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A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation by a Family's Homeless Experience in the Summer of 2006 in Spokane, WA

by Yakov Levi



February 14, 2010 -

I want to begin with this excellent article by Rabbi Shraga Simmons of Aish.com.

I can share with you some ideas from Rabbi Noah Weinberg, and I'll leave it to you to adapt it to your students.

*The Hebrew word "tzedakah" is commonly translated as "charity" or "tithe." But this is misleading. "Charity" implies that your heart motivates you to go beyond the call of duty. "Tzedakah," however, literally means "righteousness" -- doing the right thing. A "tzaddik," likewise, is a righteous person, someone who fulfills all his obligations, **whether in the mood or not.***

*The verse says: "Tzedek, tzedek you shall pursue" -- justice justice you shall pursue (Deut. 16:20). There's a basic human responsibility to reach out to others. **Giving of your time and your money is a statement that "I will do whatever I can to help."***

The Torah recommends giving 10 percent. (Hence the popular expression "tithe," meaning one-tenth.) The legal source is Deut. 14:22, and the Bible is filled with examples: Abraham gave Malki-Tzedek one-tenth of all his possessions (Genesis 14:20); Jacob

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

vowed to give one-tenth of all his future acquisitions to the Almighty (Genesis 29:22); **there are mandated tithes to support the Levites** (Numbers 18:21, 24) **and the poor** (Deut. 26:12).

Ten percent is the minimum obligation to help. For those who want to do more, the Torah allows you to give 20 percent. But above that amount is unrealistic. If you give too much, you'll come to neglect other aspects of your life.

Of course, don't just impulsively give your money away. The Almighty provides everyone with income, but it comes conditionally: Ten percent is a trust fund that you're personally responsible to disperse. God is expecting you to spend His money wisely.

If you were running a humanitarian foundation, you'd make a thorough study of the best use of your money. It's the same with tzedakah. When you choose one project over another, you have to calculate why it is more effective than the other. Consider it the "Your-Name-Here Save the World Foundation."

I write this testimony because of those who say they follow the E-l-ohim of Avraham, Yitzhak and Ya'acov and did not follow this very important message to tithe for the purpose of stretching out a hand of help to others in need.

It is written, "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, **as a shepherd divides his sheep from the goats**. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'"

"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly,

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

I say to you, **inasmuch as YOU DID it to one of the least of these My brethren, you did it to Me.** "

"Then **He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'"**

"Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Assuredly, I say to you, **inasmuch as YOU DID NOT do it to one of the least of these, you did not do it to Me.**' And **these will go away into everlasting punishment**, but the righteous into eternal life." **Matthew 25:31-46.**

There is a serious eternal consequence for avoiding giving out a **"hand of help"** to others when you are reasonably able; the punishment is eternal damnation. It is not an immediate consequence of an isolated incident but the consequence of consistently rejecting the prompting of the Ruach HaKodesh (Holy Spirit) over a period of time. It is equivalent to blaspheming the Ruach HaKodesh; which cannot be forgiven. I rarely use **red bold type**, will you take it seriously? The testimony that follows will shed light on this very critical commandment.

It has been 3.5 years since the summer of 2006 when Y-a-huah E-l-ohim (The LORD God) made my family homeless using me as a vessel and an eye-witness for a testimony **against** those who say they follow the E-l-ohim of Avraham, Yitzhak and Ya'acov but ignore the "weightier matters of the Torah (Law)." Y-H-V-H (The LORD) made me an eyewitness of gross transgressions within the Ecclesia (The Church). I opened this testimony with an excellent article from Rabbi Shraga Simmons from Jerusalem of Aish.com and will close with the full text of this article. It is time this testimony goes forth.

I am not one inclined to be homeless since I have multiple skill sets that includes accounting, computer programming, finance, general management, construction, etc. I graduated with distinction in a Master of Business Administration program over 17 years ago. Furthermore, since 2000, after accepting Yeshua HaMashiach as my Savior, He has put me in and out of employment in miraculous ways. The frequency has been about once a year. What a roller-coaster ride compared to my 7 year steady tenure with The Boeing Company. Every hill and valley had a

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

spiritual purpose of which it's testimony is beyond the scope of this teaching. I will testify of only one hill and two valleys in this writing. With this in mind, let's move on with the testimony.

I will testify of how during the homeless period of a few months in the summer of 2006, the Ruach HaKodesh (Holy Spirit) drew me to **four church types** in the Book of Revelation **in reverse order**. The church types are Laodicea, Philadelphia, Sardis and Thyatira. The Ruach revealed how two of the four types demonstrated the lack of "love" or wholehearted commitment to another who is in need in the Body of Moshiach. It was also revealed how those who knew my family or knew of my family would also **withdraw a hand of help** by not stepping in to take an initiative and provide basic necessities. This revealed their hearts and fruit.

