qō-deš קֹדֶשׁ holy N-ms	5971 [e] 'am- עַם- of the people N-msc	3027 [e] yaḡ- יָד- the power N-fsc	5310 [e] nap pēš נִפְץ shattered V-Piel-Inf	3615 [e] ū-ḵə-ḵal-lō-wṭ וְכִכְלוֹת and when has been completely Conj-w, Prep V-Piel-Inf	2677 [e] wā-hē-šī, וְחֵצִי and half [a time] Conj-w N-ms	4150 [e] mō-w-’ā-ḡīm מוֹעֲדִים times N-mp

Remember that Hebrew is read right-to-left, and each key word in Daniel 12:7 carries a lot of weight. Let's start with the word translated “shattered”. This is Hebrew Strong's #5310, and notice its meaning:

Strong's H5310 — "shattered"

be beaten in sunder, break in pieces, broken, dash in pieces, dispersed, be overspread, scatter. A primitive root: to dash to pieces, or scatter — be beaten in sunder, break (in pieces), broken, dash (in pieces), cause to be discharged, dispersed, be overspread, scatter.

One of the senses given is “cause to be discharged.” In normal English, to discharge someone means:

- to dismiss from employment – e.g., “they had to discharge several employees”;
- to release from service or duty – e.g., “a soldier was discharged from the Navy.”

So built into this word is not only the idea of breaking/scattering, but also ending someone's service / removing them from duty.

The next word, translated "power," is Hebrew Strong's #3027 – yad. It can mean:

- hand, hands
- power, means
- direction, authority

Like when Yahweh says He delivered someone "into your hands" – that's authority and control.

Next is Hebrew Strong's #5971 – 'am:

- a people (as a congregated unit)
- specifically, a tribe (as those of Israel)
- collectively, troops or attendants
- figuratively, a flock

So this is not just "random people"; it can mean the organized people / nation / congregation, especially Israel as a covenant people.

The word translated "holy" is Hebrew Strong's #6944 – qodesh, which means:

Strong's H6944 — qodesh — "holy"

consecrated (thing), dedicated (thing), hallowed (thing), holiness, (most) holy (day, portion, thing), saint, sanctuary.

So when you put the pieces together:

- "shatter / discharge" – break up, scatter, dismiss from service.
- "hand / power" – authority, control, ability to act.
- "people" – the covenant (12 Tribes) people as a congregated unit.
- "holy" – those set apart, and especially their sanctuary / holy things.

You can see what Yahweh is saying in Daniel 12:7: there is a set period (a time, times, and half a time) in which He will finish what He began when He plowed the temple like a field long ago. He will shatter / discharge the hand (authority) of the 12 tribes, meaning He will completely remove Jerusalem and Israel from their priestly authority over the holy things and over the temple-identity, and transfer that authority to another nation (as we have seen from Micah 4, and Isaiah 2).

Yahweh not only removes the priesthood; He also says He will put Israel's shame on display before the nations and provoke them to jealousy. You cannot provoke them to jealousy by simply re-establishing Beit Yahweh back in Jerusalem—that would only feed their pride. Yahweh's plan is the opposite: to expose their failure publicly and then raise up His work in

another nation.

Deuteronomy 32:21

“They have moved Me to jealousy with that which has no power; they have provoked Me to anger with their vanities. And I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation.”

All through Scripture Yahweh says He will shame them openly and lay out their sins so that the nations see what they did with the priesthood, the sanctuary, and His Name.

Jeremiah 13 – Belt, Renown, and Shame

In Jeremiah 13:1–9, Yahweh tells Jeremiah to take a linen belt, wear it, then hide it in a cleft of the rock near the Euphrates. After many days, Jeremiah is told to go and retrieve the belt, and when he digs it up, the belt is ruined and useless. Yahweh then uses this as a picture of what has happened to Judah and Jerusalem: something that was meant to cling to Him in purity has become spoiled and no longer fit for its purpose.

Then Yahweh explains it plainly:

Jeremiah 13:10–11

“These wicked people, who refuse to listen to My words, who follow the stubbornness of their hearts and go after other gods to serve and worship them, will be like this belt—completely useless! For as a belt is bound around a man’s waist, so I bound all the house of Israel and all the house of Judah to Me,” declares Yahweh, “to be My people for My renown and praise and honor. But they have not listened.”

The whole purpose of the twelve tribes was to be Yahweh’s witnesses to the nations—to be His **renown and praise in the earth**. The word translated “renown” in Jeremiah 13:11 is from Strong’s H8034 – shem, which can mean: name, fame, renown, honor, reputation, authority, character.

Strong's H8034 — shem — "Renown"

“Renown” means: a state of being widely acclaimed and **highly honored**; fame.

Israel was supposed to carry Yahweh’s Name, fame, and honor before the nations. Instead, because they forgot Him and trusted in false gods, He reverses the glory:

Jeremiah 13:25–27

“This is your lot, the portion I have decreed for you,” declares Yahweh, “because you have forgotten Me and trusted in false gods. I will pull up your skirts over your face so that

your shame may be seen—your adulteries and lustful neighings, your shameless prostitution!”

What is Yahweh going to do? He tells you exactly: He will pull up their skirt over their face and show their shame to everyone. Their sins will not be hidden; they will be exposed.

Solomon's Temple — The Proof of Israel's Active Role

The clearest proof that Israel's head position carried an active teaching mission to the nations is not found in a prophecy about the future — it is found at the **dedication of the first Beit Yahweh** itself. When Solomon consecrated the temple, he did not pray only for Israel. He prayed explicitly for the foreigner, the Gentile who would hear of Yahweh's great Name and come from a far country to pray toward this house. Solomon's words make the purpose of the temple unmistakable:

1 Kings 8:41–43

"Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for Your Name's sake (for they will hear of Your great Name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple, hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your Name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your Name."

Notice that Solomon does not merely tolerate the foreigner coming — he **builds that expectation into the founding prayer of the house**. The phrase ***"that all peoples of the earth may know Your Name and fear You, as do Your people Israel"*** is the mission statement of Beit Yahweh stated plainly. Israel's fear and knowledge of Yahweh was meant to be the **standard and the model** for every nation on earth. The house was the instrument, and Israel — as the kingdom of priests standing between Yahweh and the nations — was the channel through which that knowledge was to flow outward to all peoples.

This was not only a prayer for what *should* happen — it is what *did* happen when Israel walked in righteousness. The Queen of Sheba is the living proof. She did not travel from a far country to see architecture:

1 Kings 10:1

"Now when the queen of Sheba heard of the fame of Solomon concerning the name of Yahweh, she came to test him with hard questions."

She came because she heard of Solomon's fame **concerning the Name of Yahweh**. She arrived with hard questions — she was seeking knowledge — and she left overwhelmed by

what she found (1 Kings 10:4–5). This is a Gentile head of state traveling to the uplifted head nation to inquire of Yahweh through His servants. This is precisely what the head position was designed to produce: **the nations coming upward to seek the knowledge that only Israel held**. When Israel was righteous, the gravitational pull of Beit Yahweh drew the nations to it. The house of prayer for all peoples was functioning exactly as Yahweh designed.

Yahweh Himself confirms this designation through Isaiah, leaving no room for misreading what the house was always meant to be:

Isaiah 56:7

"Even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; for My house shall be called a house of prayer for all peoples."

The word translated "**peoples**" here is the Hebrew **ammim** (עַמִּים) — the plural of *am*, meaning all peoples, all nations collectively. Yahweh did not say "a house of prayer for Israel." He said **all peoples**. This is the full weight of what the head (rosh) position carried: Israel was set at the top, given the Name, given the priesthood, given the house — so that every nation beneath them could come and know Yahweh as Israel knew Him. That was their job. The temple was the proof. Solomon's prayer was the mission statement. And the Queen of Sheba was the evidence that, for a time, they fulfilled it.

Strong's H5971 (ammim) — עַמִּים — "all peoples"

The plural form of 'am — peoples, nations, congregated groups. When Yahweh says the house shall be called a house of prayer for all 'ammim, He is using the broadest possible collective term: not one people, not a few peoples, but all peoples without exception. This is the same word used throughout the Psalms when David calls all nations to praise Yahweh. The scope is global and intentional.

