

STUDY GUIDE, REFLECTION JOURNAL & INSTRUCTIONAL PREPARATION

The Lost and Forgotten Spirituality of Ancient Israel (Books One & Two)

How to Use This Study Guide: This companion study guide is organized around the five core sections of Books One and Two. Each chapter includes a concise summary of key Hebraic themes, essential original language vocabulary definitions, in-depth reflection and discussion questions, and lined journal pages designed for personal meditation, group study, and instructional preparation.

SECTION 1: THE HISTORICAL OBSCURATION OF ANCIENT FAITH

Summary & Core Concepts:

Section One traces how more than two millennia of religio-political agendas, philosophical distortions, and lexical censorship progressively obscured the experiential Hebraic faith and spirituality of ancient Israel. Four major historical shifts systematically dismantled divine-human encounter: (1) Second Temple Legalism, which replaced direct prophetic encounter with the man-made *takkanot* (600+ legalistic traditions of the elders) and banned the sacred name *Yehovah*; (2) The Gentile Divorce & Classical Greek Philosophy, where Roman Orthodox bishops imposed Aristotelian logic and Marcionite anti-Jewish bias over Koine Greek scriptures; (3) Reformation Dogmatism, which hardened faith into rigid, intellectualized systematic theologies; and (4) 19th-Century Dispensationalism, introduced by John Nelson Darby and C. I. Scofield, which fragmented Scripture, discarded Jesus' teachings as belonging to a past "Jewish age," and popularized an escapist "rapture" theory.

Key Terms & Original Vocabulary:

- ***Takkanot* (תקנות):** Man-made Rabbinic regulations (traditions of the elders) that nullified direct encounter with the Word.
- ***Nomos* (νόμος):** The single Greek term used by Gentile bishops to erroneously lump together inspired Sinai Torah and legalistic *takkanot*.
- **Aristotelian Rationalism:** Greek philosophical logic that converted experiential Hebraic faith into cognitive intellectual creedal belief.
- **Dispensationalism:** 19th-century schema by Darby/Scofield that fragmented Scripture and eliminated moral accountability under a false "age of grace."

Discussion & Reflection Questions:

1. How does distinguishing between the inspired Sinai *Torah* and the man-made *takkanot* change your understanding of Jesus, conflicts with the Pharisees in the Gospels?

2. In what ways has defining “faith” as cognitive intellectual agreement (Greek rationalism) rather than active covenantal loyalty (Hebraic *emunah*) impacted modern church culture?

3. How did the Second Temple ban on pronouncing the sacred memorial name *Yehovah* disrupt personal, subjective divine-human encounter for common believers?

4. What were the long-term theological and practical consequences of early Gentile bishops destroying Origen’s Hexapla and severing the Hebrew Old Testament background from New Testament interpretation?

5. How does John Nelson Darby’s dispensationalist theory that the Gospels belonged to a past “Jewish age” undermine Jesus’ command to walk in miraculous discipleship today?

 SECTION 1 NOTES, QUESTIONS & PERSONAL REFLECTIONS

SECTION 2: RESTORING THE LOST HEBRAIC KNOWLEDGE BASE

Summary & Core Concepts:

Section Two provides a comprehensive lexical restoration of foundational Hebraic biblical terms. Hebraic faith recognized two divine entities in heaven: *El Elyon* (God Most High, unapproachable Creator) and the Holy One of Israel (*Memra / Davar* / Second Power of Heaven), the visible divine Viceroy who appeared in the cloud, spoke to Moses, and led Israel. Biblical grace (*chen / charis*) is redefined not as passive “unmerited favor,” but as the tangible, manifest presence and miraculous wonder-working power of God. True faith (*emunah / pisteuo*) signifies matrimonial covenant loyalty and orthopraxy rather than mental assent. Salvation (*yeshuah / soteria*) refers to real-time daily rescue, healing, and guidance in this physical life, while the ancient life (*aionios zoe*) denotes present entry into the hidden heavenly realm (*aiona*) in Day-One of Creation. Re-enlivening (*zachar*) is an action verb meaning to call forth divine presence and power into physical manifestation through sacred worship.