Towards the end of this very terrible homeless experience that caused my family of six (at that time) to practically live on the street in vehicles I was delivered in a miraculous way. The family of six, with four young children almost broke apart during this time; I was tested to the edge. This experience came after what I measured to be the height of my walk with Y-a-huah E-l-ohim (The LORD).

After that homeless experience that summer, on the eve of Yom Kippur, while I was serving food to the needy on the street, I received a phone call on my cell phone with the best job offer in my life. The job came with a big responsibility and an income of close to \$100,000. My deliverance finally came; I was finally set free from homelessness and the never-ending cycle of poverty. Better yet, I was given key spiritual insight by Y-a-huah E-l-ohim Himself by the experience of this time.

Unless you have been very poor, you will not understand what it means to be very poor. You can only philosophize, theorize and try to feel compassion. For most, **once you are poor, you remain poor**. The rags to riches fantasy story is a rare occurrence. It is a social lie to keep the masses motivated by those in power. The majority who are poor always remain poor due to basic economics.

I didn't grow up poor. My father was a doctor and my mother a nuclear engineer. I almost always held a decent job. I had my education paid for by my parents. This experience that Y-a-huah E-l-ohim brought upon me was terrible.

Once you are very poor, your time is consumed always fighting to save the next nickel and never have the chance to do more. During this homeless experience I

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

had to run around in a vehicle to get diapers from charities and estimate how much it was costing me to pay for the diapers in gas money. I figured that between two people we were making about \$3 an hour (that's 1.50 an hour per person) in the one of the wealthiest economies in the world, the United States.

Many cannot escape poverty. I was an exception; first, because Y-a-huah E-l-ohim was with me and second, I was educated and had a good career record. The education I had is because my family of birth was well-off (at one point) and could afford to pay for a university.

After seven months, I lost the job I got after the notification on the eve of Yom Kippur in 2006 that delivered me from homelessness. I suddenly lost this dream job with no warning. I had no where to turn again.

Y-H-V-H (The LORD) delivered me another time when I lost this dream job through an ancestral inheritance orchestrated by Him through my Levitical lineage. Over the course of the next two years, I had over \$500,000 dollars to build a place of refuge for the time of Jacob's Trouble. When I got the job, I expected I would lose it to be called into ministry for a season.

The job Y-a-huah E-lohim provided me was a type of job I longed for when I was a young accountant. I let go of that desire when I was baptized and born-again about five years prior to 2006. I never looked back on my career and pursued the Messianic Kingdom first. After being baptized and leaving my employment at The Boeing Company, it was a rocky road of financial instability for over 4 years. Yet, Y-a-huah E-l-ohim knew the secrets of my frame and gave me the type of job I had yearned for since the start of my career for a short season as a way of "speaking" to me and showing His loving-kindness.

I just gave you a short summary of this experience. Now, let's get into some of the relevant details in sequential order.

In the summer of 2006 I was taken on journey of homelessness with a family of six (at that time) that included four kids; one was a newborn only a few weeks old. Of course, I did not realize what I was going through at the moment. Only after my journey was complete several months later, did I understand the big picture of my experience.

It was an experience Y-H-V-H put me through so that **you may receive this testimony.** Now, 3.5 years later it has become even clearer that I must share

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

this testimony. I am now publicly announcing this testimony. Those who reject this testimony will be held accountable. If you have an elder who falls into this category of **withdrawing a hand of help** from those in need, make sure he gets this in his hand to save him.

In the spring of 2006 I was rendered homeless with my family (at that time) as the heat of the summer in Spokane, Washington began. Although certain details of the circumstances that caused this event must remain private; I will share relevant contextual areas in order to convey this testimony as completely and in balance as I can while protecting privacy of those involved.

Approximately seven to eight months prior to this event of homelessness; I held a job as a Senior Developer for financial systems for a half-billion dollar company near Spokane. It was the best paying and most rewarding job I held up to that point in time since I left The Boeing Company as a Business Systems Programmer Analyst for financial information systems about five years earlier than the job in North Idaho.

Obtaining the job as a Senior Developer approximately five years after layoffs from Boeing was the hand of Y-H-V-H. The reason is, in the field of computer programming you really need to have a steady job history with progressively increasing experience to land the type of job I did.

The layoffs at The Boeing Company came as a consequence of 9-11. That testimony is beyond the scope of this note. I held the Senior Developer position for 11 months in North Idaho. At the end of that period, due to change in management, the employment ended.

When employment ended as a Senior Developer in North Idaho it was a shock to me and very depressing at the time. I knew Y-a-huah E-l-ohim opened the doors for this job. Yet, only **eleven** months later, the doors suddenly shut. I didn't discover the purpose on why the job ended until seven to eighth months later.

There was no where to turn at the time when the job ended and suddenly there was no way to afford the rental home in North Idaho. My parents had moved from Texas to Spokane and purchased a house about five months earlier. The immediate solution was to move in with my parents; and that is what I did. During that moment of time and for the next seven to eight months my aging father spoke to me about how he was extremely happy that he could live with

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

his only son and grandchildren.