Israel: The Head and Not the Tail

Commissioned to Teach All Nations — Proven from Scripture and the Hebrew

The Promise — Israel Set at the Top

Before examining what Israel lost, we must first establish what Yahweh gave them. The promise of Deuteronomy 28 is one of the most significant declarations of national calling in

all of Scripture. Yahweh was not merely offering Israel comfort or survival—He was declaring them the head of all nations, the governing priestly people from whom the rest of the world would receive instruction.

Deuteronomy 28:1, 13

"Now it shall come to pass, if you diligently obey the voice of Yahweh your Father, to observe carefully all His commandments which I command you today, that Yahweh your Father will set you high above all nations of the earth... And Yahweh will make you the head, and not the tail; and you shall be above only, and you shall not be beneath, if you listen to the commandments of Yahweh your Father, which I command you this day, to observe and to do them."

This passage contains three separate Hebrew words that carry tremendous weight. Each one must be examined to understand the full scope of what Yahweh was promising.

1. 'Set High Above' — Strong's H5927 (alah)

The word translated 'set high' in verse 1 is the Hebrew verb alah (עלה), Strong's H5927. This is not a passive or incidental elevation — it is an active, purposeful lifting to the top position.

Strong's H5927 — עלה (alah)

To ascend, go up, climb, rise, be exalted, be lifted high. Used of ascending a throne, going up to a high place of authority, rising above others. Often used of Yahweh Himself going up in majesty, or of a ruler being elevated above those beneath him. The sense is always of genuine, elevated position — not equal to, but above.

This word is not the language of equality. It is the language of supremacy. Yahweh was not saying Israel would be among the top nations — He was saying they would be set above all nations. The other nations would look up to Israel and **be taught Yahweh's ways by Israel**, not the other way around.

2. 'The Head' — Strong's H7218 (rosh)

The word translated 'head' is the Hebrew noun rosh (ראש), Strong's H7218. This is one of the most powerful words in the Hebrew language for position and authority.

Strong's H7218 — ראש (rosh)

Head, top, chief, summit, beginning, foremost. Used to describe: the head of a person (the governing part of the body); the chief of a tribe or people; the top of a mountain; the beginning of a time period; **the foremost in rank or position**. In every usage, rosh describes the highest point — that which governs and leads everything beneath it. It is the same word used for the heads of the 12 tribes — the chief rulers appointed over the people.

The head (rosh) of a body governs the whole body. The rosh of a people leads and directs

everyone beneath them. When Yahweh said Israel would be the rosh, He was saying that all other nations would be beneath their governance and instruction — just as a body is directed by the head.

3. 'The Tail' — Strong's H2180 (zanab)

To fully understand the head/tail contrast, the Hebrew word for tail must be examined. The word is zanab (זָנַב), Strong's H2180.

Strong's H2180 — זָנַב (zanab)

Tail — **the rear**, the end, the hind part, the last. Used literally of the **tail of an animal (the lowest, trailing part)**. Used figuratively to describe the lowest position in a hierarchy — the one who follows behind all others rather than leading. The tail does not guide; it is dragged. The tail has no authority; it simply trails the body. The contrast with 'head' (rosh) could not be sharper: rosh = the leader at the front; zanab = the follower trailing at the rear.

Yahweh was giving Israel a binary choice: obey and be rosh — **the governing head and teacher over all nations** — or disobey and become zanab — dragged along at the back, following the nations rather than leading them. This is not symbolic language about personal feelings; it is constitutional, covenant language about national position and authority.

4. 'Above' and 'Beneath' — Strong's H4605 and H4295 (ma'al / mattah)

Yahweh reinforces the head/tail imagery with two more Hebrew words: 'above only' and 'beneath.' These lock in the vertical hierarchy He was establishing.

Strong's H4605 — מַעַל (ma'al)

Above, upward, on top, overhead. Describes **a position that is higher than all else** — not merely elevated, but at the ceiling of all positions. Used of Yahweh's throne being above the heavens. When applied to Israel, it means there is nothing above them among the nations — they occupy the topmost level.

Strong's H4295 — מַטָּה (mattah)

Below, downward, beneath, at the bottom. The direct opposite of ma'al. What is mattah is under everything above it. When Yahweh says 'you shall not be beneath,' He is saying Israel was not designed to be at the bottom, subject to other nations' authority and instruction. Their design was the top, not the bottom.

Put all four words together and the picture is unmistakable:

alah — lifted to the top position above all nations

rosh — the head/chief who governs and leads

zanab — the tail, the lowest trailing position — what Israel must NOT become

ma'al / mattah — above only / not beneath — Israel at the ceiling, not the

floor

Why Were They at the Top? — To Teach the Nations

Understanding Israel's top position is only half the picture. The critical question is: what was that position for? Yahweh does not elevate nations without purpose. The reason Israel was placed as the head above all nations is stated throughout Scripture — they were commissioned as a kingdom of priests, a teaching nation, the light-bearers who were responsible for spreading Yahweh's law and ways to every people on earth.

A Kingdom of Priests — Exodus 19:5–6

Exodus 19:5–6

*"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a **kingdom of priests and a holy nation.**"*

Strong's H4467 / H3548 — מַמְלֶכֶת כֹּהֲנִים (mamleket kohanim)

Kingdom of priests. Mamleket (H4467): a kingdom, a realm, a royal domain — not just individual priests but an entire nation organized under priestly authority and function. Kohanim (H3548, plural of kohen): priests — those who stand between Yahweh and the people, who offer sacrifice, who teach the law, who guard the holy things, who bless the congregation. A kingdom of priests means every member of the nation carries priestly responsibility. **The whole nation is to function as a mediating, teaching, instructing people between Yahweh and all other nations.** The whole nation is to function as a mediating, teaching, **instructing people between Yahweh and all other nations.**

A priest does not sit idle. A priest has an active job: teach the law, guard the holy things, instruct the people, and bring them near to Yahweh. When Yahweh made Israel a kingdom of priests, **He was assigning them the role of teachers and mediators for all the other nations of the earth.** They were the head because they carried the instruction; they were the rosh (head) because they held the teaching authority.

The Priest's Lips Guard Knowledge — Malachi 2:7

Malachi 2:7

*"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for **he is the messenger of Yahweh of hosts.**"*

Strong's H1847 — דַּעַת (da'ath)

Knowledge — used specifically of knowledge of Yahweh, His law, His ways, and His commands. **This is not general academic knowledge but covenant knowledge** — understanding of who Yahweh is and how to walk in His statutes. The priest's responsibility was to be the keeper and transmitter of this knowledge from generation to generation.

Strong's H4451 / H6680 — מלאך (mal'ak)

Messenger, angel, envoy — one sent with a message from a higher authority. Malachi 2:7 calls the priest the mal'ak (messenger) of Yahweh. This is extraordinary: the priest does not merely do administrative religious work. He is Yahweh's official envoy — the authorized representative carrying Yahweh's message to the people. This is a position of supreme responsibility and authority.

The priest — and by extension all of Israel as a kingdom of priests — was Yahweh's appointed messenger to the nations. They were the head because the mouth is in the head; they were the rosh because the instruction flowed from them outward to all other peoples.

Set High for Praise, Name, and Honor — Deuteronomy 26:19

Deuteronomy 26:19

*"And that Yahweh will **set you high above all nations which He has made, in praise, in name, and in honor**; and that you shall be a holy people unto Yahweh your Father, as He has spoken."*

Strong's H8034 — שם (shem)

Name — but also fame, renown, reputation, **authority, and character**. Yahweh's plan for Israel was that His Name (His fame, His authority, His character) would be carried by them before all nations. They were to be the bearers and broadcasters of the Name of Yahweh — so that all nations would know who Yahweh is through them. This is why the loss of the Name was such a catastrophic failure: the one people assigned to carry it buried it.

To be set 'high in praise, in name, and in honor' was not a crown for Israel to wear for their own glory. It was a commission. The nations were supposed to look at Israel and learn who Yahweh is — His praise, His name, His honor were to radiate outward from Israel to the world. They were at the top so that what flowed from the top would reach the bottom — every nation beneath them.

To Be His Renown Before All Nations — Jeremiah 13:11

Jeremiah 13:11

"For as a belt is bound around a man's waist, so I bound all the house of Israel and all the house of Judah to Me," declares Yahweh, "to be My people for My renown and praise and honor. But they have not listened."