Key Terms & Original Vocabulary:

- **Memra / Davar** (מַמְרָא / דָּבָר): The Word of God, personified in Aramaic Targums as the Second Power of Heaven and executive Viceroy.
- **Chen / Charis** (חֵן / χάρις): Tangible manifest grace, miraculous wonder-working power, and divine intervention.
- **Emunah / Pisteuo** (אֱמוּנָה / πιστεύω): Covenantal loyalty, matrimonial commitment, and behavioral obedience (orthopraxy).
- **Yeshuah / Soteria** (יְשׁוּעָה / σωτηρία): Real-time daily rescue, healing, guidance, and protection in physical earthly life.
- **Aiona / Olam** (αἰὼν / עוֹלָם): The spatial, hidden heavenly throne realm (Day-One of Creation) accessible to the faithful today.
- **Zachar / Anamnesis** (זָכַר / ἀνάμνησις): An action verb meaning to re-enliven or call divine presence into active physical manifestation.

Discussion & Reflection Questions:

1. How does understanding the *Memra/Davar* as the Second Power of Heaven in Hebraic spirituality change our understanding of John’s Gospel?

2. What is the practical difference between viewing grace as passive judicial “unmerited favor” versus active, wonder-working power (*chen/charis*) that yields daily miracles?

3. How does the concept of Jesus’ “calling forth grace” (*eucharisteo*) actively calling forth grace to bless the bread and fish transform your view of prayer and sacred meals?

4. Why is defining *emunah/pisteuo* as matrimonial covenant loyalty essential for overcoming moral unaccountability in modern religious practice?

5. How does the biblical definition of *aionios zoe* (“The Ancient Life” of present access into the *aiona*) differ from post-mortem views of escaping to heaven after death?

SECTION 2 NOTES, QUESTIONS & PERSONAL REFLECTIONS

SECTION 3: THE AIONIOS COVENANT OF PEACE & SACRED ORDER

Summary & Core Concepts:

Section Three restores the narrative of the single, continuous marriage covenant (*Aionios* Covenant of Peace) offered by God Most High through His Word. Initiated with Noah, extended to Abraham and David, and renewed through Jesus as the Bridegroom, this covenant unites believers into a royal priesthood. The Second Power of Heaven historically met seekers in the cloud (Sinai, Tabernacle, *Merkavah* chariot vision). Biblical history highlights an enduring conflict between two priesthoods: the ancient, prophetic, decentralized Order of *Melchizedek* (governed by the Word) versus the centralized, legalistic Levitical/Aaronic system. When Hasmonaean rulers installed corrupt high priests, the legitimate *Zadokite* priests departed into the Qumran wilderness (*Yahad*/Essenes), preserving Hebraic spirituality, *mikvah* washings, sacred meals, and the expectation of *Melchizedek's* eschatological return.

Key Terms & Original Vocabulary:

- ***Aionios* Covenant of Peace:** The single unbroken marriage covenant between God and humanity from Noah to Jesus.
- **Order of *Melchizedek* (מִלְכִּיזֶדֶק):** The ancient, decentralized prophetic priesthood administered by the Second Power of Heaven.
- ***Merkavah* (מֶרְכָּבָה):** The throne-chariot vision of God's radiant glory appearing in the cloud (Ezekiel 1).
- ***Zadokites* / *Yahad* (צִדְקָה / יְהָדָה):** The legitimate high priests and Qumran Essene community who preserved Hebraic spirituality.

Discussion & Reflection Questions:

1. How does viewing biblical salvation as a single continuous marriage covenant (*Aionios* Covenant of Peace) challenge modern dispensational theories of disconnected ages?

2. What is the spiritual significance of God revealing His presence in the cloud (Sinai, Tabernacle, *Merkavah*, Transfiguration), and how does this contrast with modern rapturist theories?

3. What were the core differences between the decentralized Order of *Melchizedek* and the centralized Deuteronomistic/Second Temple Levitical/Aaronic priesthood?

4. How did Jesus' role as High Priest according to the Order of *Melchizedek* (Hebrews 5–7) tear the Temple veil and restore direct access to the Holy of Holies for all believers?

5. What lessons can modern seekers learn from the *Zadokite*/Qumran community regarding consecration, spiritual retreat, and preserving sacred worship in compromised times?