My father always had the objective of seeing his son "succeed" in the framework of secular definitions for success. Therefore, he encouraged me to do home renovations with him. For the next seven to eight months, we embarked upon two real estate renovation projects.

After seven to eight months, my father suddenly suffered from tumors in the brain, had an epileptic seizure, lost most of his memory and almost died. He has not been normal since. Interestingly enough, just weeks before, I baptized both my parents after about five years of them resisting my testimonies. A certain family related tragedy humbled them for a moment of time validating the basic precept that repentance comes after judgment (in most cases).

The seven to eight months I lived with my parents were the **last** seven to eight months that my father was a healthy, conscious man. Subsequently, I knew **this was the reason I lost my job as a Senior Developer; it was to witness to my parents the message of Salvation and provide the opportunity for my father to live with his only son and grandchildren for the last seven to eight months of his healthy life before** the epileptic attack causing severe memory loss.

Fear and suspicion entered a member in my family of birth and I perceived later that an inherent Jezebel spirit took over this person. The home in Spokane was now to be sold and the second project I worked on with my father could not be completed since this family member withheld the budgeted funds.

It was my father's will that the second renovation project, once completed, was to be my family's home (at that time). It was purchased well below market price by the benefit of my unemployment status. This never came to fruit as a result of the Jezebel spirit that took authority over my father's home.

Within two months of these events, I was on the street with a family of six (at that time); four kids of which one was a newborn only a few weeks old. It was two key family members from my family of birth in embrace with the Jezebel spirit that knowingly rendered my family homeless. Within moments of this writing, one family member admitted she knew that she was rendering my family homeless at that time; and of course, in her eyes righteously so. I have deep concern and care for these two members of my family of birth.

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

However, we also know that the only real family are those who are wholeheartedly committed to the highest principles of the Tenach (OT) and B'rit Chadasha (NT) who are able to live in covenant relationship with other sons and daughters of E-I-ohim. So, at some point, I will only be able to legitimately call those as family ones who follow Yeshua HaMashiach in Spirit and Truth. Yes, these people are rare.

Today, the two from my family of birth have been forgiven based on what Y-a-huah E-I-ohim subsequently accomplished in my life and the purpose He has shown me for the season of homelessness. I don't want to see them receive the Mark of the Beast, so I continue to share testimony as the doors open.

I knew I was going through a Joseph experience. This type of experience is betrayal by your own family. It was a prophetic experience since my lineage comes from Menashe and Levi. Menashe was the firstborn son of Joseph. A commanding principle is that forgiveness follows repentance; yet in these circumstances, even today, there is still a shade of unrepentance.

When Elijah was pursued by Jezebel, he escaped to the wilderness and then to a cave ([1 Kings 19](#)). When I was pursued by Jezebel manifested in the two family members in my family of birth, I ended up in a pick-up camper with the brand name "Caveman." As Elijah had to run to the wilderness and then a cave, symbolically, I had to run into the wilderness surrounding Spokane with an old "Caveman" camper to shelter the family. It is my insight that this is the Ruach HaKodesh revealing a parallel prophetic walk in my experience giving a hint about the end-time battle between the spirit of Elijah and spirit of Jezebel. I certainly was involved in a spiritual and physical battle.

Once we were cast on to the streets of Spokane, my family of six (at that time) lived out of an old Buick for about a week; for another week, in about 10 square feet of space inside a 28 foot bus; and finally in an old Ford F-250 with an old pick-up camper. I had an older Dodge Grand Caravan as a pilot vehicle to follow the pick-up truck with camper. I took the old pick-up camper into the wilderness area surrounding Spokane and discovered I could not survive there with what I had and headed back into the city of Spokane.

Upon arriving back in the city, the cash situation was desperate since I had less than \$100 and gas was being used up quickly. Gas was needed for finding work, taking baths, shaving for interviews, using the toilet, getting diapers, shopping with food stamps, obtaining government benefits, etc. **There were NO**

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

RESOURCES for cash. So for nearly two days a sign was held up at two locations on the street posted as "family with 4 kids homeless; cash needed."

Pretty soon you find out that you're getting chased by the police because **IT IS ILLEGAL to ask for help when you are in need; it is called pan-handling !!!** So, the civil law is structured to insure making it difficult for a poverty stricken person or family to climb out of their hole. This is the result of inconsiderate and negligent lawmakers. Their expectation is for you to get a license to pan-handle like a personal business; how ignorant/thoughtless can people get?

I was amazed at the help my family (at that time) received on the street for the short moment of time we had to panhandle. That moment of time was one night and a partial day. To my surprise, in one evening, almost two hundred dollars was collected. It is my insight that this is not the usual case. Since I was in college, ten years before even embracing the Bible, in the spirit of social responsibility, I always gave from \$1 to \$5 to homeless people on the street whenever I would cross their path. I asked no qualifying questions, there were no bias in my giving and no prejudgments as to why I should give.