Strong's H8034 — תפארת / תהלה / שם (shem / tehillah / tif'eret)

Renown / Praise / Honor — three words Yahweh uses together to describe what Israel was supposed to be to Him before the nations. Shem (name/renown): His very reputation carried by them. Tehillah (H8416): praise, song of praise — Israel was to cause the nations to praise Yahweh. Tiferet (H8597): beauty, glory, splendor, honor — Israel was to be a beautiful display of Yahweh's character. Together these three words describe a nation that functioned as a living advertisement of Yahweh's greatness to the whole world. Together these three words describe a nation that functioned as a living advertisement of Yahweh's greatness to the whole world.

But notice the end of Jeremiah 13:11: 'But they have not listened.' The failure is not that Yahweh changed His plan — it is that Israel abandoned their calling. They were supposed to be His renown, praise, and honor before all nations. Instead they brought shame.

The Teaching Commission Rooted in Abraham

This calling did not begin at Sinai with the giving of the law. It goes all the way back to the covenant Yahweh made with Abraham, the father of the nation.

Genesis 22:18

*"In your **seed all the nations of the earth shall be blessed**, because you have obeyed My voice."*

Genesis 12:2–3

*"**I will make you a great nation**; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."*

Notice that the Abrahamic covenant was never just for Abraham's family. The stated purpose from the very beginning was that 'all the nations' and 'all the families of the earth' would be blessed through his seed. Israel was not chosen for their own benefit — they were chosen to be the channel through which Yahweh's blessing flowed to every other people.

This means the head/tail positioning of Deuteronomy 28 is the outworking of the Genesis 12 commission. Israel was put at the top so that the blessing could flow downward from them to all nations beneath. The head feeds the body; the rosh equips and leads those beneath. Their elevation was instrumental — a means to a global end.

When Yahweh told Abraham, "I will bless those who bless you, and I will curse him who curses you" (Genesis 12:3), this promise was tied first to his physical seed only because they alone carried the covenant title "Yisrayl." As long as the twelve tribes held that name and walked in the commission to be the head and channel of blessing to all nations, the blessing and curse followed their gene line. But once they rejected knowledge, corrupted the covenant, and lost the title "Yisrayl," **the promise moves with the title**: the blessing and curse now rest upon the new nation that bears the name and brings forth the fruits of the kingdom. This is why today that propmice no longer applies to them as their temple (Beit Yahweh) was plowed like a field and Jerusalem rejected.

The Reversal — From Head to Tail

Deuteronomy 28 is a two-edged passage. The same chapter that promises the head position also warns of the consequences of disobedience. The reversal is total and precise — every

blessing becomes a curse.

Deuteronomy 28:43–44

"The alien who is among you shall rise higher and higher above you, and you shall come down lower and lower. He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail."

This is the complete reversal of the covenant position. The stranger — the Gentile — rises to where Israel was supposed to be. Israel descends to the zanaab position: the tail, the rear, the follower. The lender/borrower imagery is critical here:

Strong's H3867 — לָוָה (lavah)

To lend, to borrow — and also to join, to cling to, to be attached. The lender sets the terms; the borrower is obligated. The lender has the authority in the relationship; the borrower is dependent on the lender's generosity. When Yahweh says the Gentile will lend and Israel will borrow, He is saying the entire power relationship has flipped. Israel, once the authoritative head, is now the dependent follower — attached to and subservient to those they were supposed to lead.

This is not figurative poetry. Yahweh is describing a real-world national collapse: the nation that was commissioned to teach and lead all others would end up learning from and being led by those other nations. Their position as teachers would be lost. The nations that sat beneath them would rise above them.

The Proof That This Happened — Jeremiah 23:15

Jeremiah 23:15

*"Therefore thus says Yahweh of hosts concerning the prophets: 'Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem **profaneness** has gone out into all the land [earth].'" (Jeremiah 23:15)*

Look carefully at what Jeremiah is saying. **Profaneness** — moral pollution and irreverence toward Yahweh — did not merely stay in Jerusalem. It went out into all the earth through their prophets. This is only possible because they held the head position. Their influence was global because their authority was global. Pagan nations sinned, but Yahweh does not accuse the pagans of sending their pollution into all the earth — only Jerusalem, because only Jerusalem held that priestly, head-of-the-nations authority.

They had the power to bless all nations but used it to corrupt all nations. That is the gravity of the failure — and it is precisely why Yahweh would eventually strip that position from them and reassign it.

Profaneness Gone Into All the Earth — The Full Proof

Jeremiah 23:15 records one of the most sobering indictments in all of Scripture against the leadership of Jerusalem. Yahweh declares that from the prophets of Jerusalem, **profaneness** has gone out into all the "land." Most readers stop there and assume this means the land of Israel only. But a careful look at the Hebrew stops that assumption entirely.

Jeremiah 23:15

"Therefore thus says Yahweh of hosts concerning the prophets: 'Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem profaneness has gone out into all the land.'" (KJV)

The Word "Land" — Strong's H776 (erets)

The word translated "land" is the Hebrew **erets** (אֶרֶץ), Strong's H776. This is one of the most flexible words in the Hebrew language. Depending on context it can mean: local territory or region, **the earth as a whole**, a country or nation, or simply ground and soil. It is not a narrow word locked to one meaning.

Strong's H776 — erets (אֶרֶץ)

Brown-Driver-Briggs (BDB) Hebrew Lexicon lists the primary meanings as: "earth, land, territory, country, world." Strong's Concordance defines it as: "**earth, world**, ground, land, country, nations." The same word is translated "earth" in Genesis 1:1 — "In the beginning God created the heavens and the earth (erets)." It appears the same way in Psalm 24:1 — "The earth is Yahweh's, and the fullness thereof" — and in Isaiah 6:3 — "The whole earth is full of His glory." When the same word is used in those passages no one argues it means a local patch of land. Context determines scope — and the context of Jeremiah 23 is **the spiritual corruption spreading from the world's religious epicenter outward including the hiding of Yahweh's Name.**

Jeremiah is not describing a small, contained problem. He is describing a contagion spreading **outward from Jerusalem** to the nations. And the context of Jeremiah 23 makes the scope even clearer — just two verses later Yahweh connects this corruption directly to the suppression of His own Name:

Jeremiah 23:26–27

*"How long will this be in the heart of the prophets who prophesy lies? Indeed they are **prophets of the deceit of their own heart, who try to make My people forget My Name** by their dreams which everyone tells his neighbor, as their fathers forgot My Name for Baal/Lord (Baal means Lord)."*

This is the direct connection. The **profaneness** that went into all the earth was not just moral corruption in a general sense — it was the active **suppression and replacement of Yahweh's Name**. The prophets caused the people to forget the Name, trading it for "Baal" — a title meaning "Lord" — and that substitution spread from Jerusalem outward into every nation the covenant people touched. The very Name that was supposed to go to all nations as Israel's great commission instead went missing, buried under titles that

belonged to Canaanite gods.

The Word "Profaneness" — Strong's H2613 (chanuppah)

The Hebrew word behind "profaneness" is **chanuppah** (חַנּוּפָה), Strong's H2613. It carries a specific weight that the English word "profaneness" can obscure:

Strong's H2613 — chanuppah (חַנּוּפָה) — "Profaneness"

Profaneness, pollution, impiety. From the root chaneph (H2610) — to be polluted, **corrupt**, **defiled**; to profane the land. The core sense is moral impurity combined with irreverence toward Yahweh — a deliberate turning away from what is sacred and holy. Standard dictionaries define impiety as: lack of piety; lack of reverence for Yahweh or sacred things; irreverence. The secondary connotation is pollution — a contamination that does not stay in one place but spreads outward and defiles whatever it touches. This is not passive sinfulness. It is active, contagious corruption.

So what went out from the prophets of Jerusalem into all the earth was not merely personal moral failure. It was **active, contagious religious corruption** — specifically the kind that causes people to forget Yahweh's Name, replace His ways with man-made doctrines (doing away with Yahweh's laws ect..), and treat what is holy as common. And the reason it carried **global weight** is the same reason their righteousness would have carried global weight: **they held the head position**. Pagan empires sinned, but none are accused in Scripture of sending religious profaneness into all the earth the way Jerusalem is — because no other nation held that priestly, head-of-the-nations authority. **Their pollution traveled on the back of the same office that was supposed to carry Yahweh's light.**

Yahweh's Legal Contention Was with the Priest — Not Just the People

It is important to understand that Yahweh did not lay this charge against the general population first. His primary legal dispute was with the **priesthood** — the ones appointed to guard knowledge and teach the nations. Hosea 4:4 makes this precise:

Hosea 4:4

"Yet let no one contend, and let none accuse, for with you is My contention, O priest."

