

THE DOUBLE MOUTH

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INTRODUCTION

We wake up and go to bed to the rhythm of the media. Television, computers and smartphones inundate our ears with a flood of information whose rapid succession prevents us from understanding its meaning. Various events, debates, false teachings, false religions, scientific experiments that contradict each other... all lead to confusion in the hearts of human beings. Imagination has reached new heights, as seen in philosophy, films and science fiction novels. Our world has become very noisy. Not to mention the people around us who don't master their language and say a lot of things... at work, at a family dinner or with friends. Unfortunately, all these speeches go by without us having time to digest them.

Many pagans don't believe in Elohîm because they're steeped in the teachings of evolution or the big bang... although most haven't even bothered to study these theories. Finally, our generation has no time for the simplicity of the Gospel because its ears are filled with useless information. Ears are the doors to the heart, for we listen with our ears, but understand with our hearts.

*" This, then, is what I say and testify in the Lord: that you should no longer walk like the rest of the nations, who walk in the **perversity** of their thoughts. Having their minds covered by darkness being strangers to the life of Elohîm, because of the ignorance that is in them, because of the hardening of their hearts. Having become insensible, they gave themselves over to unbridled lust to commit every kind of impurity with greed." (Ephesians 4:17-19).*

The word translated as "perversity", *mataiotes* in Greek, can also be defined as "that which is devoid of truth and propriety", "depravity" or "fragility". So the apostle

Paulos (Paul) makes us understand that the nations walk according to teachings devoid of truth that make their minds dark, and cause separation from Elohim, ignorance, hardening of the heart, dissolution and impurity. This means that Satan, who is the prince of this world, inspires his slaves with erroneous doctrines, so that they are unable to understand the Word of the Lord when it reveals itself to them: "*When anyone hears the word of the Kingdom and does not understand it, the Evil One comes and snatches away what is sown in his heart: he is the one who received the seed along the way.*" (Matthaios (Matthew) 13:19).

Because human beings enjoy listening to all kinds of impure information, criticism, murmuring, complaints of all kinds, blasphemous words, they make themselves unfit to receive the Word of Elohim. So there really is a causal link between what we hear and how we judge. For example, haven't you noticed that by listening to bad words and criticism of others, you end up judging them before you've heard them? (Yohanan (Jean) 7:51). Your judgment may be impaired by unhealthy, nasty remarks made about them. If there's such a close link between what we hear about each other and the judgment we pass on them, we can also consider that there's a link between blasphemous speech against Elohim and unbelief. Satan is well aware that this world is the result of the teachings it contains.

He also knows the principle that it is from the abundance of the heart that the mouth speaks. So what we hear has an immediate effect on the heart, then expresses itself in words. That's why the enemy knows that all it takes is to infect a single person with speech that contradicts Elohim's Word to then infect a family, a group, and eventually a whole nation. Disbelief is contagious. Charles Darwin's theory of evolution inspires millions of people around the world.

The human being must therefore be careful about what he hears, so as not to be the mouthpiece of satanic speeches. But he must also watch over his ears, so as to be able to hear the Word of Elohim. So we understand that the Christian must be responsible for his ears. He must be attentive to the speeches made before him, so as to reject any word that does not honor the Lord, and to receive the word of truth when it is proclaimed. Besides, if we have two ears and one mouth, it's to listen twice before speaking: " *Adonai YHWH has given me the tongue of a disciple, so that I may know how to support the weary with words. Morning after morning, he wakes me up, wakes my ear to listen like a disciple. Adonai YHWH opened my ear and I was not rebellious, nor did I retreat backward.* " (Yesha'yah (Isaiah) 50:4-5). Notice in this passage that the disciple's ear is awakened twice each morning. For according to the Scriptures, the Lord YHWH speaks twice: " *El speaks indeed once, and twice, but one takes no heed.*" (Iyov (Job) 33:14). So, because we have two ears, Elohim speaks twice, so that we may correctly grasp his will. But unfortunately, we're not paying attention. " *And so is fulfilled for them the prophecy of Yesha'yah, which says: You'll hear with your ears and never understand; and when you look, you'll never understand and you'll never see it! For the heart of this people has grown fat, and with their ears they have heard with difficulty, and they have closed their eyes lest they should see with their eyes, hear with their ears, understand with their hearts, be converted, and I should heal them. But blessed are your eyes, because they see, and your ears, because they hear!*" (Matthaios (Matthew) 13:14-16).

" *For there will be a time when they will not endure sound doctrine, but loving to have their ears tickled, they will accumulate in piles teachers according to their own desires. And they will truly turn away their ears from the truth and turn to fables.*" (2 Timotheos (Timothy) 4:3-4).

So, knowing our natural disposition to listen to fables instead of truth, the Lord in His goodness pricks our ears: " *You desire neither sacrifice nor offering; you have pricked my ears; you ask neither burnt offering nor sin offering.* " (Tehilim (Psalms) 40:7).

Cerumen, also known as human wax, protects the ear canal and helps eliminate dust and microbes. It sometimes accumulates in the ears to form a plug. The consequences of this accumulation are reduced hearing, a feeling of blocked ears, and tinnitus. Spiritual wax represents all the nasty words we hear all the time. It also represents all the philosophies and criticisms levelled against the Lord. So, to make us hear reason, the Lord digs into our ears, using his children to whom he gives a double mouth.

CHAPTER 1: THE DOUBLE MOUTH, THE PRIVILEGE OF THE FIRST-BORN

In the Scriptures, the double portion often refers to repairing a wrong or damage caused to others: " *YHWH brought Iyov back from captivity, when he had prayed for his friends. YHWH added to Iyov **double all that he had possessed.*** " (Iyov (Job) 42:10).

*"In place of your **double shame** and confusion, they will shout for joy over their portion. Thus **they will inherit double** in their land, and their joy will be eternal.* " (Yesha'yah (Isaiah) 61:7).

(See also Shemot (Exodus) 22:4).

The double portion also alludes to punishment: " *Comfort, comfort my people, says your Elohîm. Speak to Yeroushalaim according to her heart and cry out to her that her battle is over, that her iniquity is atoned for, that she has received **double for all her sins** from the hand of YHWH.*" (Yesha'yah (Isaiah) 40:1-2).

*" But I will repay them first **double for their iniquity and sin**, because they have defiled my land with the carcasses of their idols, and because they have filled my inheritance with their abominations.* " (Yirmeyah (Jeremiah) 16:18).

*" Let those who persecute me be ashamed, but let me not be ashamed. May they be broken, but may I not be broken! Bring upon them the day of evil, smite them with a **double plague!*** " (Yirmeyah (Jeremiah) 17:18).

*" Because his sins joined his following to heaven, and Elohim remembered his iniquities. Pay her as she has paid you, and **double the double of her work.** And in the same cup in which she poured out her drink, **pour out double for her.** "* (Apokalupsis (Revelation) 18:5-6).

As far as inheritance law is concerned, the double portion or double mouth refers to the privilege granted by the Lord to the first-born in the division of goods: *" If a man who has two wives loves the one and hates the other, and she whom he loves and she whom he hates bear sons, and the firstborn son is of her who is hated, then on the day he makes his sons inherit what is his, he will not be able to give the birthright to the son of her who is loved, opposite the son of her who is hated, who is the firstborn. **But he will recognize the son of her who is hated as his firstborn, and he will give him a double mouth of everything in his house, for he is the first of his vigor. The birthright belongs to him.**"* (Devarim (Deuteronomy) 21:15-17).

In the days of the patriarchs, as the head of the family, the man himself determined the distribution of his wealth. The position of head of the family naturally passed to the eldest son. On the other hand, polygamy regularly generated conflicts, jealousies, rivalries and quarrels, and Moshe (Moses) recounted in Devarim (Deuteronomy) chapter 21 verses 15 to 17, was designed to prevent abuse, by establishing the birthright in the division of inheritance. Indeed, according to the Mosaic Torah, the first-born to whom the birthright belonged inherited a "double mouth" or "double portion" of his father's property. Thus, the right of birth, also called the right of primogeniture, was a privilege of the eldest son. This law consisted of a double mouth or double portion, even if the eldest was the son of the hated wife.

Double mouth or double portion?

The expression "double mouth" is often translated as "double portion". It's true that the idea of the portion is there, but, if the Lord spoke of the mouth, it's because there's a lesson to be learned there. Indeed, we can see that in Devarim (Deuteronomy) chapter 21 verse 17, the Lord did not use the Hebrew *cheleg* meaning "portion", "part", "share", "territory", "Extended", "parcel (of land)", "the goods", but the Hebrew *peh* translates into English as "mouth". We can deduce that the inheritance the Lord wants fathers to pass on to their first-born is first and foremost a spiritual inheritance before being a material one. Indeed, before his death, every Hebrew father had the obligation to transfer blessings to his posterity. This custom was followed by the patriarchs. So, before his death, Abraham blessed his son Yitzhak (Issac). And Yitzhak blessed Yaacov (Jacob). And in turn, Yaacov blessed the twelve princes. Moshe, as a spiritual father, also blessed the Children of Israel. (See Bereshit (Genesis) 28:1; 49:1-32; Devarim (Deuteronomy) 33:1-29, etc.). Now, it is with the mouth that we declare words of blessing or curse.

Unfortunately, by translating the Hebrew *peth* as portion, we have somewhat lost the reality of the spiritual blessing pronounced by fathers on their children. So we understand that the double mouth is a privilege that belongs to the first-born when dividing up their father's possessions, an inheritance that is both spiritual and material. But this privilege is not limited to the Hebrews. Indeed, since the Lord Yehoshua is the Firstborn (Colossians 1:15; Hebrews 1:6), he built a Church made up of the Firstborn, for the Church is called the Assembly of the Firstborn.