I believe Y-H-V-H allowed me to reap what was sown over twenty years giving to homeless people that crossed my path. When I finally had to beg on the streets, I reaped the blessings. It was a good thing that my experience was training from the King of Kings instead of a spiraling set of circumstances beyond my control due to lack of basic abilities and/or resources in life.

The following day, another location was tried for panhandling to avoid the police. My idea was that if somehow the police can be dodged, I'll be able to get out of this extremely frustrating homeless mess in a month based on what I received in one evening. I was certainly receiving more help on the street than the first church the Ruach HaKodesh drew my family too. It seemed like those outside the confines of a church wall extended a greater hand of help than those within the confines of a church wall for this moment of time. You'll better understand why I say this later in this testimony.

In that same day, my family (at that time) was on the street for just over an hour when a Good Samaritan woman drove by and offered to take us in. I learned this Good Samaritan woman had a one bedroom rental apartment with a couple pet cats. The insight I discovered over again was that **typically** the ones that are least able are usually the ones to **extend a hand of help**; this should

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

never be the case; especially among those who say they follow the E-l-ohim of Avraham, Yitzhak and Yaacov. For in this Body, there are those who have much and there are those who have little and many in between. Social responsibility must be shared.

I had to debate in my own mind, "Do I want to take this offer from this lady to stay in her apartment and forego collecting on the street or continue to bail myself out by dodging the police?" The woman also invited us to go to her church. I reasoned that the right thing to do was to accept her offer. So it was good-bye to panhandling. I thought may be Y-a-huah E-l-ohim was going to help us through the church the Good Samaritan woman attended.

At this point, I will present a summary testimony revealing the **disdain** of the E-l-ohim of Avraham, Yitzhak and Ya'acov over those who attempt to worship Him and do not heed **Matthew 25:31-46**, which I quoted earlier in this testimony. I will do this by identifying the four church types that paralleled my homeless experience.

Over the course of this homeless experience of a few months, I was drawn by the Ruach HaKodesh to four church types in the Book of Revelation in reverse order. And, as well, I was shown the heart of those whom we knew around us who **withdrew their hand of help**. It was revealed to me by the Ruach (Spirit) how each church with the exception of one; refused to lend a **hand of help** to those in need to the extent they are capable of doing.

Let's go back in time for a moment to describe this part of the testimony.

The moment after leaving my parent's home in Spokane, I ended up on a Wal-Mart parking lot. If you're ever homeless you quickly discover Wal-Mart is a great place to stay. You can purchase food, basic needs and use the bathroom 24 hours a day. It is also secure.

Eventually, my vehicles were tagged in the parking lot and I had to leave. While negotiating with the manager at Wal-Mart over the phone to stay a few more days while in a bookstore coffee shop, a man sitting near me overheard the conversation and directed me to a church north of the city of Spokane. He was a member of this church. I received this as a leading of the Ruach HaKodesh. I thought, "may be this is the church that will help out?"

Upon arrival in the church parking lot, I saw that it was immense with very nice

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

facilities, a huge parking lot with nice cars, a Hummer or two, and surrounded by homes on acreage. I thought to myself, "this is the place where someone will help and may be offer us a place to stay in." I hoped for at least a place to stay in someone's yard or driveway because I could live in my vehicles if necessary. At least the family can take showers; I can shave and effectively search for work. That's all that was needed; an empty driveway or yard. I was already receiving plenty for food through WIC and food stamps. I just needed a little cash, a place to stay, a bathroom and shower. It would be a place to remain stable and get organized.

I met with the administrator of the church with hopes that he will take the steps to counsel with others and try to help. Do you know what offer I received? Three days stay in the church parking lot and a directive to leave. So you tell me was this a "cold cup of water?" Did this man heed the strong command of Yeshua HaMashiach that they read and teach in the mega-church? Was this man a hypocrite? This church was full of wealthy or well-off members. This man made no attempt to discover our situation and stretch out a hand of help.

In light of this whole testimony, I later recognized this to be a type of the **church in Laodicea** where it is written about them, "I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. Because you say, 'I am rich, and have become wealthy, and have need of nothing,' and you do not know that you are wretched and miserable and poor and blind and naked...;" **Revelation 3:14-17.**

After this church, I was led into the wilderness, and upon return to Spokane, ended up having to panhandle. The next church I visited was the church of the Good Samaritan woman. In a mood of little hope because of the first experience with the Church of Laodicea, I attended this church thinking it was the right thing to do.

I asked myself "why am I in this peculiar position?" I'm having to seek help from Churches that continue to celebrate the pagan holy days of Christmas, Easter, breaking the Sabbath and not keeping the Feasts. They even use a substitute name "Harvest Festival" to keep in line with the season of Halloween.