Strong's H7379 — rib (רִיב) — "Contention"

A legal dispute, lawsuit, controversy, charge. This is courtroom language. Yahweh is not expressing personal frustration — He is filing a legal indictment. The subject of the sentence is Yahweh Himself, and the defendant is the priest. When a Strong's Concordance check (H7379) or Hebrew interlinear is consulted, the line reads plainly: "With you is My contention, O priest." The people followed the priests into destruction, but the priests are the ones in the dock.

The priesthood was Yahweh's authorized channel to the nations. They were the ones who held the knowledge, the Name, the law, and the teaching authority. When they

rejected that knowledge (Hosea 4:6), the contamination did not stay within Israel's borders — it flowed outward through every nation that came into contact with Jerusalem's religious influence. The corruption traveled along the same roads that the truth was supposed to travel.

From Teachers to Contempt — How the Commission Became Corruption

Here is what makes Yahweh's indictment so devastating. Israel was not merely a nation that sinned like any other nation sins. They were the **rosh** — the head, the teaching authority, the kingdom of priests assigned to bring all peoples of the earth into the knowledge of Yahweh. That was the commission from Abraham forward, confirmed at Sinai, built into the very dedication of Solomon's temple. **But something went catastrophically wrong.** Instead of teaching the nations, Israel turned away from Yahweh — and when they did, they did not simply neglect the nations. They began to **despise** them.

What started as a divine commission — "*all peoples of the earth may know Your Name and fear You, as do Your people Israel*" (1 Kings 8:43) — became its opposite. The Gentile nations, whom Israel was appointed to teach and draw toward Yahweh, were now being called "**goyim**" in a slur, compared to pigs and dogs in rabbinic and Talmudic teaching, and treated not as souls to be taught but as a lower class of being. The rabbinical tradition that developed after the corruption of the priesthood taught that Gentiles were created to serve Israel, that their lives held lesser value, and that the laws of Yahweh did not protect them equally. This was not Torah — this was the doctrine of men who had already forgotten Yahweh's Name and replaced it with their own traditions.

Matthew 15:8–9

"This people draws near to Me with their mouth, and honors Me with their lips, but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

Yahshua identified the disease precisely. The commandments of men — the oral traditions, the rabbinic rulings, the doctrines built up **in place of** Yahweh's law — had fully replaced the original commission. A priesthood that was supposed to say "*come, let us go up to Beit Yahweh and learn His ways*" (Micah 4:2) was now saying the opposite: that the nations were beneath them, unworthy of the knowledge they themselves had buried.

The Inversion of the Commission

What Yahweh commissioned: Israel as the head, teaching all nations the fear of Yahweh, drawing them upward toward His Name and His law — "that all peoples of the earth may know Your Name and fear You." (1 Kings 8:43)

What Israel produced instead: A religious system that buried Yahweh's Name, called the

nations pigs and dogs, treated Gentiles as a servant class for Israel's benefit, and sent that corruption — not the light — outward into all the earth. Profaneness, not righteousness, became the export of Jerusalem.

This inversion is not a small failure. It is a **covenant betrayal of the highest order**. Yahweh placed Israel at the top specifically so that the knowledge of His Name and His ways would flow downward to every nation. When they turned that position into a platform for pride, contempt, and corruption, they did not merely fail their own nation — they **failed every nation** they were supposed to reach. The vineyard Yahweh leased to them was the nations (Matthew 21:33). The fruit He expected was righteousness flowing outward to all peoples. Instead, the tenants beat His servants, killed His messengers, and used the vineyard for themselves. That is why Yahweh's response was not a light correction but a complete transfer: "The kingdom of Yahweh shall be taken from you and given to a nation bringing forth the fruits of it." (Matthew 21:43)

As the parable of the tenants states in Mathew 21:33-46 the 12 tribes were suppose to bring Yahweh a righteous harvest at the end of 6000 year peroid but instead they brought profaness. The profaneness that went out into all the earth was the direct consequence of a nation that forgot its commission and turned its Yahweh-given authority inward for its own benefit. And Yahweh's judgment was precise and proportional: **the same global authority they corrupted would be stripped from them and given to a people who would actually use it for its intended purpose** — teaching all nations, bearing the Name, and causing the earth to know Yahweh — and this is Beit Yahweh that has been established in the last days in Texas in the USA where getntiles will join from all nation and claim the title they gave up — **Israylite!**

Part Five: The Transfer — The Gentile Nation Takes the Head Position

Scripture does not leave the head position empty. When Yahweh removed Israel from the rosh position, He did not abolish the office — He reassigned it. This is the same pattern seen throughout Scripture: when the steward fails, the master reassigns the post.

Matthew 21:43

"Therefore I say to you, the kingdom of Yahweh shall be taken from you and given to a nation bringing forth the fruits of it."

Deuteronomy 32:21

"They have moved Me to jealousy by that which has no power; they have provoked Me to anger by their vanities. And I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation."

The Gentile nation that receives the kingdom is not given it as a gift with no strings attached — they receive it with the same priestly calling Israel had. A kingdom of priests in a new nation, now tasked with doing what Israel would not: teaching the nations Yahweh's ways, bearing His Name, guarding His law, and carrying His instruction to all the world.

Isaiah 66:21

"And I will also take some of them for priests and for Levites, says Yahweh."

Micah 4:1–2

"Now it shall come to pass in the last days that the mountain of Beit Yahweh shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many nations shall come and say, Come, and let us go up to the mountain of Yahweh, to the house of the Father of Jacob; He will teach us His ways, and we shall walk in His paths."

The nations flowing to Beit Yahweh in the last days is the fulfillment of what Israel was supposed to do from the beginning — be the head that teaches all nations Yahweh's ways. The office of the rosh did not disappear. It was transferred. And the transfer validates everything that was said in Deuteronomy 28: Yahweh is faithful to His word. Israel rose when they obeyed; they fell when they disobeyed. And now a new nation — a foolish Gentile nation — occupies the head position, fulfilling the original commission that Israel abandoned.

Summary: The Hebrew Evidence at a Glance

Strong's #	Hebrew Word	English	Meaning for Israel's Position
H5927	עָלָה (alah)	Set High	Actively lifted to the topmost position above all nations
H7218	רֹשׁ (rosh)	Head	The chief, the governing top — the one who leads and directs all below
H2180	זָנָב (zanab)	Tail	The rear, the follower — the bottom position Israel must never occupy
H4605	מַעַל (ma'al)	Above	The ceiling — the highest possible national position
H4295	מַטָּה (mattah)	Beneath	The floor — what Israel was never designed to be
H4467/ H3548	מְמַלְכֵת כֹּהֲנִים	Kingdom of Priests	An entire nation commissioned to teach, mediate, and instruct all others
H1847	דָּעַת (da'ath)	Knowledge	Covenant knowledge of Yahweh — what the priests were required to keep and transmit
H8034	שֵׁם (shem)	Name/Renown	Yahweh's fame carried by Israel to all nations — their primary mission

The evidence from the Hebrew is consistent from Genesis through the prophets and into the writings of the apostles: Israel was placed at the head — the rosh, the ma'al, the alah position — for one purpose. To teach Yahweh's ways to all nations beneath them. They were never chosen for their own glory. They were chosen as instruments of Yahweh's global purpose. When they fulfilled that calling, they were the head. When they abandoned it, they became the tail. And when the transfer is complete, the new nation at the mountain of Beit Yahweh will fulfill what Israel failed to do — teaching all nations, bearing His Name, and

causing all peoples to walk in His paths. — teaching all nations, bearing His Name, and causing all peoples to walk in His paths.

Satan's Hijacked Authority — How She Rode Israel's Office

Before we can understand why Satan falls, we must understand where her authority came from in the first place. Satan's power over the nations is not self-generated — she does not possess authority that belongs to her by right. What she holds is **borrowed, hijacked authority** that originated with Yahweh's covenant people. To see how this happened, you have to go back to what Yahweh gave Israel and what Israel did with it.

Yahweh placed Israel at the head of all nations. He gave them the Name, the priesthood, the law, and the commission to teach every people on earth to fear Him. That position came with real, Yahweh-authorized **spiritual authority over the nations** — not just political influence, but the legal right to stand before Yahweh on behalf of all peoples. When Israel obeyed, the nations came upward toward Yahweh through them. But when Israel turned to Satan in worship, something legally significant occurred: they handed her that office.