I/ YEHOASHUA, THE FIRSTFRUITS AND THE FIRST-BORN

A/ YEHOASHUA, THE FIRSTFRUITS

1. The Feast of firstfruits

The Lord had established seven feasts in Israel, the third feast of YHWH, the Feast of firstfruits, in Hebrew *omer*, fell during Passover week. The firstfruits were the first ripe fruits offered to YHWH, as were the firstborn of man and animals. It is presented in the Bible as a feast of thanksgiving for the harvest. It had something to do with the sacrificial service. During this festival, the Jews could not eat the fruits of the new harvest until the day when the first sheaf of the new crop was brought to the sanctuary and waved before Elohîm as a sign of gratitude for the harvest: "*YHWH spoke to Moshe, saying: Speak to the children of Israel and say to them: When you come to the land I give you and reap the harvest, you will bring the first sheaf of your harvest to the priest. And he'll wave this sheaf in front of YHWH, that it may be acceptable to you. The priest will wave it the day after Shabbat. On the day when you wave this sheaf, you shall make with a lamb without blemish, the son of a year, a burnt offering to YHWH, and for its grain offering, two tenths of fine flour, mingled with oil, an offering consumed by fire whose fragrance is tranquilizing to YHWH, and its wine libation shall be a quarter of a hin. You shall eat neither bread, nor roasted grain, nor grain in the ear, until that day, even until you have brought the offering to your Elohîm. It is a perpetual statute for your descendants, in all your dwellings.*" (Vayiqra (Leviticus) 23:9-14).

The firstfruits, thus offered to Elohîm, were destined for the priests and Levites: "*All the best of the oil, all the best of the new wine and the wheat, the first products they will give to YHWH, I give them to you. The first-fruits of all the things their land*

produces, which they bring to YHWH, will be yours. Whoever is pure in your house will eat of it ". (Bamidbar (Numbers) 18:12).

" You shall give him the first part of your wheat, your new wine and your oil, as well as the first part of the shearing of your sheep. " (Devarim (Deuteronomy) 18:4).

The offering of the first-fruits was therefore an act of love, obedience and gratitude. The Israelite manifested his love for Elohîm in obedience, by giving Him a portion, the first and best of what he had received from His magnificence. He also recognized that Elohîm was the Creator, the One to whom all things belong, the Dispenser of all good.

2. A festival foreshadowing the Lord's resurrection

" But now Mashiah has been raised from the dead; he has become the first-fruit offering of those who have fallen asleep. " (1 Corinthians 15:20).

The Feast of Firstfruits prefigured the resurrection of our Lord Yehoshua and of Christians, who are the firstfruits of Elohîm, for our Elohîm is the firstfruits of those who have died. Indeed, Yehoshua is the first fruit to blossom (resurrect) after three days in the realm of death. Death is seen as the sowing (Yohanan (John) 12:24) and resurrection as the flowering. That's why the Scriptures say he's the firstborn from the dead: *" And it is he who is the head of the body of the Assembly. He is the beginning and the **firstborn** from the dead, to become the one who holds the first place in all things. " (Colossians 1:18).*

B/ YEHOShUA, THE FIRSTBORN

In the Scriptures, the expression "firstborn" is applied to the Lord to express three realities. First of all, Yehoshua is referred to as Miriam's firstborn, i.e. her eldest son (Loukas (Luke) 2:6-7). Secondly, the expression is used figuratively, to mark a distinction (e.g. concerning Israel, (Shemot (Exodus) 4:22)) or to designate the particularity and supremacy of a person. So, although David was the last-born of his father Isaï (1 Shemouél (Samuel) 16:10-11), Elohim made him "the first-born, the highest of the kings of the Earth" (Tehilim (Psalms) 89:28). The same goes for Yehoshua ha Mashiah. He is not the first-born of creation in the sense of rank of birth or creation, otherwise Paulos (Paul) would have used the Greek term *prôtoktisis*, which literally means "first created", instead of *prôtotokos*, i.e. "first-born". This expression should therefore be seen as a title of superiority and hierarchy, to mark its pre-eminence. Indeed, the word of Elohim clearly declares that the Lord Yehoshua ha Mashiah is the Aleph (Alpha in Greek), the beginning of all things (Apokalupsis (Revelation) 1:8, 21:6, 22:13), the supreme Creator (Bereshit (Genesis) 1:1, 2:7; Yesha'yah (Isaiah) 45:11-18; Tehilim (Psalms) 104:30; Iyov (Job) 33:4; Yohanan (John) 1:3; 1 Corinthians. 8:6; Colossians 1:12-16; Apokalupsis (Revelation) 14:7, 22:3). In fact, he's made it abundantly clear himself: " *Before Abraham came into existence, I AM* " (Yohanan (John) 8:58). Finally, Yehoshua ha Mashiah is also called the firstborn from the dead (Colossians 1:18). This doesn't mean that he was the first to be resurrected, for there were several resurrections before his, but he was the first to be resurrected with a glorious body that is not subject to the problems experienced by human beings, i.e. sickness, hunger, fatigue, death, and so on.

His resurrection is therefore the pledge of the promise of the resurrection of all those

who have faith in him (Yohanan (John) 3:16), for, as the firstborn, Yehoshua built a Church made up of the firstborn.

II/ THE ASSEMBLY OF THE FIRSTBORN

A/ THE FIRSTFRUITS AND THE FIRST-BORN OF ELOHIM

*" For you have not come near a mountain that can be touched with the hand, nor the burning fire, nor the thick cloud, nor the darkness, nor the storm, nor the sound of the trumpet, nor the sound of the words concerning which those who heard it prayed that the word should no longer be spoken to them, for they could not bear what was commanded: That if even a beast touches the mountain, it will be stoned or pierced with a sting. And this spectacle was so terrible that Moshe said: I'm extremely scared and trembling! But you have come close to Mount Zion, to the city of the living Elohîm, the heavenly Yeroushalaim, to an innumerable multitude of angels, to the gathering of the public feast and **the assembly of the firstborn** who are inscribed in the heavens, to Elohîm who is the judge of all, and to the spirits of the righteous who have been made perfect, to Yehoshua who is the Mediator of the new covenant, and to the blood of the aspersion which is in the heavens, Elohîm who is the judge of all, and of the spirits of the righteous who have been made perfect, of Yehoshua who is the Mediator of the new covenant, and of the blood of sprinkling which speaks of things more excellent than that of Abel. "* (Hebrews 12:18-24).

The Assembly of the Firstborn is made up of Christians who are also firstfruits in relation to the rest of Men: *" Because he willed it, he begot us by the word of truth so that we might be, as it were, **the first-fruit offering of his creatures**. "* (Yaacov (James) 1:18). Thus, as the first fruits of Elohîm's creatures, Christians will be

resurrected first: " *For we tell you this by the word of the Lord, that we, the living who remain for the parousia of the Lord, will never precede those who sleep. Because the Lord himself, with a shout of command, with the voice of an archangel and with the trumpet of Elohîm, will descend from heaven and the dead in Mashiah will rise first. Then we, the living who remain, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.* " (1 Thessalonians 4:15-17).

The dead in Mashiah and the Christians who are alive will be presented to Elohîm as the first fruits at His return. For the snatching out of the Church will take place when Elohîm deems that the fruits of His children are ripe.

B/ ELOHIM'S HEIRS

The Assembly of the Firstborn is made up of the sons and daughters of the Lord. And as children of Elohîm, the firstborn are also heirs of the Father and therefore co-heirs of the Mashiah: "*But if you are of the Mashiah, then you are Abraham's seed and **heirs according to the promise*** ". (Galatians 3:29).

*"The Spirit itself bears witness to our spirit, that we are children of Elohîm. Now if we are children, we are also heirs: **heirs of Elohîm indeed, and joint-heirs with the Mashiah**, if we suffer with him, that we may also be glorified with him"* (Romans 8:16-17).

" In him, in whom also we are made heirs, having been predestinated according to the purpose of him who works all things after the counsel of his will " (Ephesians 1:11).

As we all know, an heir is a person who receives property inherited from a deceased person. The latter's death must be formally recorded for his will to be validated: "*For where there is a will, it is necessary for the death of the one who made the will to occur. For a will is firm only in case of death, since it has no force as long as the one who made the will is alive*" (Hebrews 9:16-17). This is why it was necessary for several people to note our Lord's death (Markos 15:42-45). Indeed, Yehoshua Mashiah is our testator. By his atoning death, he has bequeathed to us a heritage that can neither stain nor fade: "*Blessed be the Elohîm and Father of our Lord Yehoshua Mashiah, who by His great mercy has caused us to be born again to a living hope, through the resurrection of Yehoshua Mashiah from the dead, to an inheritance incorruptible, undefiled, which cannot fade, and which is reserved in heaven for us*" (1 Petros (Peter) 1:3-4). This inheritance is Elohîm himself, eternal life, the New Yeroushalaim, and so on. And many other wonderful things that our Father has in store for us. Inheritance is the whole of a person's assets that are intended to be passed on to his or her family and heirs after his or her death.

" *Therefore let no one put his glory in humans, for all things are yours, whether Paulos or Apollos or Kephass or the world or life or death or things present or things to come, all things are yours* " (1 Corinthians 3:21-22).

" *He who did not even spare his own Son, but gave him up for us all, how will he not also graciously give us all things with him?* " (Romans 8:32).