I faithfully attended this mega-church north of Spokane led by a very well known pastor thinking that Y-H-V-H may have a purpose here. I also wanted to honor the sweet woman who took a needy family in from the street in the blink of an

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

eye and gave the keys to her apartment within minutes of meeting us. I was inclined to think "may be Y-a-huah E-l-ohim wants me in ministry with this church and they will help." So, I stepped forward.

I listened to the teaching of the pastor and was extremely impressed. I was taken into counsel with an associate pastor to see what needs my family had. During the counsel where I had to explain my needs; it was almost hinted that may be I am cursed for keeping the Sabbath. This appeared to be implied during the interview process.

Inside of me, this was extremely difficult to take at that time; my heart churned and was restless because I knew the truth of this matter. A feeling of oppression came over me; where was Y-a-huah E-l-ohim? I knew it is a blessing to keep the Sabbath. However, it was **me** who was the one in need and asking for help from this church that did not keep the Sabbath holy or any of the Feasts. This church was extremely well off with thousands of members. At that time, I thought who am I to be brought to this church? I was feeling more and more that I was brought as a witness against them. However, I could not embrace or fathom that thought.

One or two Sundays passed with great teachings. I was encouraged to continue to attend to see what doors Y-ah may open for me. Now, one Sunday I heard the best teaching in my life about the first century church. It was so good, I thought for sure, this pastor is going to bring my family up to the stage; let everyone know our desperate situation and rally the congregation to help us get out of the homeless situation. I thought, he will have heard about us by now since the Good Samaritan woman was making phone calls to church members to help us.

All that was really needed was a room to stay and a little extra cash of about \$150 a month; food was already taken care of by the government. Among the few thousand members with nice cars, my family needs would have been very easy to meet if anyone could even spare a driveway or yard, a bathroom; and collectively as a people, offer \$150-\$250 a month. This would provide the opportunity to find work effectively and I could bail myself out of the desperate situation.

The pastor taught about how the first century church grew because the Body truly helped each other with genuine concern and commitment; he taught that **they extended a hand of help** from within the Body. He taught that when

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

there was a need, a multitude in the Body gathered together to help rescue the person or family in need. He talked about how everyone met daily and knew each other as an extended family. He taught about when Yeshua spoke about loving your neighbor; this was the essence of what He meant. **I thought for sure this is it !!! We're going to get some meaningful help here !!!** I was desperate for a solution.

At the end of this sermon, I approached this pastor with my family of six (at that time) so he could see them and explained the situation and our needs. The end result of this experience was we never received the extent of help that was needed. The **pastor never took an interest to talk to us or once call me**. He saw the four children. No emergency cash was offered or directive made to find someone who could better provide housing. We were still stuck in a one bedroom apartment with the Good Samaritan; and I still had to live out of the pick-up camper on the street since the one bedroom apartment had only so much space.

This church did help pay about \$300 for repair of our Dodge Caravan. This was a blessing. If not, I risked losing the vehicle to the repair shop. Also, a member volunteered to replace the brakes on the car. This was truly a blessing because the Dodge Caravan was an essential vehicle. It was badly needed to obtain benefits, find shelter, house our belongings, keep our cooler for food and look for a job without guzzling a lot of gas. This church also provided a gas fill-up every week where I had to meet an associate pastor who would fill the gas for me.

The church leadership **did not offer to extend a hand of help** to the Good Samaritan woman who was helping us out. I was very surprised by this action. Eventually, by her own efforts, the Good Samaritan woman found a Good Samaritan elderly couple with a vacant basement whom we eventually stayed with. This couple was also a part of this same church; the leadership of the church **never** offered to extend additional help from among its members; no extra cash, no extra living space.

In light of its enormous size and wealth, did I receive a "cold cup of water" from the leadership of this church? The answer is yes, they gave a "cold cup of water" symbolically. But, was the pastor a hypocrite? Did this man heed the strong command of Yeshua HaMashiach that they read and teach in the mega-church?

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

The very SAME DAY he preached the strong message of giving out a hand of help was the very day I personally approached him with my situation moments after his sermon. It was the very day this pastor did not take action on his moving sermon. It was just a hypocritical show. I believe this was a leading of the Ruach HaKodesh for me to experience and eye-witness such hypocrisy.

The Ruach HaKodesh revealed that the church led by the well known pastor at the time and attended by the Good Samaritan woman was the **church in Sardis**. It is written about this church, "I know your works, that you have a name that you are alive, but you are dead. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy;" **Revelation 3:1-4**.

This church had works that gave them a name. The pastor preached the truth giving them a name; they "received and heard" but their works were not perfect. They gave some help giving them a "name" but never truly provided the extent of help needed as they were FULLY capable of doing. They are dead. They give, but very little in contrast to their wealth; they do not give to the extent needed. They receive great teaching but **hypocritically** do not follow.