Romans 6:16

*"Do you not know that to **whom you present yourselves slaves to obey, you are that one's slaves** whom you obey, whether of sin leading to death, or of obedience leading to righteousness?"*

This is the legal principle that explains everything. **You belong to whom you obey.** When the heads of Yaaqob and Jerusalem turned from Yahweh and began obeying Satan — receiving instruction through divination, worshiping her through the idols and Baal-titles she promoted, following her doctrines instead of Yahweh's law — they did not simply sin privately. They **transferred their allegiance**, and with that allegiance came the transfer of their platform. Satan did not earn the head position. She **hijacked** it by deceiving the very people Yahweh had placed at the top.

Yahshua Confirmed It — "Your Father Is the Devil"

This is not a theological inference. Yahshua said it directly to the religious leadership of Jerusalem — the very men who held the priesthood and sat in Moses' seat. When they claimed Yahweh as their Father, Yahshua corrected them with precision:

John 8:41–44

"You do the deeds of your father." Then they said to Him, "We were not born of fornication; we have one Father — God." Yahshua said to them, "If Yahweh were your Father, you would love Me, for I proceeded forth and came from Yahweh; nor have I come

*of Myself, but He sent Me. Why do you not understand My speech? Because you are not able to listen to My word. **You are of your father the devil**, and the desires of your father you want to do. She was a murderer from the beginning, and does not stand in the truth, because there is no truth in her. When she speaks a lie, she speaks from her own resources, for she is a liar and the father of it."*

Notice what Yahshua is doing. He is not speaking to random pagans — He is speaking to the **priests and religious leaders of Jerusalem**, the ones who held the covenant office. And He is telling them plainly: you belong to Satan. You obey her. She is your father. According to Romans 6:16, that means they had presented themselves as her servants — and in doing so, **they had placed the authority Yahweh gave them at her disposal**. The head position of Israel, which was supposed to draw all nations toward Yahweh, was now operating **in Satan's name** — spreading her doctrines, burying Yahweh's Name, and sending her influence outward into all the earth through the very office that was designed to carry light.

They thought they were gaining power. They thought the alliances with surrounding nations, the accumulation of wealth, the political influence — all of it was working in their favor. What they did not understand is that Satan was not **giving** them power. She was **riding** them. She was sitting on their office the way Revelation describes — and they were doing the carrying.

Revelation 17 — The Harlot Hands Over Her Authority to the Beast

The book of Revelation captures this dynamic in exact legal language. Revelation 17 describes a great harlot — a religious system seated on many waters, which the angel defines as "*peoples, multitudes, nations and languages*" (v.15). She rides a scarlet beast. She is called the mother of prostitutes and of the abominations of the earth. And the angel says something that **unlocks the entire picture**:

Revelation 17:12–13, 17–18

*"The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast. They have one purpose and **will give their power and authority to the beast**... For Yahweh has put it into their hearts to accomplish His purpose by agreeing to **hand over to the beast their royal authority**, until Yahweh's words are fulfilled. The woman you saw is the great city that rules over the kings of the earth."*

Notice what is happening here. The harlot — the corrupted religious system that sits on many peoples and nations — **hands her authority to the beast**. And the beast is the vehicle Satan is riding. The chain is clear: Yahweh gave authority to Israel → Israel obeyed Satan → Satan hijacked that platform → the harlot system now hands whatever remaining royal authority it has to the beast → **Satan sits on it all, ruling the nations through a stolen office**.

The Chain of Hijacked Authority

1. Yahweh gives Israel the head position — legal authority over the nations as His kingdom of priests.
2. Israel disobeys Yahweh and obeys Satan — presenting themselves as her servants (Romans 6:16), handing her their platform.
3. Satan hijacks their Yahweh-given position — she does not earn authority, she rides the office Israel abandoned to her.
4. The harlot system (Revelation 17) hands whatever remains of that royal authority to the beast — the vehicle Satan is seated on.
5. Yahweh completes the transfer to Beit Yahweh — the legal ground under Satan's seat is removed, and she falls.

Jerusalem — The Only City Scripturally Identified as the Harlot

Most people who read Revelation 17 assume the harlot is Rome, because Rome is the city famously associated with seven hills. But Rome is never called a harlot in Scripture. Rome is never given a covenant, never given authority over the nations by Yahweh, and never described as Yahweh's wife who committed adultery against Him. **Jerusalem is.** In fact, Jerusalem is the only city in all of Scripture that meets every qualification Revelation 17 requires — and the prophets named her by that title centuries before John wrote a single word of Revelation.

The Prophets Called Jerusalem a Harlot

Isaiah 1:21

*"How is the faithful city **become a harlot!** It was full of judgment; righteousness lodged in it; but now murderers."*

Ezekiel 16:15

"But you trusted in your own beauty, and played the harlot because of your renown, and poured out your whoredoms on every one that passed by; his it was."

Jeremiah 3:6–8

"Yahweh said also unto me in the days of Josiah the king: Have you seen that which backsliding Israel has done? She is gone up upon every high mountain and under every green tree, and there has played the harlot. And I said after she had done all these things, Turn you unto Me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce..."

Isaiah, Ezekiel, and Jeremiah all identify Jerusalem and the house of Israel as the harlot. Yahweh uses the language of **marriage covenant and adultery** because that is exactly what the relationship was — Yahweh was Israel's husband (Isaiah 54:5), Jerusalem was His

city, Beit Yahweh was His house. When they turned to foreign gods and buried His Name, they did not simply sin — they **committed spiritual adultery** against a covenant spouse. That is why Yahweh gave her a bill of divorce (Jeremiah 3:8). That is why Revelation calls the end-time version of this corrupted system a harlot. The language goes all the way back to the prophets, and it always points to Jerusalem.

Jerusalem Sits on Seven Hills

Revelation 17:9 says the harlot sits on seven hills. The world immediately points to Rome — **but Jerusalem also sits on seven hills**: Mount Scopus, the Mount of Olives, Mount of Corruption, Mount Zion, the original Mount Zion (Ophel), the New Testament Hill of Evil Counsel, and Givat Ram. **Both cities sit on seven hills. But only one of them was ever given a covenant with Yahweh.** Only one of them was ever called His wife. Only one of them was ever given the legal authority to **rule over the kings of the earth** — and that authority came directly from Deuteronomy 28.

Why Jerusalem — Not Rome — Is the Scriptural Harlot

Rome was never in a covenant with Yahweh. Rome was never called His wife. Rome was never given authority over the nations by Yahweh's law. Rome was never called a harlot by any prophet. Jerusalem, by contrast, meets every single qualification: (1) She was Yahweh's covenant city — His wife. (2) She was given the head position over all nations by Deuteronomy 28. (3) She was called a harlot by Isaiah, Ezekiel, and Jeremiah. (4) She sits on seven hills. (5) She is the only city Yahweh gave a bill of divorce. (6) Revelation 17:18 says the harlot is the city that "rules over the kings of the earth" — that description belongs to Jerusalem under the Deuteronomy 28 covenant, not to Rome. Rome had military power. Jerusalem had Yahweh-given covenantal authority. Those are not the same thing.

This is the critical point: the harlot in Revelation 17 is not described as a military empire. She is described as a **religious system** that sits on many waters — peoples, multitudes, nations and languages. She rules through **spiritual and religious influence**, not armies. That description fits Jerusalem and the corrupted Levitical system perfectly. The kings of the earth committed adultery with her — meaning they received her religious corruption, her buried Name, her man-made doctrines — and the whole world was intoxicated with it. **The profaneness that Jeremiah 23:15 said went out into all the earth is the same wine that Revelation 17:2 says made the nations drunk. Same city. Same corruption. Same harlot.**

She Knows She Has a Short Time — The 6,000-Year Pattern

Revelation 12:12 says that when Satan is cast down she is filled with fury **"because she knows that her time is short."** This is not a vague statement. Yahweh built a specific, measurable timeline into creation from the very beginning — and Satan, as a spiritual being who has watched that timeline unfold for thousands of years, knows exactly where she is in it. The pattern was established before Israel ever existed, and it runs through every level of Yahweh's law.

Yahweh did not establish the seven-day week arbitrarily. He established it as a **pattern of how He governs time** — six periods of work and toil, followed by a seventh period of rest and restoration. That pattern does not stop at the weekly cycle. It runs through the agricultural year, the sabbatical year, and the millennium itself. The same Yahweh who built the Sabbath into the week built it into history.