SECTION 3 NOTES, QUESTIONS & PERSONAL REFLECTIONS

SECTION 4: LOST MOTIFS OF HEBRAIC ESCHATOLOGY & ENCOUNTER

Summary & Core Concepts:

Section Four unveils four primary experiential motifs embedded throughout Hebraic Scripture. (1) Significance Above the Water: Position beneath water represents trial, chaos, and mortality, whereas passing through water (Noah, Moses, Jonah, baptism) signifies death of the flesh and resurrection birth into the *aiona*. (2) The Three-Day Journey: A universal pattern comprising 2 days of consecration, fasting, and preparation, followed by the 3rd (“last”) day of divine-human encounter, veil-tearing, and resurrection (Abraham at Moriah, Sinai, Esther, Jonah, Jesus). (3) The *Midbar* (“In the Word”): Sharing the exact root as *davar*, entering the wilderness means stepping away from worldly reliance into direct encounter with the Word. (4) The Sacred Meal (*Kiddush* & *Qodesh*): The Sabbath *kiddush* blessing and breaking of challah re-enlivens (*zachar*) the sacrifice, tears the physical veil, and provides direct entry into the *qodesh* (holy realm).

Key Terms & Original Vocabulary:

- **Significance Above the Water:** The spiritual transition from earthly mortality below the waves to resurrected life above in the *aiona*.
- **The Three-Day Journey Pattern:** Two days of preparation, fasting, and consecration, culminating in 3rd-day divine encounter and resurrection.
- ***Midbar* (מִדְבָּר):** Wilderness; etymologically “In the Word”—a place of stripping away worldly reliance to feast on heavenly *manna/davar*.
- ***Kiddush* / *Qodesh* (קִדּוּשׁ / קֹדֶשׁ):** Sabbath sacred meal blessing that re-enlivens the sacrifice and opens entry into the holy realm.

Discussion & Reflection Questions:

1. How does the motif of “Significance Above the Water” change how you interpret Christian baptism and Jesus walking on the Sea of Galilee?

2. Trace the Three-Day Journey pattern across the lives of Abraham, Moses, Esther, Jonah, and Jesus. Why is two days of preparation necessary before 3rd-day encounter?

3. What is the etymological connection between *midbar* (wilderness) and *davar* (Word), and how does this redefine times of personal testing?

4. How does the Hebraic understanding of *kiddush* (re-enlivening the sacrifice and tearing the veil) deepen the meaning of Communion / the Lord's Supper?

5. What does foot-washing have to do with the *kiddush* and celebration of the Sabbath?

6. What steps can an *Ish-rah-el-ite* take today to practice foot-washing and consecration when partaking in sacred meals?

SECTION 4 NOTES, QUESTIONS & PERSONAL REFLECTIONS

SECTION 5: THE GOSPEL OF JOHN, MIRACLES, AND DISCIPLESHIP TODAY

Summary & Core Concepts:

Section Five reveals the Gospel of John as a practical, operational manual for discipleship. It establishes the *Ish-raah-el-ite* perspective—defining *Ish-raah-el* as “the man who sees God” through direct divine encounter. Jesus performed signs and wonders through a distinct 4-step operational process (John 5:19): (1) Consecration through repentance and water; (2) Ascension into the *aiona* via 3-day journey or *kiddush*; (3) Seeing & Hearing the Father in the divine council; and (4) Rendering the Word on Earth through immediate signs and healings. By abiding in the Vine (John 15) and practicing foot-washing consecration, modern believers receive spiritual authority to perform the “greater works” promised by Jesus, actively rebuilding the ancient ruins (Isaiah 58:12) of Hebraic spirituality.

Key Terms & Original Vocabulary:

- ***Ish-raah-el-ite* (יִשְׂרָאֵלִי):** The man who sees / fights to see God—defining spiritual lineage through personal divine encounter.
- **4-Step Method of Miracles:** Consecration → Ascension into *aiona* → Seeing/Hearing Father → Rendering Word on Earth (John 5:19).
- **Abiding in the Vine (John 15):** The daily operational discipline of remaining in the holy presence of the Word to bear miraculous fruit.
- **Rebuilding the Ancient Ruins:** Restoring Hebraic consecration, sacred meals, and miraculous authority in the modern world (Isaiah 58:12).

Discussion & Reflection Questions:

1. What does the name *Ish-raah-el* (“the man who sees God”) reveal about the true nature of biblical discipleship in John’s Gospel?

2. Walk through the four steps of Jesus' miracle-working methodology in John 5:19. How can modern believers apply this framework in prayer?

3. How does Jesus' promise in John 14:12 ("greater works than these he will do") challenge traditional assumptions about the cessation of miracles?

4. Why did Jesus emphasize foot-washing prior to the Last Supper, and how does foot-washing prepare a disciple to stand on holy ground?