There are a few in the body of Sardis like the Good Samaritan woman and the Good Samaritan elderly couple; they are the "few names," that did not defile their garments. They **extended a hand of help** when needed even beyond their capacity to do so. This should not be the case; the Body and leadership of that church should have stepped in. No few individuals should have to bear the burden of someone in need amongst a body of capable people.

During the stay with the elderly Good Samaritans; I inquired with the Salvation Army to see if a shelter was available. In Spokane, the Salvation Army is the only organization that offers shelters for families; all other shelters are for men only or women only. In these other shelters, the family has to be separated. This was the greatest fear in my situation. Several weeks passed and finally a room in the shelter opened up.

Although our elderly Good Samaritans welcomed us and allowed us to stay; I thought it would be the right thing to do to accept the offer at the Salvation

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

Army. It didn't seem right to me that this family should have to bear all the weight of a family of six living in their basement. The church leadership could have made arrangements to rotate us among several families among the thousands of well-off members. The couple had a small home. Even if it meant living in the pick-up camper on the driveway or back-yard; we could have managed.

The moment we left, I missed the home we stayed in but when I finally stepped into the room at the shelter, I immediately knew it was the will of Y-H-V-H for me to be there. I felt comforted; I thought to myself "may be He wants me to minister there to other homeless people about their Hebraic roots, prophecy and truths in the Torah?" I was ready to accept the leadership of the Salvation Army to the extent it did not interfere with fundamental truth in the Tenach and B'rit Chadasha. If Y-a-huah E-l-ohim places me there, that is where I will serve.

In light of the entire homeless experience and in retrospect, the Ruach HaKodesh revealed that the Salvation Army is a type of **church in Thyatira**. It is written "I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first. Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent. Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works. Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden;" **Revelation 2:19-24.**

This church type is known for their works. The Salvation Army has an obvious reputation for their works and it seems their latter works are greater than when they first started. They are the ones that provide shelter for homeless families and took us in as an organization. Many families have to be thankful to the Salvation Army because this assembly helps them get back on their feet and keep the husband, wives and children together as one unit. This church was the one that eventually gave us a clean two bedroom one-bath apartment with no expense to us after staying in the shelter which was one room with common showers and toilets.

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

The apartment gave me an opportunity to settle the family, shower, shave, get a haircut and look for a job. I was able to effectively schedule my day. I was able to build my resume, make phone calls and be on a computer. They **enabled** a diligent man to **help himself**; whereas the **other churches had no concern or care** as to if a good man fell in a ditch as well as the rest of his family that included four young children (at that time).

The Salvation Army had the works but lacked spiritual insight; continuing to worship on Christmas, Easter, etc. This is Jezebel; and worshiping in this form is a type of spiritual sexual immorality; idolatry. At the higher levels of the Salvation Army ministry, are found high levels of witchcraft and is "the depths of Satan." However, many in this body of people "have not known the depths of Satan" and will receive "no other burden." It was unfortunate, there was no way I could minister at the Salvation Army; it was spiritually dead, yet it had the right works. Y-H-V-H eventually shut the doors at the Salvation Army for my provision.

Within two months of staying in the Salvation Army apartment, I was blessed by Y-a-huah E-l-ohim with the best job and highest paying one I ever had. This is the dream job I mentioned at the beginning of this testimony where I received the job offer on the eve of Yom Kippur. The company flew me to their corporate division location, provided a fully furnished apartment that was paid for two months, a \$5,000 moving bonus and a nice big office. It just happened to be my dream job; a desire I let go of when I accepted Yeshua HaMashiach as my Salvation, my King and E-l-ohim just about five years prior. Y-a-huah E-l-ohim knew my heart and frame even after I let go of the past.

Y-H-V-H also enlarged my family in Moshiach after Yom Kippur during that season of the Fall Feast Days. My family grew like the Patriarchs of the Scriptures.

If you read this testimony carefully, you will notice I did not mention the **church in Philadelphia**. It is my strong insight that the "hidden church" in the wilderness I traveled to before arriving back in Spokane will be the **church in Philadelphia** and is the foreshadow of a "church" to come. This will be the church of true "brotherly love." A "church" where there will be true covenant relationships (wholehearted commitments) among its members.

Now in this season as revealed in the date of this testimony, three and half years later, I am going through a similar experience. Y-a-huah E-l-ohim has shut the

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

doors of employment in my life for an extended period of time. A part of the family (six) has lived on about \$12,000 for the last year. Most recently, for about two months, the amount to live on was about \$50 a week. I have a little help from my family of birth with food and I'm sheltered in my parent's home (six people in one bedroom).

I'm inclined to think I'm getting a preview and head start on Jacob's Trouble. It is not pleasant; I don't like it. I'm much better equipped this time due to the great blessings of the recent past; having access to my own trailers to live on the street if necessary. I realize that I am on another journey again similar to 3 ½ years ago.