Thus, as children of Elohîm, we have inherited all his patrimony, and as first-born we benefit from the double mouth from the Father. And this double mouth enables the firstborn to proclaim the Gospel to the nations: "*For whoever calls on the name of the Lord will be saved. But how will they call upon him in whom they have not*

believed? And how will they believe in the one they haven't heard of? And how will they hear about it, without someone preaching? But how can we preach if we are not sent? As it is written: How beautiful are the feet of those who proclaim the Gospel of peace, of those who proclaim the Gospel of good things! But not everyone obeyed the Gospel. For Yesha`yah says: Lord, who believed what he heard from us? So faith comes from what we hear, and we hear by means of the word of Elohîm." (Romans 10:13-17).

Indeed, not only are we heirs to the whole of the Father's patrimony, but we are also heirs to the Testament of Yehoshua. The word *diathêkê*, translated as "covenant" or "testament", occurs thirty-three times in the Greek text (the four Gospels, the Book of Acts and the Epistles). The Testament that Yehoshua Mashiah left us is the Scriptures or the Word of Elohîm. As a result, Satan can do nothing against us, for we now have the Testament in which it is stipulated that Elohîm is our Father (Yohanan (John) 1:12-13), that no one can destroy us (Matthaios (Matthew) 16:18-19), and separate us from Elohîm's love (Romans 8:31-39) that death and Hades have been defeated (Apokalupsis (Revelation) 1:18), that we are saved through Yehoshua Mashiah (Ephesians 2:1-8), etc. This is why every Christian must know and meditate on Elohîm's Word, for it is our heritage, our wealth.

Unfortunately, not all human beings enjoy the privileges accorded to the Lord's children, as many have not yet had the opportunity to hear the Gospel. It's January 2023, and according to the Wycliffe website, there are a total of 7388 languages spoken in the world by 7.98 billion people. There are 1.45 billion people speaking 5509 languages who do not have access to a Bible translated entirely into their mother tongue. Nearly 128.8 million people speaking 1,680 languages need the Bible translated.

- Africa: 525 languages;
- America: 98 languages;
- Asia: 668 languages;
- Europe: 50 languages;
- Pacific: 339 languages.

Here are the languages in which the Scriptures are available:

- 3589 languages with part of the Scriptures, 7.14 billion people;
- 724 languages with the complete Bible: 5.9 billion of individuals;
- 1617 languages with the complete Testament of Yehoshua (some also have part of the Tanakh): 797 million people;
- 1248 languages with some Bible portions translated: 446 million people.

Here are the languages in which there are no Scripture translations:

- 3799 languages without the Scriptures: 212 million people;
- The Bible is currently being translated into 964 languages;
- 1155 languages are not large enough to organize a translation project;
- 1680 languages in need of translation;
- Bible translation in progress: 2846 languages in 157 countries with active translation or preparatory work started: 1.11 billion people.

With all this information, we can't afford to be idle. Let us rise, opening our mouths to proclaim the Father's love and his imminent return. We must continue to spread the Word of Elohîm massively to the ends of the earth.

CHAPTER 2: THE MANNA, FOOD FOR THE FIRST-BORN

*" For six days you will gather it, but on the seventh day, which is the Sabbath, there will be none. It happened that on the seventh day some of the people went out to collect some, but they found nothing. YHWH said to Moshe: How long will you refuse to keep my commandments and my torah? **Consider that YHWH gave you the Sabbath, so on the sixth day he gives you bread for two days.** Let every man stay in his place and let no man go out of his place on the seventh day. The people rested on the seventh day. The House of Israel called it manna. It was like white coriander seed and tasted like honey cake." (Exodus (Shemot)16: 26-31).*

In the Tanakh, Manna is the sign of YHWH's love for his people. Indeed, it was because he loved the children of Israel that he provided for their needs during their walk in the desert.

Here are a few points about the Manna:

- The word "manna" comes from the questioning of the people: "What is it?" In Hebrew *mân-hû*.
- It's a food that kept the people from starving during the desert crossing. According to Shemot (Exodus) chapter 16 verse 31, it looked like coriander seed; it was white and tasted like honey cake. The Jewish sages say that the Manna met everyone's needs. For babies, it tasted like milk; for teenagers, like bread; and for the elderly, like honey.
- When a Hebrew gathered more to stock up, or to trade, what he had gathered in excess rotted away.
- The Manna stopped after the crossing of the Jordan, once the Hebrews had

entered the promised land.

- The Hebrews had to preserve the memory of the desert crossing period by keeping a portion of the Manna in an urn which was kept in the temple next to the Tables of the Law. (Shemot (Exodus) 16:33; Hebrews 9:4).
- Manna is called the wheat of heaven (Tehilim (Psalms) 78:24).

In the book of Shemot chapter 16 verses 26 to 31, we learn that Manna was given to the Israelites for two days. Indeed, on the sixth day, a miracle occurred, the manna did not rot, they received bread for the sixth and seventh day, allowing the people of Israel to honor the day of rest.

This Manna was the forerunner of the True Bread of Life: Yehoshua. And this law also alluded to the double mouth or portion destined for the Assembly of the Firstborn.

I/ YEHOSHUA, THE BREAD OF LIFE

A/ BETHLEHEM: THE HOUSE OF BREAD

" Now Yehoshua having been born at Bethlehem in Judea, in the days of King Herod..." (Matthaios (Matthew) 2:1).

Before talking about Yehoshua the Bread of Life, let me remind you of the significance of the name of the town where he was born. Indeed, the name of our Lord's birthplace is highly prophetic and particularly significant in terms of his identity and mission, for Bethlehem means "house of bread" (*Beth*: house, *lechem*: bread). The Lord is both Home and Bread. So we understand that the Creator presents us with his House, his Tabernacle, i.e. Yehoshua, in whom dwells bodily

all the fullness of the Godhead (Colossians 2:9). The Lord was born in the house of bread at a time of spiritual famine, which is why Yehoshua, the bread of life, came down from heaven to bring life and feed the hungry: " *But Yehoshua said to them: Amen, amen, I say to you: Moshe didn't give you bread from heaven. But my Father gives you the true bread of heaven. For the bread of Elohîm is that which comes down from heaven and gives life to the world. So they said to him: Lord, give us this bread always. And Yehoshua said to them: I AM the Bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. But I told you that you saw me, and yet you don't believe. Whatever the Father gives me will come to me, and whoever comes to me I will never throw out. For I came down from heaven, not to do my own will, but the will of him who sent me. And this is the will of the Father who sent me, that I should lose nothing of all that he has given me, but should raise it up on the last day. And this is the will of him who sent me: that everyone who looks at the Son and believes in him may have eternal life, and I will raise him up at the last day. So the Jews murmured about him, because he had said: I am the bread that came down from heaven. And they said: Isn't this one Yehoshua, the son of Yosef, whose father and mother we know? How then does this one say: I came down from heaven? So Yehoshua answered and said to them: Don't whisper among yourselves. No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. It is written in the prophets: And they will all be taught by Elohîm. Therefore everyone who has heard the Father and been taught by him comes to me. No one has seen the Father, except the one who comes from Elohîm, who has seen the Father. Amen, amen, I say to you: He who believes in me has eternal life. I am the Bread of Life. Your fathers ate manna in the desert and died. This is the bread that comes down from heaven, so that if anyone eats it, he will not die. I am the Living Bread that came down from heaven. If anyone eats of this bread, he will live forever, and the bread I will give is my flesh, which I will*

give for the life of the world. So the Jews argued among themselves and said: How can he give us his flesh to eat? And Yehoshua said to them: Amen, amen, I say to you: Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is indeed food, and my blood is indeed drink. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread that came down from heaven. It's not like your fathers, who ate manna and died. Whoever eats this bread will live forever." (Yohanan (John) 6:32-58).

Yehoshua is the Bread of Life who came down from heaven to give us life. He is the Word of Elohîm Almighty.

B/ YEHOSHUA, THE WORD MADE FLESH

" In the beginning was the Logos, and the Logos was toward the Elohîm, and Elohîm was the Logos. " (Yohanan (John) 1:1).

When we read the Scriptures, we realize that Elohîm's Word has always been present. One example is Bereshit chapter 15 verse 1: *" After these things, the word of YHWH came to Abram in a vision, saying: Abram, do not fear, I AM your shield, your great and infinite reward "*.

In this passage, the Word is personified; it came to Abram, the father of faith, to speak to him. However, in many versions of the Bible, this same passage is translated as "the Word of God was addressed to Abram". Yet the Hebrew verb used here is

hayah, meaning "to become", "exist", "being", to "take place", to "come about", to "appear", or even to "come". Thus, the Word of Elohim, i.e. Yehoshua, manifested itself to the patriarchs and prophets, in order to communicate to them the mind of the Father. The expression "the Word of YHWH came" is found many times in the Scriptures, particularly in the prophetic books. Indeed, this Word came to Shemouel (Samuel) Nathan, Yirmeyah (Jeremiah), Yehezkel (Ezekiel), Zekaryah (Zachariah) and many others. It is the foundation of all things, both heavenly and earthly. This is the Word that the prophets proclaimed everywhere with force. It was in nature (Romans 1), then engraved on stones, the papyrus, scrolls, then incarnated as the man Yehoshua (Yohanan (John) 1:14). It is Life and Spirit in the hearts of true disciples of the Mashiah (Yohanan (John) 6:63). It is the Name of Yehoshua ha Mashiah as it is written in Apokalupsis (Revelation) chapter 19 verse 13: "His Name is called THE WORD OF ELOHÎM." This Word is the True Manna made flesh. It is given to us in abundance, or in duplicate, so that we can carry out our mission perfectly and make the transition from the sixth to the seventh age smoothly.

II/ THE DOUBLE LOAF, THE ESSENTIAL PROVISION FOR THROUGH THE AGES

After the fall of Adam, the human being stepped out of eternity and found himself subject to the constraints of time. Deprived of the glory of Elohim, he was no longer able to endure the presence of his Creator or understand spiritual realities (Romans 3: 23; Bereshit (Genesis) 3: 7-13; Shemot (Exodus) 20:18-21; Matthaïos (Matthew) 17: 1-13; 1 Corinthians 2: 14). Indeed, carnal man is incapable of enduring the full revelation of Elohim. So the Lord chose to reveal Himself subtly and in stages.