5. What practical commitments can you make today to abandon counterfeit legalism, re-enliven the memorial name, and help rebuild the ancient ruins of Hebraic faith?



SECTION 5 NOTES, QUESTIONS & PERSONAL REFLECTIONS

MASTER HEBRAIC GLOSSARY & KEY TERM REFERENCE

Use this quick-reference glossary for study group review, instructional preparation, and personal scripture meditation:

- **Aiona (αἰῶνα) / Olam (עולם):** The spatial, hidden heavenly throne realm (Day-One of Creation) where believers stand in God's presence.
- **Aionios Covenant of Peace:** The single continuous marriage covenant between God and humanity from Noah through Jesus.
- **Aionios Zoe (ζωὴ αἰώνιος):** The Ancient Life—continuous divine encounter and entry into the *aiona* in present earthly life.
- **Anamnesis / Zachar (ἀνάμνησις / זָכַר):** Active re-enlivening of the sacrifice and calling divine presence into physical manifestation.
- **Charis / Chen (χάρις / חֵן):** Tangible manifest grace, wonder-working power, and miraculous divine intervention.
- **Davar / Memra (דָּבָר / מְמָרָא):** The Word of God, personified in Aramaic Targums as the Second Power of Heaven / Son / Viceroy.
- **El Elyon (אֵל עֶלְיוֹן):** God Most High, the unapproachable Creator and Father of Heaven.
- **Emunah / Pisteuo (אֱמוּנָה / πιστεύω):** Covenantal loyalty, matrimonial commitment, and behavioral orthopraxy.
- **Eucharisteo (εὐχαριστέω):** Actively calling forth grace over bread and wine to invoke miraculous divine intervention.
- **Ish-raah-el-ite (יִשְׂרָאֵל):** The man who sees God—defining spiritual lineage through direct personal divine encounter.
- **Kiddush / Qodesh (קֹדֶשׁ / שְׂדֵה קֹדֶשׁ):** Sabbath sacred meal blessing that tears the physical veil and grants entry into the holy realm.
- **Melchizedek (מֶלְכִּי־צֶדֶק):** The ancient, universal, decentralized prophetic priesthood administered by the Word of God.
- **Merkavah (מֶרְכָּבָה):** The celestial throne-chariot vision of God's radiant glory appearing in the cloud.
- **Midbar (מִדְבָּר):** Wilderness ("In the Word")—stepping away from worldly reliance into direct encounter with *davar*.
- **Neshama Yeterah (נֶשְׁמָה יְתֵרָה):** The additional Sabbath soul granted to the faithful for entry into the holy realm.

- ***Shekinah* / *Yeqara* (שְׁכִינָה / יְקָרָא):** The manifest dwelling presence and visible light of the Second Power in Heaven.
- ***Takkanot* (תְּקָנוֹת):** Man-made Rabbinic regulations (traditions of the elders) that nullified direct encounter.
- ***Yehovah* (יְהוָה):** The sacred, memorial covenant name of God Most High.
- ***Yeshuah* / *Soteria* (יְשׁוּעָה / σωτηρία):** Real-time daily rescue, healing, guidance, and protection in physical earthly life.

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- a. Perhaps you can pray for a time and setting to do this in order to break any spiritual forces of wickedness that now influence you due to resentment or unforgiveness?

5. Are you walking in willful sin acting or choosing activities that you know are outside of the will of God?

- a. Make a list of what needs to change.

- b. Begin praying for guidance, help, and deliverance—otherwise known as the intervention of God's *y/Yeshuah*. How has the Lord been demonstrating *y/Yeshuah* in your life?

- c. Write down what He is showing you that you must do in order to remove the enemy's jurisdiction in your life.

6. Do you have one or two very close trusted friends to whom you could confess anything and who also share your spirituality? If not, start praying for the Lord to bring these individuals into your life.

- a. **Keep track of how often you take this request before the throne of God.**

7. Reflect upon a time in your life when you know that God spoke to you about something in particular. Write down all of the details you can remember.

8. Is there a particular place where you have experienced the Lord's presence in some dynamic way. Recall and write down those details.

9. Who is Lazarus in your life (sick, needy, helpless people).

a. List their names.

b. List each one's obvious needs.

c. Take these to the Lord and ask what you can do to help. What has He shown you?

d. Then, ask what He can do through you that is beyond your human abilities. Write down what He is showing you.