This time in the City of Portland, Oregon, by the leading of the Ruach HaKodesh, I was brought specifically to a Messianic Synagogue among other Christian assemblies. Due to non-coincidental events, I attended this Messianic congregation. I listened to the teaching of this Messianic Rabbi. I was thoroughly impressed. He reminded me of the great teaching on the first century church made by the very well known preacher from the church type in Sardis earlier in this testimony.

When I came to Portland, OR. I hoped that there would be a body of people who say they follow Yeshua HaMashiach that will step forward to invite **the stranger**. I was a stranger in Portland, OR. I learned quickly that most of those who claim to follow Yeshua HaMashiach are not willing to step forward and extend a hand of help when there is a serious need. Therefore, my trailers (my home) remained on the street for three months and couldn't be lived in.

At the time of attending this Messianic Rabbi's congregation, I had needs to park my travel trailers as they had been on the streets. I also had some financial needs because six people were living on \$50 a week. I managed the travel trailers for three months by moving them around whenever a tow warning was applied. I knew my time was running out on the street.

The first time I attended on Saturday, I listened to this great teaching by this Messianic Rabbi about giving out a hand of help. His sermon was just like the sermon by the pastor in the Church type of Sardis. He was all smiles, enthusiastic and looked very sincere. At the end of the sermon, I knew I was to approach him with my needs and clearly spell them out after I heard his teaching. I knew I was in a similar situation 3 ½ years earlier when I had to approach the pastor in the church north of Spokane.

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

However this time, I knew inside this was going to be a frustrating repeat of my homeless experience 3.5 years earlier **in the church type of Sardis**. I explained my family (six in this situation) was living on \$50 a week and described my living situation. I asked if he could find a few families that could at least spare a driveway or yard to host the trailers; therefore providing a home.

Instead of embracing responsibility, he pushed the task on another assembly giving the reason that "this is what they do." We were also given \$20. This was a wealthy congregation, and all I received was \$20. I remember when I was in Spokane, in my own ministry; I readily handed out \$50 to \$100 to individuals. This "Messianic Rabbi" knew there were six of us.

His response was a way to ignore the responsibility to rally the congregation to see who may be able to help. No one in the congregation would know about our situation. May be the fear is this would mean less donations to his assembly? Or was he embarrassed to ask assistance for someone who needs help? Or would it offend members of the congregation that there was somebody in their presence that needs such assistance? What will these people do in the time of Jacob's Trouble?

When I asked him if I would hear from him soon, there was a surprised look on his face as if saying "why do you expect me to help?" I never received a phone call from this man. This was a wealthy congregation with a few hundred members; did I receive a "cold cup of water" from the leadership of this church? The answer is yes. The \$20 symbolized a "cold cup of water."

Was the "Messianic Rabbi" a hypocrite? Did this man heed the strong command of Yeshua HaMashiach that they read and teach? The very SAME DAY he preached the strong message of giving out a hand of help was the very day I personally approached him with my situation moments after his sermon. I believe this was a leading of the Ruach HaKodesh for me to eye-witness this hypocrisy and feel the associated emotions that follow.

This testimony is the result of the leading of Ruach HaKodesh revealing the unseen and bringing to serious account to those who will make light of the weightier matters of the law (Torah). I learned later that this "leader" had been testified to about other issues by who I perceived to be an anointed brother I met a few weeks earlier (at that moment of time).

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

This final experience is the incident that finally compelled me to bring this testimony forth in light of the totality of my prophetic journey.

Remember, these hypocrites who do not extend a hand of help when they are capable of doing so are the people Yeshua HaMashiach condemns to everlasting punishment. It is because the consequences of their careless, unconcerned actions can destroy a person or family or cause unnecessary hardship or loss of property and possessions essential to a person's or family's well being.

I want to conclude with the full version of this excellent article by Rabbi Shraga Simmons of Aish.com that I noted in the beginning. Remember clearly what is being conveyed.

I can share with you some ideas from Rabbi Noah Weinberg, and I'll leave it to you to adapt it to your students.

*The Hebrew word "tzedakah" is commonly translated as "charity" or "tithe." But this is misleading. "Charity" implies that your heart motivates you to go beyond the call of duty. "Tzedakah," however, literally means "righteousness" -- doing the right thing. A "tzaddik," likewise, is a righteous person, someone who fulfills all his obligations, **whether in the mood or not.***

*The verse says: "Tzedek, tzedek you shall pursue" -- justice justice you shall pursue (Deut. 16:20). There's a basic human responsibility to reach out to others. **Giving of your time and your money is a statement that "I will do whatever I can to help."***

The Torah recommends giving 10 percent. (Hence the popular expression "tithe," meaning one-tenth.) The legal source is Deut. 14:22, and the Bible is filled with examples: Abraham gave Malki-Tzedek one-tenth of all his possessions (Genesis 14:20); Jacob vowed to give one-tenth of all his future acquisitions to the Almighty (Genesis 29:22); there are mandated tithes to support the Levites (Numbers 18:21, 24) and the poor (Deut. 26:12).