" But having sat down on the Mount of Olives, his disciples came to him privately

*and said: Tell us when these things will happen, and what will be the sign of your parousia and **the completion of the age** "(Matthaios (Matthew) 24: 3).*

The word "age" comes from the Greek *aion*, meaning "world", "universe", "period of time", "present system of things".

In the same way that mankind has divided up time (Prehistory, Antiquity, Middle Ages, Renaissance...), the Lord has divided it up in such a way as to include His prophetic calendar and progressive revelation. Age can be compared to an unrolling scroll or an hourglass that runs out until all things are fulfilled.

The word "completion" comes from the Greek *sunteleia* (consummation, end), a word with the root *suntelo* (to complete together or at the same time; to finish completely; to bring to the goal; to complete, to bring to completion).

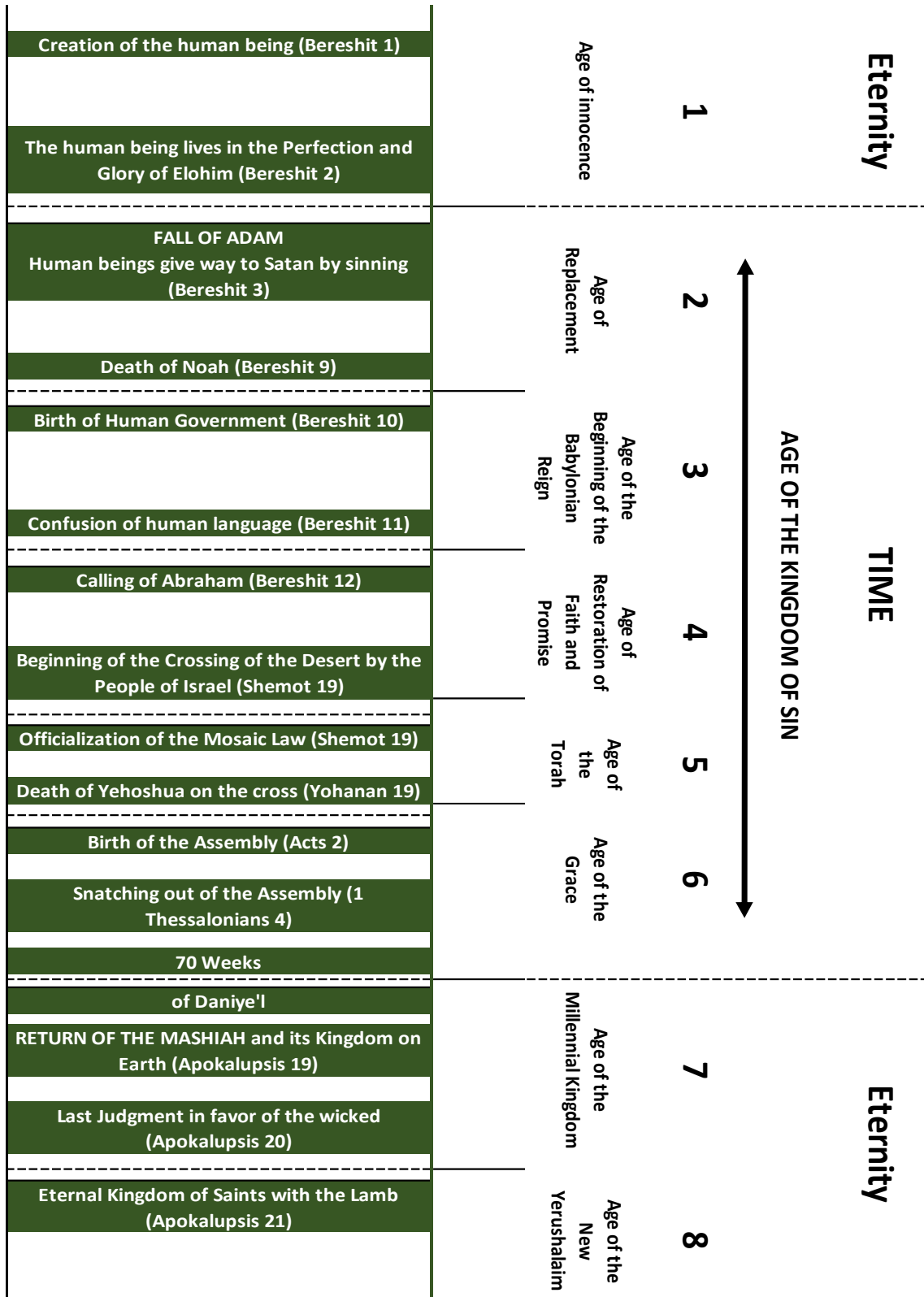
So we understand that the disciples' question refers to the end of a global period beginning with the fall of Adam (Romans 8: 19-23) and ending with the establishment of the Thousand-Year Reign. They wanted to know when the reign of sin (disorder, disease, famine, war, unrest, weeping, death...) would end (Acts 1: 6-7).

" And Yehoshua answering said to them: Sons of this age marry and give in marriage. But those who have been judged worthy to share in that age and in the resurrection from the dead, neither marry nor give in marriage. For they cannot even die, because they are like angels, and are sons of Elohîm, being sons of the resurrection." (Loukas (Luke) 20: 34-36).

This passage confirms the coming transition from one age to another, namely from the reign of sin to the Messianic reign, and then from the Messianic reign to the New Yerushalaim (Jerusalem). Indeed, the age in which we find ourselves is the age of the reign of sin. Since 6 is the number of man, the sixth age is a time when human animality reaches its peak. During this age, all human shortcomings are exacerbated. This is the age of the double awakening: the awakening of the Wheat and the awakening of the tare. This is the age of increasing evil. But it's also the age of increasing knowledge. This is the age when duality reaches its peak. And Satan, knowing he has little time (Apokalupsis (Revelation) 12:12) pushes humans to commit all kinds of atrocities.

The Lord, in his grace, enables us to cross this long and dreadful desert, to pass from the sixth to the seventh age without mishap, by giving us the double bread, the indispensable provision for the pilgrims that we are. Indeed, He gives us a double mouth to spread the Gospel on a massive scale throughout the world, for every Christian is a first-born who has received a double mouth and bread for two days (the Church age and the Kingdom age). As the firstborn, the Christian must open his mouth to proclaim the wonders of the Father (1 Petros (Peter) 2:9). There is still much work to be done in proclaiming the Gospel to the nations. We didn't get a double mouth and bread for two days to stay asleep.

A/ THE DIFFERENT AGES



The Scriptures speak of many ages. These are the ages during which Elohim will gradually reveal Himself to human beings. There are seven ages on Earth. The eighth is the age of New Yerushalaim (Jerusalem). The seven ages of the earth correspond to the seven days of creation.

1. The age of eternity or innocence

Adam was created in the image and likeness of Elohim (Bereshit (Genesis) 1: 27). The Bible teaches us that Yehoshua is the image of the invisible Elohim (Colossians 1:15), which means that the model for the creation of the first man was the Lord Himself. Adam "was the figure of him who was to come", i.e. Yehoshua Ha Mashiah, the last Adam (Romans 5:14; 1 Corinthians 15:45). Under this age, the Mashiah was also prefigured by light, the creative Word (Yohanan (John) 1:1-5) and the Tree of Life (Yohanan (John) 15:1). Unfortunately, despite being warned of the consequences of his disobedience, Adam chose to give in to the serpent's temptation, and so lost the image of Elohim and the innocence that characterized him.

2. The age of the reign of sin and death

Elohim had established the human being as governor and steward of the Earth. As chief, his task was to preserve creation in its original state: harmonious and peaceful. By falling, the human being became aware of good and evil. In Elohim's eyes, he was not only guilty, but also responsible for his actions and their consequences. Sin began to reign as soon as man fell.

" Therefore let not sin reign in your mortal body to obey it in its desires." (Romans 6:12).

The Greek *basileuo* translated as "to reign" also means "to be king", "to exercise royal power", "to govern". Sin reigns through death (Romans 5:21).

To re-establish some semblance of a relationship, Elohîm had to sacrifice an animal whose skin was used to hide Adam's nakedness, which only exposed his sin (Bereshit (Genesis) 3:21). This animal, like the one in Abel's offering, foreshadowed the Lord's atoning sacrifice. Indeed, " *without the shedding of blood there is no remission of sins* " (Hebrews 9:22). In this age, Yehoshua was symbolically represented by men such as Abel, Hanowk (Enoch) and Noah and his ark, a place of refuge and instrument of salvation. But Man only worsened his fate by sinning more and more, and so fell under the judgment of the flood.

3. The age of the establishment of Babylon

After the Flood, Elohîm renewed his covenant with Man by entrusting him once again with the administration of the Earth (Bereshit (Genesis) 9:1-19), thus inaugurating the age of human government that began with the establishment of Babylon. The rainbow, emblematic of this covenant, also symbolized the Lord Yehoshua, who by his death on the cross inaugurated a new covenant. Despite this, humans still rebelled against Elohîm by building the Tower of Babel.

In the book of Apokalupsis (Revelation) chapter 17 verse 5, the word "mother" comes from the Greek word *meter*, meaning "source". Indeed, Babylon is the source of every form of rebellion against the Creator. In Bereshit (Genesis) chapter 10 verses 6 to 12 and chapter 11 verses 1 to 9, the origin of Babylon is mentioned. From verse 3 to verse 5 of Bereshit chapter 11, the Bible tells us of the ambitions of Nimrod, the first king of Babylon, and of his people. On the face of it, the project to

reunite all Men seems quite harmless. So it may seem odd that he should have aroused Elohim's anger to such an extent. And yet, behind this human unity lies all man's folly and his rebellion against Elohim. There is no nation unaffected by Babylon, for according to Bereshit (Genesis) 11, all languages originated in Babel. Despite the existence of other dispensations, Babylon's reign will really come to an end at the Second Coming of Yehoshua.