Pattern	The Cycle	The Principle
Weekly	6 days of work — the 7th is the Sabbath (Exodus 20:8–11)	Man toils; Yahweh's rest follows
Agricultural	6 years sow and reap your land — the 7th year the land rests (Exodus 23:10–11; Leviticus 25:4)	The land has its Sabbath
Millennial	6,000 years given to mankind — the 7th millennium is the Millennial Reign (2 Peter 3:8)	History has its Sabbath

Exodus 20:8–10

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of Yahweh your Father."

Leviticus 25:3–4

"Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to Yahweh."

2 Peter 3:8

"But, beloved, do not forget this one thing, that with Yahweh one day is as a thousand years, and a thousand years as one day."

Peter is not making a philosophical observation about Yahweh being outside of time. He is pointing his readers to a **prophetic calendar**. One day equals one thousand years. Six days of creation were followed by Yahweh resting on the seventh. By the same measure, **six thousand years of human history** are followed by the seventh millennium — the Millennial Reign of Yahshua the Messiah, the great Sabbath of history. This is the framework the ancient Hebrews understood, it is confirmed by the consistent pattern Yahweh built into weekly and agricultural cycles, and it is the timeline that gives Revelation 12:12 its teeth.

Satan's authority — hijacked from Israel's covenant office — was never given to her permanently. It was always bounded by the same lease period that Yahweh assigned to this age: **6,000 years**. Throughout that entire period, she has been able to ride Israel's corrupted platform because the transfer to the new covenant people was not yet complete. But as the 6,000-year mark closes and the seventh era opens, Yahweh's prophetic clock runs out on her. The lease expires. The vineyard is taken from the old tenants. And Beit Yahweh — established in the top nation of all nations, in the final seventh era — rises as the new

priestly authority.

Revelation 12:12

"Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because she knows that she has a short time."

She is not furious because she is surprised. She is furious because she can **count**. She has watched the weeks, the sabbatical years, the centuries unfold. She knows the pattern Yahweh set into creation. She knows the 6,000 years are closing. She knows the seventh era is not a continuation of her lease — it is the Sabbath of Yahweh, the Millennial Reign, the era in which His law goes out from Beit Yahweh in the chief of the nations to all peoples of the earth. That is what she has a short time before. Not a vague deadline — a **specific, prophetically scheduled transfer** that strips her of the only authority she ever had (that she hi-jacked).

The End of the Lease — Satan Falls When Beit Yahweh Rises

When that transfer is complete — when Beit Yahweh is established and recognized as the legitimate priestly authority in the chief nation — **the ground under Satan's seat is legally gone**. She has been riding Israel's office for the entire 6,000-year period. When that office is formally stripped from the old system and vested in Beit Yahweh, Satan loses the only authority she ever had. She was never the true owner. She was always a **hijacker** — and when the vehicle is taken from her, she falls.

Micah 4:1 — "In the last days"

"Now it shall come to pass in the last days that the mountain of Beit Yahweh shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it."

"The last days" is not vague. It marks the end of the 6,000-year lease and the beginning of the seventh era — Yahweh's era. And what happens in the last days is not the restoration of the old Jerusalem system. It is the **establishment of Beit Yahweh in the top nation** — the chief of all nations — in the West. **This is the new scepter**. This is the transfer Yahshua announced in Matthew 21:43 when He said the kingdom would be taken from the old vinedressers and given to a nation that would bring forth its fruits.

Isaiah 25:7

"And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

"This mountain" is Beit Yahweh established in the chief of the nations. The promotion of that mountain — Yahweh's law, His Name, and His priesthood now centered in the West —

is what destroys the covering over all peoples and lifts the veil from all nations. **That unveiling is Satan's fall.** Once the nations see clearly, once the transfer is publicly known and the new priestly authority is standing, **her borrowed authority collapses.** The nations that sat under the darkness of her hijacked office are given to Beit Yahweh — and the 6,000-year reign of stolen authority comes to its appointed end, just as the sixth day ends and the Sabbath begins.

Ezekiel 16 – Nakedness Exposed Before All

Ezekiel 16:35–38

“Now then, O harlot, hear the word of Yahweh. Thus says the Sovereign Yahweh: Because your filthiness was poured out and your nakedness uncovered in your harlotry with your lovers, and with all your abominable idols, and because of the blood of your children which you gave to them, therefore, I will gather all your lovers with whom you took pleasure, all those you loved and all those you hated. I will gather them against you from all around and will uncover your nakedness to them, that they may see all your nakedness. And I will judge you as women who break wedlock and as those who shed blood are judged; and I will bring blood upon you in fury and jealousy.”

Here Yahweh says He will gather the nations that Israel played the harlot with and uncover her nakedness before them, so they see all her shame. He will judge her as an adulteress and as a murderer. In the Torah, both adultery and murder carry the death penalty or at the very least put her away. Yahweh is saying He will not spare or excuse them just because of their lineage; their covenant status does not cancel judgment.

Ezekiel 5 – A Ruin and a Reproach Among the Nations

Ezekiel 5:8–9, 11, 14–15

“Therefore thus says the Sovereign Yahweh: Behold, I, even I, am against you, O Jerusalem, and I will execute judgments in your midst in the sight of the nations. And because of all your abominations, I will do among you that which I have not done, and the like of which I will never do again. Therefore as surely as I live, says the Sovereign Yahweh, surely, because you have defiled My sanctuary with all your detestable things and with all your abominations, I will also withdraw; My eye will not spare, nor will I have any pity. I will make you a ruin and a reproach (Isiah 43:28) among the nations that are all around you, in the sight of all who pass by. And you shall be a reproach and a taunt, a warning and an object of horror to the nations that are all around you, when I execute judgments on you in anger and fury and furious rebukes. I, Yahweh, have spoken.”

They defiled Yahweh's sanctuary, and He responds by making Jerusalem a ruin, a reproach, a taunt, and a warning in the eyes of the nations just as Isaiah 43:28 says (which was stating that Yahweh will give Israel/Yaaqob to the curses written in Deut ch 28):

Isaiah 43:28:

Isaiah 43:28

Therefore I will profane the princes of the sanctuary; I will give Jacob to the curse, And Israel to reproaches.

Some of this has already happened historically, but the full public proclamation and final phase of these judgments is still unfolding. Yahweh's prophecies can stretch over centuries, with different layers fulfilled at different times.

Remember, there were two temple periods and two temple destructions, and both destructions came because Israel rejected Yahweh's Name and His laws given by the hand of Moses. Prophecies spoken in the time of the Babylonian destruction often echo forward into the second destruction and the long dispersion among the nations.

Isaiah 43:27–28

Your first father sinned, And your mediators have transgressed against Me. Therefore I will profane the princes of the sanctuary; I will give Jacob to the curse, And Israel to reproaches.

The way it is translated in many English Bibles it calls the priests “princes” of the sanctuary. However, as we know from the law of Mosheh, the only group of people that have authority over the sanctuary at that time was the Aaronic and Levitical Hebrew priesthood. Reverting back to Isaiah 43:28, we see that many English Bibles translate the key verb as “profane.” But when you look up the Hebrew word behind it (Strong's H2490), you get a much fuller picture. The root can mean:

- literally, to bore or pierce
- by extension, to wound, to break, to dissolve

Strong's H6944 — qodesh — "sanctuary"

The word “sanctuary” in the verse is qodesh (Strong's H6944), which means holy things, holiness, sacred things, sanctuary, consecrated things, dedicated things, hallowed things, most holy, saint, sanctuary. In other words, it covers all the holy things: the temple, the altar, the holy place, and everything connected with Yahweh's set-apart worship.

So Isaiah 43:27–28 is saying this: Your first father (your forefathers) sinned, and your mediators have transgressed against Me. Therefore I will dissolve/break the priestly authority over the holy things (the temple, the holy place, the altar, and everything they handled as priests). I will give Jacob (the people of Israel) to the curse (hand the people over to the very covenant curses written in the Law Deuteronomy 28:15-68), and Israel (the nation collectively) to reproaches (public shame and vilification).

Rotten Figs, Reproach, and a Byword

Jeremiah 24:8–9

“And as the bad figs, which cannot be eaten, they are so bad, surely thus says Yahweh: So I will give Zedekiah the king of Judah, his princes, the residue of Jerusalem that remain in this land, and those who dwell in the land of Egypt. And I will make them a horror, a reproach, a byword, a taunt, and a curse in all places where I shall drive them.”