10. Have you ever experienced a divine dream or vision. Write down as much as you can recall in detail about that experience.

a. What did the Lord call you to do?

b. How did you complete His calling?

c. If you think you have unfinished business ask the Lord for direction. Write down what He reveals.

11. Have you ever kept a Sabbath in the way described in The Lost and Forgotten Spirituality of Ancient Israel?

a. If so, write down the details of your experience?

b. If not, consider how you can plan to spend time in the holy place of the Lord's presence and write out your plan to do so.

c. Afterward, write down your reflections.

d. Is it possible to do this more often? How so?

12. Has the Lord ever revealed Himself to you in some indescribable way?

a. Write down the circumstances surrounding that encounter.

13. How is living a life in the grace of seeking, listening and obeying the Lord's voice different than Churchianity?

14. What evidence could you identify to demonstrate your participation in the Aionios Zoe?

15. Explain in your own terms what it means to be an *Ish-raah-el-ite*.

a. Does this describe your life?

b. What practices might help you to better experience the life of an *Ish-raah-el-ite*?

c. Is there anything hindering you from experiencing life as an *Ish-raah-el-ite*?

16. Have you ever kept a prayer journal?

a. If not, seek the Lord about keeping a prayer journal for 30 days. What has He told you? Has He suggested something different?

17. Examine the MASTER HEBRAIC GLOSSARY & KEY TERM REFERENCE.

Reflecting upon each term or phrase, write out a few thoughts you have regarding these terms and concepts.

- a. In your own words in a sentence or two, explain what this term or concept has to do with your own spiritual practices.
- b. How are these terms or concepts tangible in your life?
- c. How can you make these terms or concepts more tangible in your life?
- d. What don't you understand about these terms?
 - i. Write out your concerns and take these to the Lord in prayer to discover His perspective.

- *Aiona* (αἰῶνα) / *Olam* (עוֹלָם): The spatial, hidden heavenly throne realm (Day-One of Creation) where believers stand in God's presence.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- ***Aionios* Covenant of Peace:** The single continuous marriage covenant between God and humanity from Noah through Jesus.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- ***Aionios Zoe* (ζωὴ αἰώνιος): The Ancient Life—continuous divine encounter and entry into the *aion* in present earthly life.**

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *Anamnesis / Zachar* (ἀνάμνησις / זָכַר): Active re-enlivening of the sacrifice and calling divine presence into physical manifestation.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *Charis / Chen* (χάρις / חֵן): Tangible manifest grace, wonder-working power, and miraculous divine intervention.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *Davar / Memra* (מְרָא / דְּבַר): The Word of God, personified in Aramaic Targums as the Second Power of Heaven / Son / Viceroy.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *El Elyon* (אֵל עֶלְיוֹן): God Most High, the unapproachable Creator and Father of Heaven.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

• *Emunah / Pisteuo* (אֱמוּנָה / πιστεύω): Covenantal loyalty, matrimonial commitment, and behavioral orthopraxy.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *Eucharisteo* (εὐχαριστέω): Actively calling forth grace over bread and wine to invoke miraculous divine intervention.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

• *Ish-raah-el-ite* (יִשְׂרָאֵל): The man who sees God—defining spiritual lineage through direct personal divine encounter.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- ***Kiddush / Qodesh* (שְׁדִּקְדוּשׁ / קֹדֶשׁ): Sabbath sacred meal blessing that tears the physical veil and grants entry into the holy realm.**

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *Melchizedek* (מֶלְכִּי־צֶדֶק): The ancient, universal, decentralized prophetic priesthood administered by the Word of God.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *Merkavah* (מֵרְכָבָה): The celestial throne-chariot vision of God's radiant glory appearing in the cloud.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

• *Midbar* (מִדְבָּר): Wilderness (“In the Word”)—stepping away from worldly reliance into direct encounter with *davar*.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *Neshama Yeterah* (נִשְׁמָה יְתֵרָה): The additional Sabbath soul granted to the faithful for entry into the holy realm.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

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- *Shekinah / Yeqara* (שְׁכִינָה / יְקָרָא): The manifest dwelling presence and visible light of the Second Power in Heaven.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- **Takkanot (תקנות):** Man-made Rabbinic regulations (traditions of the elders) that nullified direct encounter.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- *Yehovah* (יהוה): The sacred, memorial covenant name of God Most High.