4. The age of promise

"The promises were made to Abraham and his descendants. He doesn't say: "And to posterity," as of many, but as of one: "and to your posterity," who is the Mashiah. But here's what I say: a testament that Elohim established in advance in Mashiah cannot be annulled by the torah that came 430 years later, which would abolish the promise. For if the inheritance came from the torah, it would no longer come from the promise. Now it was by promise that Elohim gave Abraham this gift of his grace." (Galatians 3: 16-18).

This age begins with the call of Abraham and ends with the giving of the Law at Sinai (Bereshit (Genesis) 12: 1; Shemot (Exodus) 20). Throughout this age or dispensation, Mashiah was prefigured by the sacrifice of Yitzhak (Issac), by Malkiy-Tsédeq Melchisedec (Hebrews 6: 20) and by the Angel of YHWH.

5. The age of the promulgation of the Law or Torah

The Mosaic law included moral, ceremonial and civil or social law. So why the torah? *"It was added because of transgressions, until the posterity came to whom the promise had been made. And it was prescribed by means of angels and through a mediator. Now a mediator is not for one, but Elohim is one. So is the Torah against*

Elohîm's promises? May this never happen! For if a life-giving torah had been given, righteousness would truly come from the torah. But Scripture has locked all things together under sin, so that the promise is given through faith in Yehoshua Mashiah to those who believe. Now before faith came, we were kept under the torah, locked together, in preparation for the faith that was to be revealed. So the Torah was our teacher until the Mashiah, so that we might be justified by faith. (Galatians 3:19-24).

In this age, which began with the promulgation of the Law at Mount Sinai and ended with the sacrifice of Yehoshua, life was governed by the Law of Moshe (Shemot (Exodus) 19 and 20). This age abounds with prefigurations of the Mashiah, notably through Aaron (Hebrews 4:14), the tabernacle (Yohanan (John) 2 : 18-21), the Ark of the Covenant (Bamidbar (Numbers) 10:31; Devarim (Deuteronomy) 10:8; 1 Hayyamim dibre (Chronicles) 28:2; Hebrews 9:1-9), the Passover lamb (Yohanan (John) 1: 29), Passover (1 Corinthians 5: 7), the Sabbath (Matthaios (Matthew) 11:28), manna (Yohanan (John) 6 : 51), or Yahweh's Angel (1 Hayyamim dibre (Chronicles) 21 : 16 ; 30).

6. The 6th age or the age of the manifestation of grace

This age is characterized by the proliferation of false prophets. Some of them say there is no salvation outside them. They also say that to be saved, you have to believe in a living prophet and not in Yehoshua. They forget that the only Prophet who ushered in the Sixth Age was Yehoshua ha Mashiah. Indeed, the sixth age is the age of the revelation of Yehoshua, the true Elohîm. That's why the last book of Scripture begins with "Revelation of Yehoshua ha Mashiah". It's not about the revelation of an assembly or a pastor, but of our Lord and Savior (Apokalupsis (Revelation) 1:1). Indeed, before this age or dispensation, Elohîm's servants did not know the Lord

under His true face, for He was a mystery. The age of grace is the age of the revelation of the mystery of godliness, i.e. of Yehoshua (1 Timothy 3:16; Ephesians 3:1-5).

" But when the fulfillment of the time came, Elohîm sent His Son, who came of a woman, who came under the torah, that He might redeem those who were under the torah, so that we might receive adoption." (Galatians 4: 4-5).

This is the age of the revelation of the Living. Indeed, our Lord Yehoshua is more alive than all the living. He is Life. He presented to Yohanan (John) as the Living One: *" And when I saw him, I fell at his feet as if dead, and he laid his right hand on me, saying: Don't be afraid! I am the First and the Last, and the Living. And I was dead, and behold, I am alive for ever and ever. Amen! And I have the keys to Hades and death ".* (Apokalupsis (Apocalypse) 1: 17-18). He is called the Living One for the ages of ages: *" And when the living creatures give glory, and honor, and thanksgiving to him who sits on the throne, **the Living One for the ages of the ages**, the twenty-four elders will fall down before him who sits on the throne, also worshipping the Living One for the ages of the ages, and casting their crowns before the throne, saying: Lord, you are worthy to receive glory and honor and power, because you created all things, and by your will they exist and were created. "* (Apokalupsis (Revelation) 4: 8-9).

*" And the four living creatures said: Amen! And the twenty-four elders fell down and worshipped **the Living One for ages of ages**." (Apokalupsis (Revelation) 5: 14).*

Yehoshua ha Mashiah, the Living One, came so that his sheep might have life in abundance: *" The thief comes only to steal, and kill and destroy. I have come that*

they may have life, and have it abundantly. " (Yohanan (John) 10:10). So the Lord Yehoshua came to inaugurate the age of grace, in order to save his own: " For the grace of Elohîm that brings salvation to all humans has appeared. It teaches us to renounce impiety and worldly lusts, and to live in the present age discreetly, justly and piously, awaiting the blessed hope and appearance of the glory of our great Elohîm and Savior Yehoshua Mashiah, who gave Himself for us, in order to redeem us from every violation of the torah and to purify us, and purify Himself a people who are His own good, zealous of good works. " (Titos (Titus) 2: 11-14).

In contrast to the Old Covenant, it is no longer a matter of Man trying to achieve the requirements of the Mosaic Law, but of accepting Elohîm's free salvation and producing good works in Yehoshua ha Mashiah (Yohanan (John) 1: 12 and 3: 36; 1 Yohanan (Jean) 5: 10-12).

" But Scripture has locked all things together under sin, so that the promise is given through faith in Yehoshua Mashiah to those who believe. Now before faith came, we were kept under the torah, locked together, in preparation for the faith that was to be revealed. So the torah was our teacher until the Mashiah, so that we might be justified by faith. But faith having come, we are no longer under that pedagogue." (Galatians 3: 22-25).

The sixth age therefore begins with the death and resurrection of Yehoshua (Romans 3: 24-26; 4: 24-25). It is the Lord himself who inaugurates this age, during which he reveals himself to those who seek him.

"The Spirit of the Lord is upon me, because he has anointed me to evangelize the poor; he has sent me to heal the brokenhearted, to proclaim release to the captives

and recovery of sight to the blind, to set at liberty those who are oppressed, to publish a favorable year from the Lord. " (Loukas (Luke) 4: 18-19).

The physical return of the Mashiah on the Mount of Olives will put an end to this age: "*And after he had said these things, while they were watching, he was lifted up, and a cloud took him and carried him away from before their eyes. And as they had their eyes fixed on heaven as he went, behold, two men in white garments stood before them and said: Galilean men, why do you stand there looking up to heaven? This Yehoshua, who was taken up from among you into heaven, will come just as you saw him go into heaven. Then they returned to Yerushalaim, from the mountain called the Mount of Olives, which is near Yerushalaim, at the distance of the way of a Sabbath day.*" (Acts 1: 9-12).

7. The 7th age or Kingdom age, the Sabbath

The restoration of Israel was the major preoccupation of all the Jews as well as of the Lord's apostles: "*They therefore, having assembled in effect, questioned him, saying: Lord, is it at this time that you are restoring the kingdom of Israel to its original state?*" (Acts 1:6). The age of the Kingdom corresponds to the Reign of a thousand years, the time preceding the Last Judgment. It was during this period that the kingdom promised to David was established (2 Shemouél (Samuel) 7: 8-17; Zekaryah (Zechariah) 12: 8; Loukas (Luc) 1: 31-33) and that the people of Israel will be converted and restored. Mashiah will be the eternal King of this Kingdom, which will not pass to others (Zekaryah (Zechariah) 3: 1-10; 6: 9-15). So throughout the Age of Grace, the Kingdom is being established in the hearts of Men, but the day will come when this Kingdom will be established physically on the whole Earth.

Shabbat

The Sabbath is the seventh day sanctified by Elohîm from the beginning of the world (Bereshit (Genesis) 2: 1-3). Under Moshe's law, there were several kinds of shabbats: the first day of the week (Shemot (Exodus) 20: 8-11), the feasts of YHWH (Vayiqra (Leviticus) 23), - the sabbatical year which fell every seven years, during which the Jews had to let the land lie fallow (Vayiqra (Leviticus) 25: 3-7), the Jubilee, a day of freedom for all Hebrew slaves which took place every fifty years (Vayiqra (Leviticus) 25: 8-13).

The Sabbath as celebrated under the Old Covenant had a spiritual significance. "*Therefore let no one judge you by food or drink, or in matters of feasts or new moons or shabbats, which are a shadow of things to come, but the body is the Mashiah*" (Colossians 2: 16-17).

So the shabbats were a shadow of things to come. Now these things have found their fulfillment in Mashiah, for in him we have rest. Yehoshua is our Shabbat. Indeed, the Mashiah calls all who are weary to come to him to find true rest (Matthaios (Matthew) 11: 28; see also Hebrews 4: 1-11). People who put their trust in Yehoshua enjoy the rest that gives us peace. The Christian life begins with this rest. We don't need to make any effort to be saved, but simply believe in Yehoshua, for all is accomplished (Yohanan (John) 19:30). Just as the Hebrews regained their freedom and property in the year of jubilee, in Mashiah we regain the freedom and joy that Satan stole from us. Every day, we can live Elohîm's Shabbat.