Here again Yahweh says He will make them a horror, a reproach, a byword, a taunt, and a curse in all the places where He scatters them. This is not private discipline; it is public humiliation before the nations.

Ezekiel 22 – A Laughingstock to All Countries

Ezekiel 22:4–5

“You have become guilty by the blood that you have shed and have become defiled by the idols which you have made. You have brought your days to a close, and the end of your years has come. Therefore I have made you a reproach to the nations and a mocking to all the countries. Those who are near and those who are far from you will mock you, O infamous city, full of tumult.”

Yahweh says plainly: He has made them a reproach and a mocking to all countries, both near and far. Their city is called infamous and full of turmoil.

Even to this day, the land of Israel is still marked by blood, conflict, and turmoil, exactly the kind of public reproach and controversy Yahweh said would follow them among the nations. All of this fits with His stated plan: to expose their shame, remove their priestly authority, and provoke them to jealousy by a foolish Gentile nation, rather than restore Beit Yahweh in the same old place and system that betrayed His Name.

If a steward is removed from his post, the office does not disappear—the office is reassigned. In the same way, Scripture repeatedly shows that when the unfaithful leadership of Israel stumbles, Yahweh does not abolish His purpose (a people who bear His name and declare His praise); instead, He fills the role with those formerly despised—Gentiles—by bringing them into covenant identity and priestly service.

Rejected Builders, Replaced Builders, and a "Royal Priesthood"

1 Peter 2:7–10 presents the cornerstone theme and then applies priesthood language to the believing community:

1 Peter 2:7–8

*"The stone the builders rejected has become the cornerstone... A stone of stumbling..."*¹
Peter 2:9–10 — *"But you are a chosen people, a royal priesthood, a holy nation... that you may declare the praises of Him who called you out of darkness into His marvelous light... Once you were not a people, but now you are the people of Yahweh..."*

1 Peter 2:9–10

The point is not merely "salvation"—it is function: a people is formed to declare Yahweh's praises and bear His identity publicly.

That is already Yahweh's stated purpose for His covenant people:

- Jeremiah 13:11 — Yahweh says He caused the house of Israel and Judah to cling to Him "that they might be My people, for renown, for praise, and for honor... but they would not hear."

When that calling is refused, the same calling is carried forward by those who will obey.

Gentiles Grafted In: Replacement of Unfaithful Branches, Not Replacement of the Root

Paul describes Israel's stumbling as the occasion for Gentile inclusion:

- Romans 11:11 — "Through their trespass, salvation has come to the Gentiles, to provoke Israel to jealousy." Romans 11:18–21 — Gentiles are warned not to boast: they do not support the root; they stand only by faith; if Yahweh did not spare the natural branches, He will not spare the arrogant.

This is not "Gentiles replacing Israel's Father" or "discarding the root." It is unfaithful branches removed and new branches grafted in, while the covenant-root remains the root.

Gentiles Brought into "Citizenship of Israel"

Paul is explicit that Gentiles who were once outsiders are brought into Israel's covenant

sphere:

- Ephesians 2:11–12 — Gentiles were once called “uncircumcision,” were “separate from Messiah,” “excluded from the citizenship of Israel,” and “strangers to the covenants of promise...” (The chapter continues that those who were far off are brought near, forming one new man, and becoming a holy dwelling/temple—priestly-access imagery.)

The argument is straightforward: outsiders are no longer outsiders; they are brought into the covenant identity and household where priestly access and service make sense.

Yahweh Taking Priests and "Levites" from the Nations

The prophetic climax is stated plainly:

- Isaiah 66:18–21 — Yahweh gathers “all nations and tongues” to see His glory, and then says: Isaiah 66:21 — “And I will also take some of them for priests and for Levites.”

This is decisive: “Levite” functions here as a covenant-service designation, not merely a bloodline label. The position remains; the administration is reassigned according to faithfulness—like a job title that is filled by whoever Yahweh appoints.

"Not My People" Becomes "My People": Covenant Identity Reassigned to the Faithful (Hosea)

Hosea 1:1–10

Hosea 1:1 — The word of Yahweh comes to Hosea

The word of the Lord that came to Hosea the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

Hosea 1:2 — The Family of Hosea

When Yahweh began to speak by Hosea, Yahweh said to Hosea: “Go, take yourself a wife of harlotry And children of harlotry, For the land has committed great harlotry By departing from Yahweh”

Hosea 1:3

So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.

Hosea 1:4–5 — Jezreel

Then Yahweh said to him: “Call his name Jezreel, For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, And bring an end to the kingdom of the house of Israel. It shall come to pass in that day That I will break the bow of Israel in the Valley of Jezreel.”

Hosea 1:6

And she conceived again and bore a daughter. Then Yahweh said to him: “Call her name Lo-Ruhamah, For I will no longer have mercy on the house of Israel, But I will utterly take them away.

Hosea 1:8–9 — Lo-Ammi

Now when she had weaned Lo-Ruhamah, she conceived and bore a son. Then Yahweh said: “Call his name Lo-Ammi, For you are not My people, And I will not be your Father.

Hosea 1:10 — The Restoration of Israel

“Yet the number of the children of Israel Shall be as the sand of the sea, Which cannot be measured or numbered. And it shall come to pass In the place where it was said to them,

‘You are not My people,’ There it shall be said to them, ‘You are sons of the living Father.’”

Hosea 2:23

“Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, ‘You are My people!’ And they shall say, ‘You are my Father!’ ”

Hosea is one of the clearest places where Yahweh announces two realities at the same time: (1) a decisive rejection of an unfaithful covenant population, and (2) the creation of a new, faithful covenant people (gentiles) who will bear His family-identity—so that the covenant purpose continues even after judgment.

1) The verdict: unfaithfulness, judgment, and the end of a kingdom (Hosea 1)

From the opening, Yahweh frames the land as covenant-unfaithful:

- Hosea 1:2 — “...this land is guilty of the vilest adultery in departing from Yahweh.”
Then Yahweh commands symbolic names that function like legal announcements:
- Hosea 1:4–5 — “Call his name Jezreel... I will put an end to the kingdom of Israel... I will break Israel’s bow...”
- Hosea 1:6 — “Call her Lo-Ruhamah (‘Not loved / No mercy’)... for I will no longer have mercy on the house of Israel...”
- Hosea 1:9 — “Call him Lo-Ammi (‘Not My people’), for you are not My people, and I am not your Father.”

Those lines are not mild. They are covenant-court language: Yahweh is pronouncing the end of a rebellious order—an unfaithful identity is being judged.

2) The "Yet" pivot: Yahweh produces a massive covenant people anyway (Hosea 1:10)

Immediately after “Not My people,” Hosea turns with a prophetic pivot word:

- Hosea 1:10 — “Yet the number of the children of Israel shall be as the sand of the sea... and in the place where it was said to them, ‘You are not My people,’ it shall be said to them, ‘Children of the living Father.’”

This is not a contradiction; it is a deliberate pattern: judgment on rebellion followed by reconstitution of covenant identity. “Not My people” is not the last word; Yahweh’s purpose is to have sons and daughters who truly belong to Him—and they will be numerous. So keep in mind what Yahweh is saying; remember Hosea 2:23 is saying those Gentiles who were never Yahweh’s chosen people will now become Yahweh’s chosen people and they will be as numerous as the sand of the sea. They will be joined to the only prophesied religion Beit Yahweh just as Isaiah 2:2-3 says (let us go up to Beit Yahweh and learn the ways of Jaacob/Yaaqob)

3) The restoration logic: removing Baal-names, abolishing war, and betrothal

(Hosea 2)

Hosea 2 describes what kind of people Yahweh is creating—people whose worship, speech, and allegiance are changed:

- Hosea 2:16–17 — “...you will call Me ‘My husband’... I will remove the names of the Baals from her lips...”
- Hosea 2:18 — “Bow and sword and battle I will abolish from the land...”
- Hosea 2:19–20 — “I will betroth you to Me forever... in righteousness and justice... in lovingkindness and mercy... in faithfulness...”

The restoration is covenantal and relational: Yahweh is not merely “forgiving a label”; He is betrothing a faithful people to Himself—changing what they worship, what they speak, and how they live.