Your explanation:

Tangible relevance to your own spirituality:

Ways I can better incorporate this into my life:

What the Lord has shown me after prayer to increase my understanding:

- **Yeshuah / Soteria (ישועה / σωτηρία):** Real-time daily rescue, healing, guidance, and protection in physical earthly life.

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Section Two provides a comprehensive lexical restoration of foundational Hebraic biblical terms. Hebraic faith recognized two divine entities in heaven: *El Elyon* (God Most High, unapproachable Creator) and the Holy One of Israel (*Memra* / *Davar* / Second Power of Heaven), the visible divine Viceroy who appeared in the cloud, spoke to Moses, and led Israel. Biblical grace (*chen* / *charis*) is redefined not as passive "unmerited favor," but as the tangible, manifest presence and miraculous wonder-working power of God. True faith (*emunah* / *pisteuo*) signifies matrimonial covenant loyalty and orthopraxy rather than mental assent. Salvation (*yeshuah* / *soteria*) refers to real-time daily rescue, healing, and guidance in this physical life, while eternal life (*aionios zoe*) denotes present entry into the hidden heavenly realm (*aiona*) in Day-One of Creation. Re-enlivening (*zachar*) is an action verb meaning to call forth divine presence and power into physical manifestation through sacred worship.

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Section Three restores the narrative of the single, continuous marriage covenant (Aionios Covenant of Peace) offered by God Most High through His Word. Initiated with Noah, extended to Abraham and David, and renewed through Jesus as the Bridegroom, this covenant unites believers into a royal priesthood. The Second Power of Heaven historically met seekers in the cloud (Sinai, Tabernacle, *Merkavah* chariot vision). Biblical history highlights an enduring conflict between two priesthoods: the ancient, prophetic, decentralized Order of *Melchizedek* (governed by the Word) versus the centralized, legalistic Levitical/Aaronic system. When Hasmonaean rulers installed corrupt high priests, the legitimate *Zadokite* priests departed into the Qumran wilderness (*Yahad*/Essenes), preserving Hebraic spirituality, *mikvah* washings, sacred meals, and the expectation of *Melchizedek's* eschatological return.

SECTION 4: LOST MOTIFS OF HEBRAIC ESCHATOLOGY & ENCOUNTER

Summary & Core Concepts:

Section Four unveils four primary experiential motifs embedded throughout Hebraic Scripture. (1) Significance Above the Water: Position beneath water represents trial, chaos, and mortality, whereas passing through water (Noah, Moses, Jonah, baptism) signifies death of the flesh and resurrection birth into the *aiona*. (2) The Three-Day Journey: A universal pattern comprising 2 days of consecration, fasting, and preparation, followed by the 3rd (“last”) day of divine-human encounter, veil-tearing, and resurrection (Abraham at Moriah, Sinai, Esther, Jonah, Jesus). (3) The *Midbar* (“In the Word”): Sharing the exact root as *davar*, entering the wilderness means stepping away from worldly reliance into direct encounter with the Word. (4) The Sacred Meal (*Kiddush* & *Qodesh*): The Sabbath *kiddush* blessing and breaking of challah re-enlivens (*zachar*) the sacrifice, tears the physical veil, and provides direct entry into the *qodesh* (holy realm).

SECTION 5: THE GOSPEL OF JOHN, MIRACLES, AND DISCIPLESHIP TODAY

Summary & Core Concepts:

Section Five reveals the Gospel of John as a practical, operational manual for discipleship. It establishes the *Ish-rah-el-ite* perspective—defining *Ish-rah-el* as “the man who sees God” through direct divine encounter. Jesus performed signs and wonders through a distinct 4-step operational process (John 5:19): (1) Consecration through repentance and water; (2) Ascension into the *aiona* via 3-day journey or *kiddush*; (3) Seeing & Hearing the Father in the divine council; and (4) Rendering the Word on Earth through immediate signs and healings. By abiding in the Vine (John 15) and practicing foot-washing consecration, modern believers receive spiritual authority to perform the “greater works” promised by Jesus, actively rebuilding the ancient ruins (Isaiah 58:12) of Hebraic spirituality.

FURTHER QUESTIONS

What are a few things that the early Orthodox Bishops misunderstood?

What are a few errors that became compounded by Reformation and Evangelical thinkers?

What mistakes in thinking or spirituality did you inherit from these movements?

Explain the difference between Deuteronomistic/Second Temple observance of the Sabbath and Hebraic observance?

Questions that still remain?