Remember the Samaritan woman in Yohanan (John) chapter 4, she had had five husbands and was living with a sixth man who was not her husband, but her

concubine, perhaps even someone else's husband. When she met Mashiah, the seventh man, she finally found rest.

8. The 8th age, the age of eternity or New Yerushalaim (Jerusalem)

After the Mashiah's millennial reign on Earth, the wicked of all ages will be resurrected, judged and cast into the lake of fire with Satan, demons, hell and death. Then New Yerushalaim will descend from heaven, the holy city, the final home of the saints of all ages. (See Apokalupsis (Revelation) 21: 1-9).

It's the last age, and we've come full circle. It's the return to eternity for all Adam's descendants who believe in Yehoshua. The first Adam took us away from eternity, but Yehoshua, the last Adam, will bring us back.

B/ DO NOT COMPLY IN THE PRESENT AGE

" And do not be conformed to this age, but be transformed by the renewing of your mind, that you may prove what is the will of Elohîm, what is good and acceptable and perfect. " (Romans 12: 2).

The sixth age presents us with many models that are the antithesis of the biblical model, i.e. Yehoshua, whose aim is to distance us from the Lord in order to attach us to the image of the beast. That's why the only model we should imitate is the Lord Yehoshua: *" Because those whom he foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brethren. "* (Romans 8: 29). We have been predestined to be in the image, not of the stars of this world, but of the Lord Yehoshua ha Mashiah, the Perfect Model. Indeed, to conform

alludes to the shaping of the human mind and character to the model of another. This age has totally departed from the original, biblical model of family and morality. We must therefore refuse to follow the models presented to us by the sixth age, lest we stray from the true model presented in Scripture. So to be conformed to the image of the Lord Yehoshua, we must undergo a metamorphosis. Indeed, in Romans chapter 12 verse 2, the verb "to transform" is a translation of the Greek word *metamorphoo*, which in English means "to transfigure". This is the same term used in Matthaïos (Matthew) chapter 17 verse 2 to refer to the transfiguration of the Lord. If Paulos (Paul) recommended this to people already converted, it was because Elohim was calling them to go further. The transformation of a caterpillar into a butterfly is a beautiful example of the change that must take place within us. To reach this stage, the insect goes through several stages. Transformation allows us to grow spiritually. Indeed, every child of Elohim is called upon to become mature, to pass from the stage of a little child to that of a young person, and from that of a young person to that of father (1 Yohanan (Jean) 2: 12-14). For reach at the end of this metamorphosis, we must therefore use Elohim's word: "*Because Elohim's word is alive and efficient, and more penetrating than any two-edged sword, and piercing to the division of the soul and spirit, and joints and from marrow. And it judges the thoughts and intentions of the heart.*" (Hebrews 4: 12).

The Word of Elohim is compared to a double-edged sword, enabling us to stand firm and resist in the evil day: "*Therefore take the full armor of Elohim, so that you may withstand in the evil day and, having accomplished all, stand firm. Stand firm, then, girded with truth, clothed in the breastplate of righteousness, your feet shod, ready for the Gospel of peace. Above all, take the shield of faith, with which you can extinguish all the fiery darts of the Evil One. Take also the helmet of salvation and the sword of the Spirit, which is the word of Elohim.*" (Ephesians 6: 13-17). It is

therefore a powerful spiritual weapon, with multiple objectives: it pierces, it divides the soul from the spirit, it divides the joints from the marrow, it judges the thoughts and intentions of the heart.

Thanks to the full armor of Elohim, which includes the double-edged sword, the Christian is sufficiently equipped to fight, in order to retain the blessings associated with the birthright. Indeed, the birthright is a privilege that must be fought for, so as not to fall into the trap of the enemy who seeks to snatch it away. Also, many gave up their birthright or lost it through sin. Thus, at the time of the patriarchs, certain first-born lost the privilege of their birthright: Ismaël (Ishmael) gave way to Yitzhak (Issac); Esav (Esau) gave way to Yaacov (Jacob); Reouben (Reuben) gave way to Yossef (Joseph); Menashè (Manasseh) gave way to Ephraim.

The word as the sword of the Spirit, a double-edged sword, is the essential weapon to fight against anything that wants to push you into selling your birthright or anything that wants to steal it from you because of sin or from the mouth of the enemy who utters false doctrines. Indeed, we live in an age that is completely under the influence of the spirit of Jezebel and other unclean spirits. That's why the Lord tells us what our conduct should be in relation to the present age: don't be conformed to the present age!

1. Don't sell your birthright like Esav (Esau)

" As Yaacov was cooking soup, Esav came in from the fields and was exhausted. And Esav said to Yaacov: Please let me swallow some of this red, this red, because I'm exhausted. That's why they called his name Edom. But Yaacov said to him: Sell me your birthright today. Esav said: Now that I'm going to die, what good is this

birthright to me? Yaacov said: Swear to me today. He swore to him, and sold his birthright to Yaacov. Yaacov gave Esav bread and lentil soup. He ate and drank, got up and left. Thus Esav despised his birthright. " (Bereshit (Genesis) 25: 29-34).

*" See to it that no one deprives himself of Elohim's grace, that no root of bitterness, growing upward, troubles you, and that many are not defiled by it. Let there be no fornicators among you, **nor profane, like Esav, who sold his birthright for food.** For you know that later, desiring to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears." (Hebrews 12: 15-17).*

When we understand the privileges that come with the birthright, we realize that many people would like to own it and enjoy its benefits. Indeed, the birthright would enable Esav to become the head of the family, the head of the tribe, to receive a double portion or mouth of his father's inheritance and the office of priest within his family. But Esav scorned it.

A profane and carnal man

Indeed, according to the author of the epistle to the Hebrews, Esav was profane. From the Greek *bebelos*, the term profane applies to a place considered "accessible", which "can be trodden on legally", a "public place", "not sacred". So Esav looked upon the privilege conferred on him by the birthright as something that could be trampled, profaned, despised. That's why he didn't hesitate to sell it for food. This means that the hunger he felt at that moment was more valuable than the grace Elohim had granted him. So all those of a profane character place the needs of their bodies above the will of Elohim. Whereas the true servant makes the Father's will

his food: " *Yehoshua said to them: My food is to do the will of him who sent me and to accomplish his work.* " (Yohanan (John) 4: 34). Esav wanted to satisfy his carnal need, his desire and his appetite. Even today, because of food, belly and earthly possessions, many people have lost their anointing and testimony. Others sold the Truth they preached to satisfy their love for the world: " *For many of whom I have often spoken to you, and of whom I now even weep, walk as enemies of the cross of Mashiah. They whose end is destruction, whose elohîm is their belly, who put their glory in their shame, and who think only of the things of the Earth* ". (Philippians 3: 18-19).

A man without vision

All those who are profane lack vision. Like Esav, they are not concerned with Elohim's grace, but with their momentary desires. For Esav, the benefits of the birthright were to be fulfilled in the future. But he had no vision for the future, only for the present moment. He was selfish and didn't think about his posterity. He was a narcissist who thought of himself and himself alone. "I'm going to die", he used to say; he hadn't understood that death wasn't the end of everything.

An irresponsible man with a grudge

Later, after devouring the lentil dish, he realized his mistake. But instead of accepting his responsibility and his selfishness, he accused his brother Yaacov (Jacob) of cheating and stealing from him, even though he was the one who had sold his future.

" *As soon as Esav heard his father's words, he cried out with a great and extremely bitter cry and said to his father: Bless me too, bless me, Father! He said: Your*

brother came with deceit, and he took away your blessing. He said: Wasn't his name rightly called Yaacov? Because he's already supplanted me twice. He has taken away my birthright, and behold, now he has taken away my blessing. Then he said: Have you not reserved a blessing for me? Yitzhak answered Esav, saying: Behold, I have made him your master, and I have given him all his brothers as servants, and I have provided him with grain and new wine. What shall I do for you now, my son? Esav said to his father: Have you only one blessing, Father? Bless me too, bless me, Father! And Esav lifted up his voice and wept. Yitzhak, his father, answered and said: Behold, your dwelling shall be deprived of the fatness of the earth, and of the dew of heaven from above. Thou shalt live by thy sword, and be in bondage to thy brother. But it will happen that when you become a wanderer, you will break his yoke from around your neck. Esav hated Yaacov because of the blessing his father had bestowed on him. Esav said in his heart: The days of mourning for my father are drawing near, and I will kill Yaacov, my brother ". (Bereshit (Genesis) 27: 34-41).

Esav did not understand the importance of his birthright. He did not value Elohîm's promises to him. Unlike him, Yaacov understood the importance of the birthright. He had received the blessing of the birthright, and had become his brother's master.

2. Don't lose your birthright because of sin

Reouben's (Reuben) sin

" And it came to pass that, when Israel dwelt in that land, Reouben came and lay with Bilhah, his father's concubine. And Israel heard. Yaacov had 12 sons. (Bereshit (Genesis) 35: 22).

" Yaacov called his sons and said to them: Gather round and I'll tell you what will happen to you in the last days. Gather round and listen, sons of Yaacov! Listen to Israel, your father! Reouben, you are my firstborn, my strength and the first of my vigor, excellence in dignity and excellence in strength, impetuous as the waters, you shall not have preeminence, for you have climbed onto your father's bed and defiled my bed by climbing onto it." (Bereshit (Genesis) 49: 1-4).

" The sons of Reouben, the firstborn of Israel. Indeed, he was the firstborn, but **because he had defiled his father's bed, his birthright was given to the sons of Yosef**, son of Israel, so he was not recorded in the genealogies as the firstborn. " (1 Hayyamim dibre (Chronicles) 5: 1).