4) The reversal stated plainly: "Not My people" is adopted into "My people" (Hosea 2:23)

Hosea then states the reversal in unmistakable terms:

- Hosea 2:23 — “I will have mercy on Lo-Ruhamah (‘Not-pitied’), and I will say to Lo-Ammi (‘Not My people’), ‘You are My people’; and they shall say, ‘You are my Father.’”

That is the core: Yahweh judges a covenant population that refuses Him, and then reassigns covenant identity to those who will truly live by His Laws. The “Israel/Yisrayl” that endures is not “rebellion protected by bloodline,” but faithfulness established by Yahweh’s calling—so that His NEW people can be called His people (belonging to Israel/Yisrayl and Jaacob/Yaaqob), and be adopted by Yahweh.

The Nations Flowing to Yahweh and Claiming Jacob/Israel Identity

The “last days” vision shows the nations turning toward Yahweh and His covenant instruction:

Isaiah 2:2–3 / Micah 4:1–2

Isaiah 2:2–3 / Micah 4:1–2 — “In the last days... all nations shall flow to it... many peoples shall say, ‘Come, let us go up to the mountain of Yahweh... He will teach us His ways, and we will walk in His paths.’”

That naturally leads into the explicit identity-language of Isaiah 44:

Isaiah 44:5

“This one will say, ‘I am Yahweh’s’; another will call himself by the name of Jacob; another will write on his hand, ‘Yahweh’s’; and (by) the name Israel he will be designated.”

The Hebrew presentation is a roll-call—one after another after another—many individuals publicly aligning with Yahweh and taking on Jacob/Israel covenant identity markers. The theme across Hosea, Isaiah, Ezekiel, and the apostles is consistent: Yahweh removes the unfaithful and adopts the faithful into covenant identity, and with that identity comes priestly calling—to declare His praises and bear His name before the nations.

This is clearly speaking of the nations and gentiles converting and claiming they belong to Jaacob and renaming themselves or better yet calling themselves Israelites.

Isaiah 44:5 is framed in Hebrew as a scene with more than two people, each stepping forward in turn and publicly claiming covenant identity. It is not about a one or two people getting a new name. It shows several actors making parallel declarations of belonging, one after another.

The structure is driven by the threefold demonstrative זֶה (zeh, “this one”), which works like a roll-call cue: “this one... then this one... then this one...,” deliberately spreading the actions across different individuals: זֶה יֹאמַר לַיהוָה אֲנִי — “This one will say, ‘I am Yahweh’s.’” וְזֶה יִקְרָא — “Then this one will call himself by the name of Jacob.” וְזֶה יִכְתֹּב עַל יָדוֹ — “Then this one will write on his hand, ‘(Belonging) to Yahweh.’” וְבִשְׁמֵי יִשְׂרָאֵל יִכְתֹּב — “And by the name ‘Israel’ he will be titled / surnamed.”

Since זֶה ...זֶה... זֶה... clearly marks three distinct actors, and the final “Israel” clause adds a further identity-act, the verse naturally reads as 3–4 participants in rapid succession—one person after another coming forward, joining themselves to Yahweh, and identifying with Jacob/Israel. A “two-person” reading simply does not match the number of subjects the

Hebrew grammar actually marks.

Crucially, the verb in the last clause—יִכְנֶה (yekhannêh) from כָּנָה (Piel)—does not mean “to change one’s personal name.” Its normal sense is to add an appellation: to be designated by an extra name, to take on a by-name, to bear a title or surname. In this line, “Israel” is being taken as a covenant title/identifier, not as a replacement for someone’s existing personal name. When the Hebrew Bible describes a true name-change, it uses different formulas (for example, “call his name ...,” “his name shall be ...,” “you shall no longer be called ... but ...”). כָּנָה, by contrast, points to an additional designation—an identity label that can be assumed, written, and publicly displayed.

The result is a strong, coherent picture: many people—not just two—coming one after another, openly saying “I am Yahweh’s,” calling themselves by Jacob’s name, writing “Yahweh’s” on their hand (as the laws should be on our forehead and hand), and taking “Israel” as an added covenant title so that a gentile can now claim “I am a Israylite”. The verse is describing a stream of people converting, joining, and identifying with Israel and Jacob, each taking on the Israel-name as a shared badge of belonging, rather than a single individual (or only two individuals) undergoing a personal renaming.

The Apostles Began This Work by Turning to the Gentiles

The apostles understood this and started this very thing—going to the Gentiles:

Acts 13:44–49

Acts 13:44–49

On the next Sabbath almost the whole city came together to hear the word of Yahweh.⁴⁵ But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.⁴⁶ Then Paul and Barnabas grew bold and said, “It was necessary that the word of Yahweh should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.⁴⁷ For so Yahweh has commanded us: “I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.”⁴⁸ Now when the Gentiles heard this, they were glad and glorified the word of Yahweh. And as many as had been appointed to eternal life believed.⁴⁹ And the word of Yahweh was being spread throughout all the region.

Although the apostles were correct, this was only the beginning of fulfilling Isaiah chapter 49 and the transfer of authority (plowed like a field and transferred to another nation). The full realization of that prophecy is not until the last days (Dan 12:4 sealed until the time of the end). The apostles were correct that it is the job of the Israelites as a nation to be a light to the Gentiles—but it is the new Israelites who are grafted in who fulfill this role in the last days to bring in all nations. Provoking the old covenant Israelites to jealousy only started back in those days.

The apostles’ work was in the interim—after Yahshua was resurrected and before the Temple was plowed like a field. There is still more left to fulfill Yahweh’s word completely. If the apostles had not preached to the surrounding nations, it would be impossible for the last-days work to convert the multitudes of Gentiles to a number that no man can count. And although thousands of false Christian preachers entered in to deceive, at least the Bible was published in every language (which took generations to do), which is the groundwork needed for the finale.

The nations will flow to Beit Yahweh so that they might obtain that identity of being heirs and sons to Yahweh and reborn Israelites—those who were not His people will now become His people.

What's at Stake: A New Levitical Priesthood and a Change of Administration

And what's at stake? It is clear that Yahweh is choosing a NEW Levitical priesthood, as the apostles rightly spoke: when there is a change in the priesthood there is also a change in the law—but only a change in who administers the law. As the Book of Yahweh version of the bible correctly states:

Hebrews 7:12

Hebrews 7:12

12 For the priesthood being changed, of necessity there is also a change of the law.

In other words, the law originally stated it was only the bloodline of the Levites born in Israel that could serve as priests—but now it is according to righteousness.

Hosea 4:4–7

“Hear the word of Yahweh, you children of Israel: for Yahweh has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of Yahweh in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, in bloodshed after bloodshed. My people are destroyed for lack of knowledge: because you [priests] have rejected knowledge, I will also reject you, that you shall be no priest to me: seeing you have forgotten the law of Yahweh, I will also forget your children. As they were increased, so they sinned against me: therefore will I change their glory into shame.”

The Levitical priesthood was supposed to pass from father to son forever. Yet here Yahweh declares He will reject the priests and forget their children. He says he will change their glory into shame which includes stripping them of their titles (Yisrayl/Israel/Priests) and issuing those titles to others. The entire system that carried the title “Yisrayl” is dissolved. The mediators who were supposed to represent Yahweh in the sanctuary transgressed against Him, so He dissolved the Levitical Priesthood and gave Jacob to the curse and Israel to reproaches

Are those of Levite and Hebrew descent now blocked from the priesthood? Technically no (Yahweh is not a respecter of persons). If some of them repent they can serve, but their qualification is now based on whether they are righteous or not—and not according to their genealogy and they will not serve at the top of Yahweh's kingdom. However, Yahweh predicts they will not repent until moved to jealousy, as Yahshua said:

Matthew 23:39

Matthew 23:39

39 For I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of Yahweh!"

This has been misunderstood for generations, "Blessed" is not a state of being, instead it is naming a person who receives the transfer of priestly authority to re-establish Beit Yahweh in a gentile foreign nation. And of course this person MUST be a gentile and not of the 12 tribes.

If the transfer was to a person of the 12 tribes it would contradict everything Yahweh has said. Yahweh is not going to remove the priesthood from the Levites and 12 tribes and then give it right back to them. Yahweh already stated he is dissolving the Levitical priesthood and giving them to reproaches and the curse written in the law of Moses. So if Yahweh were to give back the priesthood to a levite blood line even if that Levite was in the USA that person would still fail.

© Copyright 2026 Beit Yahweh™ • All Rights Reserved • www.YHWH.com