Because he had lain with his father's wife, Reouben, Yaacov's (Jacob) eldest son lost his birthright, i.e. a double mouth or portion of inheritance. Indeed, before his death, Yaacov disinherited his son Reuben because of his sexual misconduct. His birthright was transferred to Yossef (Joseph) who received a double portion or double mouth from his sons. So, each of them inherited the birthright through their adoption by their grandfather. The additional portion Yossef received was therefore the incorporation of his two sons, Menashè (Manasseh) and Ephraim, into the Israelite nation.

" Then Israel said to Yossef: Behold, I will die, but Elohîm will be with you and return you to the land of your fathers. **I give you one shoulder more than your brothers**, the one I took from the hand of the Amorite, with my sword and my bow." (Bereshit (Genesis) 48: 22).

Another consequence of the birthright inherited by Yossef's two sons is that every

year before the feast of Yom Kippur, Jewish parents bless their children by uttering Bereshit chapter 48 verse 20: "yesimkha Elohim keEfrayim oukheMenaché". Which means: "May Elohim establish you as Ephraim and as Menashè!". They literally quote the verse, the phrases spoken by Yaacov.

What is sin?

"Whoever practices sin, also practices the violation of torah and sin is the violation of torah." (1 Yohanan (John) 3: 4).

According to the Bible, sin is the transgression or violation of Elohim's law. It manifests itself in thought or deed. Taken in its strictest sense, the word "sin" comes from the Hebrew *hatta't* (or "het", "hatta'ah") and the Greek *hamartia* which means "to miss the goal" or "to deviate from a target" (Bereshit (Genesis) 20: 9; Shoftim (Judges) 20: 16; Romans 3: 23). Thus, he who sins misses the goal for which Elohim created him, i.e. eternal life. Sin, then, is the deliberate violation of Elohim's will or word revealed to human beings. It's also a state, namely the absence of justice. The devil was the first creature to rebel against Elohim (Yesha'yah (Isaiah) 14; Yehezkel (Ezekiel) 28: 11-19), it was he who brought sin into the world through Adam (Romans 5: 12).

Yehoshua predicted the increase of sin at the end of the ages. Today, no one can dispute the fulfillment of this prophecy. Not only has sin increased in the world, but it has also been introduced and strongly developed in the assemblies. Many Christians have become slaves to sin and live bound by all kinds of vices. Even today, many of them lose their birthright because of sexual sin. They lose their testimony, they break up their relationship because of uncontrolled sexual appetites.

The only thing that causes us to lose the birthright is sin.

3. Don't lose your birthright to the spirit of Jezebel

The Scriptures tell us of two women called Jezebel who exerted a very important influence on human beings. The first was the wife of Ahab, king of Israel; and the second, a member of the assembly at Thyatira. By studying the personality of Jezebel, wife of King Ahab, we can understand the imposture that the Jezebel of the Thyatira assembly inflicted on the saints.

Jezebel, wife of Ahab

Jezebel, whose name means "without cohabitation", "Baal is the husband" or "impudent", was the daughter of Ethbaal, king of the Sidonians, so she was a descendant of Sidon. The latter was the founder of the city bearing his name, and the eldest son of Canaan, grandson of Noah. Noah had cursed Canaan, and this curse also fell on Sidon, Canaan's firstborn: "*Canaan begat Sidon, his first-born...*" (1 Hayyamim dibre (Chronicles) 1:13).

The Bible relates that during Ahab's reign, 400 prophets of Astarte and 450 prophets of Baal ate at Jezebel's table. Indeed, Jezebel was a great worshipper of Baal, the *elohîm* of rain, and she led Israel into monstrous idolatry (1 Melakhim (Kings) 17, 18 and 19). Ahab had a cowardly, spineless character, while Jezebel was authoritarian by nature. She did what she wanted, acting as she pleased, knowing that her husband would not resist her. Such was her wickedness that she did not hesitate to use the royal seal to order the murder of an innocent man (1 (Melakhim) Kings 21). Jezebel is therefore also a murderous spirit who seeks to dispossess people of their inheritance.

At Mount Carmel, Eliyah (Elijah) faced the people of Israel and the 450 prophets of Baal alone. But strangely, at Jezebel's first threat, he fled, for this woman terrified him. Indeed, the latter had not hesitated to put to death the prophets of YHWH and would certainly do the same with Eliyah: " *And it came to pass, when Jezebel was cutting off the prophets of YHWH, that Obadiah had taken 100 prophets and hidden them, fifty men per cave and fed them with bread and water.* " (1 Melakhim (Kings) 18: 4). (Read also 1 (Melakhim) Kings 19: 2).

Jezebel seeks to produce depression and discouragement to lead her target to abandon the Christian life, ministry or a home. The woman's words had affected Eliyah so much that he sank into such depression that he asked for death: " *Jezebel sent a messenger to Eliyah, saying: So let the elohîm treat me and so let them add to it if tomorrow, at this time, I don't use your soul as the soul of one of them! And seeing this, he arose and departed for his soul. He came to Beer-Sheba, which belonged to Yehuda, and left his servant there. For him, he walked in the desert, the way of a day, and went to sit under a broom. He asked death for his soul, saying: Enough is enough, YHWH! Take my soul, for I am no better than my fathers.*" (1 Melakhim (Kings) 19:2-4).

Jezebel's evil tongue thus succeeded in driving Eliyah to abandon his service and mission. You have to understand that the enemy's aim is to nip your calling in the bud. Yet many Christians abandon the ministry because of slander and intimidation from other Christians.

Jezebel's tongue

Today, the spirit of Jezebel continues to use this formidable weapon to stir up trouble in assemblies, homes and kill prophetic services: her tongue; which she uses to utter slander and bring depression and discouragement. Slander is the act of speaking falsely against or defaming someone. The word "devil" comes from the Greek *diabolos* and means "slanderer". The devil therefore uses the tongue to light fires in assemblies, ministries, homes, etc.

" Beloved, do not be shocked that there is fire in your midst for your temptation, as if something new were happening to you. But rejoice that you share in the sufferings of the Mashiah, so that when his glory is revealed, you will rejoice and exult. If you are insulted for the Name of the Mashiah, you are blessed, because the Spirit of glory and Elohim rests upon you. He is indeed blasphemed by them, but glorified by you ". (1 (Petros) Pierre 4: 12-14).

It's no coincidence that Petros (Peter) uses the word "insult" in this passage. An insult is an extremely serious offense constituting an attack on a person's honor and dignity. It can be a word, a gesture, a threat, a writing, a drawing or the sending of an object likely to undermine the respect due to a person established in a public ministry.

As workers for the Lord, you will inevitably suffer outrages because of your calling. All those who wish to respond to the Lord's call must be prepared to suffer all kinds of slander from people who are often very close to them. If the devil doesn't succeed in destroying you through sex, the love of money or pride, he'll use people's tongues to get at you, getting them to testify falsely against you, for example.

"You shall not bear false witness against your neighbor." (Shemot (Exodus) 20: 16).

To testify falsely against someone is also to defame them, i.e. to falsely accuse them of something serious. Slander, like backbiting, springs from the human heart (Markos 7:22). Forbidden by law (Vayiqra (Leviticus) 19: 16), slander comes from an evil heart and must be banished from the Christian community (2 Corinthians 12: 20; Ephesians 4: 31; Colossians 3: 8; 1 Petros (Pierre) 2: 1).

"And they said: Come on, let's form a plot against Yirmeyah! For the torah will not perish in the priest, nor the counsel in the wise man, nor the word in the prophet. Come, and let us kill him with our tongues, and let us not heed all his words!" (Yirmeyah (Jeremiah) 18: 18).

"Here, too, are the ships: however large they may be and driven by violent winds, they are steered everywhere here and there by a small rudder, according to the desire of the one who steers them. In the same way, the tongue is a small limb and boasts of great things. See what a small fire can ignite a large forest! Language is also a fire, the world of injustice. Thus, the tongue is placed among our members, defiling the whole body and igniting the wheel of life, being itself ignited by Gehenna. For all species of wild animals and birds, reptiles and marine animals, can be tamed and have been tamed by human nature. But no human can tame language. It's an evil that can't be contained: it's full of deadly venom. By it we bless Elohim and Father, and by it we curse humans made in Elohim's likeness." (Yaacov (James) 3: 4-9).

The tongue is a small limb, but it can do more harm than any sword, as Yaacov teaches us in chapter three of his epistle. It is compared to the world of iniquity, a

fire, an evil that cannot be suppressed and a venom. The world of iniquity refers to all the wickedness hidden in the heart and expressed by the tongue.

"Progeny of vipers, how could you say good things, wicked as you are? For out of the abundance of the heart the mouth speaks. " (Matthaios (Matthew) 12: 34).

The tongue is capable of lighting a fire and setting a relationship ablaze, i.e. causing quarrels between brothers (Mishlei (Proverbs) 15: 4). It is so difficult to control that it must be disciplined by rebuking it every day (Mishlei (Proverbs) 13: 3). It's full of venom.

Animal venom causes neurotoxic effects on the nervous system, brain and spinal cord, paralysis of the respiratory system, blood coagulation, alteration of blood vessels leading to hemorrhaging, destruction of red blood cells, action on the heart, lowering of blood pressure, intense salivation leading to suffocation, alteration of cells, tissues and even organs (kidneys, etc.) or choking if bitten on the face or neck.) or suffocation if the bite is made on the face or neck. Animals inject their venom by stinging or biting their prey.

Similarly, Jezebel's tongue is so full of venom that those she bites may be destroyed for life. Jezebel takes of slander to paralyze, suffocate and destroy its victims, both internally (spiritual death) and externally (loss of physical health). What she wants is to destroy the testimony of Elohim's servants who walk in righteousness and live in simplicity. Indeed, she knows that "a good reputation is better than good perfume" (Qohelet (Ecclesiastes) 7: 1).

Many assemblies are controlled by the power of Jezebel, who fervently fights the

true prophets (Miykayah (Micah) 2: 11; Yesha'yah (Isaiah) 30: 8-10).

This is why Éliysha (Elisha) had asked for a double mouth. It was to confront Jezebel.

Eliysha's double mouth

Eliysha, son of Elijah the prophet, knew the law of birthright mentioned in Devarim (Deuteronomy) chapter 22 verses 15 to 17. As Elijah's firstborn in the faith, he asked for the double mouth of his father's Spirit in the faith: *"And it came to pass, when they had passed, that Elijah said to Eliysha: Ask what you want me to do for you, before I'm taken away from you. Eliysha says: Please, let two mouths of your spirit come upon me! Elijah said to him: You're asking for something difficult. But if you see me while I'm being taken away from you, it will happen to you. Otherwise, it won't happen. And it came to pass, as they walked and talked as they walked, behold a chariot of fire and horses of fire, which separated them both, and Elijah ascended to heaven in a whirlwind. Eliysha looked at him and shouted: My father! My father! The chariot of Israel and its riders! And he never saw him again. Then grabbing his clothes, he tore them into two pieces. He pulled up the coat Elijah had dropped. Then he returned and stopped on the edge of the Yarden. Then he took the cloak that Elijah had dropped and struck the waters with it, and said: Where is YHWH, the Elohîm of Elijah, YHWH himself? He too struck the waters, which split in two, and Eliysha passed by. When the sons of the prophets who were at Yeriycho saw him from the front, they said: Elijah's spirit rests on Eliysha! They came to meet him and bowed down to the ground before him "* (2 (Melakhim) Kings 2: 9-15).

The only condition Elijah gave Eliysha to receive the shower was to see him ascend to heaven. The disciples of the Lord Yehoshua also saw him ascend into heaven: *"And after he had said these things, while they were watching, he was lifted up, and*

a cloud took him and carried him away from before their eyes. And as they had their eyes fixed on heaven as he went, behold, two men in white garments stood before them and said: Galilean men, why do you stand there looking up to heaven? This Yehoshua, who was taken up from among you into heaven, will come just as you saw him go into heaven. Then they returned to Yerushalaim, from the mountain called the Mount of Olives, which is near Yerushalaim, at the distance of the way of a Sabbath day" (Acts 1: 9-12). That's why we were given a double mouth like Eliysha to resist Jezebel's destructive tongue.

4. Don't lose your birthright because of Balaam's doctrine

"Write also to the angel of the assembly at Pergamos: This is what says he who has the great sharp two-edged sword: I know your works and where you dwell, where Satan's throne is. But you keep my Name, and have not denied my faith, not even in the days of Antipas, my faithful witness, who was killed among you, where Satan dwells. But I have a few things against you, because you have some there who hold the doctrine of Balaam, who taught Balak to set a snare before the sons of Israel, so that they would eat meat sacrificed to idols and play the harlot. In the same way, you too have some who hold to the doctrine of the Nicolaitans, which I hate! Repent, otherwise I'll come at you with all speed and fight them with the great sword of my mouth. He who has an ear, let him hear what the Spirit is saying to the assemblies! To him who wins the victory, I will give hidden manna to eat; I will also give him a white stone, and on the stone a new name written, which no one knows except the one who receives it. " (Apokalupsis (Revelation) 2: 12-17).

To depict the apostasy that occurred in the assembly at Pergamos, the Lord refers to a passage in the Tanakh, for the dramatic consequences of compromise could not be

better demonstrated. Indeed, Balaam's story reveals a progression in his faults that marks his guilt. Balaam, whose name means "he who devours" or in Greek "he who swallows" or "he who destroys the temple", was a soothsayer whom the elders of Moab and the elders of Midian, led by Balak, sought out to curse Israel so that they could win their battle against the people of YHWH (Bamidbar (Numbers) 22 to 24). First of all, Balaam tried to bend Elohîm's formal will by seeking the Lord's consent to join Balak, even though the Lord had already forbidden him to do so. In the same way, all the false prophets of the Assembly Age or the Sixth Age imitate this model by diverting biblical verses from their meaning: it is the way of Balaam. Then the soothsayer went "to meet the enchantments"; he called upon the powers of darkness to hinder Israel's conquering march. He deliberately subjected himself to the forces of evil, which Adonai absolutely forbids: this is what Scripture calls Balaam's "error". In desperation, the soothsayer resorted to a third stratagem. After failing through occultism, he advised Balak to destroy Israel from within: this is what verse 14 of Apokalupsis (Revelation) chapter 2 refers to as Balaam's "teaching" or "doctrine". For Balaam knew that, in battle, Israel would always be victorious thanks to YHWH. But he also knew that if Israel disobeyed its Elohîm, it would immediately incur divine judgment and be defeated. So King Balak organized a feast, and the young girls of Moab were given the task of seducing the young men of Israel and leading them to worship their idols. Alas, Balaam's strategy succeeded, as Israel turned away from the Torah of its Elohîm. The people indulged in debauchery with the daughters of Moab, participating in the sacrifices made to their gods: "*Israel chung to Baal-Peor; and YHWH's anger was kindled against Israel.*" (Bamidbar (Numbers) 25: 3). This was the stumbling block that tripped up the Hebrew people under the Old Covenant. Under the New Covenant, it still brings down Elohîm's people. Because of Baal-Peor, the plague on Israel was terrible: twenty-four thousand dead. But the plague evoked by Yehoshua's warning to the

assembly at Pergamos (Apokalupsis (Revelation) 2) is even more deadly: countless seduced souls falling into spiritual and physical debauchery. Their communion with the Lord is annihilated by mixing with foreign fire, compromise, the world and the traditions of humans. These "Christians" have fallen and will fall again into hardness of heart. But Balaam's treachery did him no good; on the contrary, he was struck down by the sword of the Israelites, as we are told in Yehoshua (Joshua) chapter 13 verse 22.

This age is therefore dominated by the doctrine of Balaam, the prophet who loved honors and material goods. Just as the prophet Balaam was killed by the sword of the Israelites (Bamidbar (Numbers) 31: 8), today's Balaamites must be defeated by the double-edged spiritual sword that is the Word of Truth. Indeed, the Lord announces to the assembly of Pergamos a judgment by the sword of his mouth. It is this double-edged sword that every firstborn must use to fight the good fight of faith so as not to fall into the seductions and false doctrines of the present age.

CONCLUSION

According to the Nuzi tablets, the first-born could easily barter their paternal inheritance rights in exchange for material goods. It's important to remember that the birthright was a legal reality rooted in Oriental culture. The first-born enjoyed inheritance privileges involving: their social status, their inheritance, as well as responsibilities. Thanks to the birthright, the first-borns were called upon to take over their fathers' businesses.

As Christians, we are members of the assembly of the firstborns in heaven. And having this status, we have received the double mouth to strongly proclaim the Gospel to the ends of the Earth.

As firstborns, we enjoy several privileges that relate to our status or position in Mashiah (we are seated in heavenly places in Mashiah (Ephesians 2: 6); we are citizens of heaven and do not dwell on the things of earth. Let us never forget that we are from above, strangers and sojourners (Colossians 3: 1; 1 Petros (Pierre) 2: 11-12; Philippians 3: 20; Hebrews 13: 14)). So we occupy the highest position in Mashiah. Let's not look for another position in this world or in human organizations. Elevation according to the world is an abomination (Loukas (Luke) 16: 15). Let's be aware of our position as Mashiah and not be impressed by the things or stars of this world. Never compromise yourself for any position; the Lord has already raised us to heaven.

One of these privileges also concerns our inheritance: we are heirs of Elohim (Romans 8: 17): our inheritance is immense and manifold: eternal life (Titus 3:7),

the Kingdom (Yaacov (James) 2: 5), the promises of Elohim (Hebrews 6: 17; 11: 9), but also the responsibilities the Father entrusts to us. Our responsibilities are manifold: adoration of the Father, fellowship and evangelization of the nations through the proclamation of the Gospel based on the death and resurrection of Yehoshua ha Mashiah and our witness.

We are to be models in and for a perishing world (2 Corinthians 3: 1-4). Fathers and mothers who are faithful in their relationships and capable of caring for their children. We are the light of the world and the salt of the earth (Matthaios (Matthew) 5: 13-16). We are called to reflect the glory of the Lord. Every Christian or disciple must realize that he or she is the Father's ambassador on Earth. Every action we take has positive or negative consequences for others and for ourselves. The Lord's name can be glorified or blasphemed because of us. So let's not let the enemy make us do things that don't honor the Lord and muzzle us. Sin muzzles us and makes us lose our birthright. Let us open our mouths for the Lord, for he is coming to get his Assembly quickly. Let all the roosters crow, for it's cock-crowing time. There are sleeping people who need to wake up for the harvest and the Father's service. Indeed, we live in an age where Truth has almost disappeared, as in the time of Yesha'yah (Isaiah) and Yirmeyah (Jeremiah) (Isaiah 59: 15 and Jeremiah 7: 28). Without the double mouth or Sword of Elohim's Word, it is impossible to resist the assaults of Jezebel, Balaam and other deceitful spirits (1 Timotheos (Timothy) 4:1-2). The double portion is given to us, as the fight is intensified.

For those who are afraid to open their mouths and speak of the heavenly Father, didn't the Lord say: *"I am YHWH, your Elohim, who brought you up out of the land of Egypt. Open your mouth and I'll fill it"*? (Tehilim (Psalms) 81:11).

That's why, like Paulos, we ask for prayer, so that we may have the strength we need to open OUR MOUTHS and proclaim the Gospel.

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