Ten percent is the minimum obligation to help. For those who want to do more, the Torah allows you to give 20 percent. But above that

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

amount is unrealistic. If you give too much, you'll come to neglect other aspects of your life.

Of course, don't just impulsively give your money away. The Almighty provides everyone with income, but it comes conditionally: Ten percent is a trust fund that you're personally responsible to disperse. God is expecting you to spend His money wisely.

If you were running a humanitarian foundation, you'd make a thorough study of the best use of your money. It's the same with tzedakah. When you choose one project over another, you have to calculate why it is more effective than the other. Consider it the "Your-Name-Here Save the World Foundation."

Put this money aside in a separate account. That way it will be available when the need arises. And it is a constant reminder of your obligation to help.

There are so many possible projects: the poor, the sick, the uneducated, drug abuse, domestic violence, the homeless. Which one should you pick?

Tzedakah begins at home. If your parents are hungry, that comes before giving to a homeless shelter. From there it is concentric circles outward: your community, then your country. (For Jews, Jerusalem and Israel are considered as one's own community, since every Jew has a share in the homeland.)

Once you've defined "who" to give to, what's the best method to do so? Maimonides lists eight levels of tzedakah in order of priority (Laws of Gifts to the Poor 10:7). Many people think the highest level is to give money anonymously. Actually there's an even higher level: helping a person to become self-sufficient. This includes giving him a job, or a loan to start a business.

This is the source of the Jewish concept of a free loan fund, called a Gemach. If you help someone start a business, he can feed himself and 10 other people besides. As the old saying goes: Rather than give him fish to eat, teach him to be a fisherman. This represents a

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

higher level of Tikkun Olam, because now the fisherman can go out and help others. You've really fixed something.

There's actually one higher level of tzedakah: being sensitive to someone before he's in trouble. As the Sages explain: It takes one person to support something before it falls, but after it falls, even five people may not be able to lift it. (see Rashi, Leviticus 25:35)

Tzedakah is not only helping people financially, it's also making them feel good. If a hungry person asks for food, and you give it to him with a resentful grunt, you've lost the mitzvah. Sometimes giving an attentive ear or a warm smile is more important than money.

You can also protect someone's self-esteem by giving even before he asks. The bottom line is that every person has unique needs, and it is our obligation to help each one accordingly.

What if you offer someone a job and he's too lazy to work? Then you don't have to give him anything. The Talmud (Baba Metzia 32b) says: If he doesn't care about himself, then you're not required to care about him, either.

Beyond the 10 percent commitment of money, there's another aspect: a 10 percent commitment of time.

If you're really serious about fixing the world, you won't just mail a check. You'll join an organization. Many of the world's great revolutions have succeeded by strength in numbers: the civil rights movement, women's rights, or even save the whales.

What if no organization exists?

Then create it.

The Talmud (Baba Batra 9a) says: "Greater than one who does a mitzvah, is one who causes others to do a mitzvah." If you really want to be effective, wake others up to the problem, and mobilize their efforts.

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

Imagine that a child is sick with a rare disease. If it's an acquaintance, you'd probably say, "Oh, that's terrible." Now ask them: "Okay, what are you doing about it?" "Me?! What can I do about it?"

If you care, you could do a lot. If it was your cousin, you'd take some personal responsibility, perhaps researching information on the Internet.

If it was your own child, you'd leave no stone unturned.

I know a young couple -- he's a businessman and she's a doctor. They found out that their two young children had Gaucher disease, a debilitating condition that is handicapping for life, and sometimes fatal. So what did they do? Together they founded an organization, committed to finding a cure for Gaucher disease. She conducted the medical research and he raised the money.

There was no guarantee of success. But inasmuch as it was their own children, there was no alternative but to try. And the Almighty helped them. After six years, they developed a synthetic enzyme which can effectively treat the condition -- and their two children became the first in the world to have a hopeful prognosis.

Big goals, small goals. If you want to make a difference, it's possible.

Beyond the basic responsibility of tzedakah is rachamim, "mercy" -- caring about others personally and getting involved. You can walk around claiming to be a good person, but unless you feel it inside, you're not really there.

That's why the Torah juxtaposes the command to "love your neighbor," next to the prohibition "not to stand idly by while another is in need." (Leviticus 19:16-18)

Don't cruise through life as if it's some obstacle course: watch out, here's a human being, manipulate him, push him, score a point, one-upmanship. That's not the way. You have to share the burden.

A Shepherd Divides His Sheep and Goats

Insights into the Churches in The Book of Revelation Through
Homelessness in Summer of 2006 in Spokane, WA

The Talmud asks, "Why was Adam created alone? So that every person should say, 'the entire world was created just for me.'"

This is a recognition that everything -- including the needs of every other human being -- was created for you. We are all caretakers of this world, responsible to deal with the problems. Everything on earth, problems as well as beauty, offers an opportunity for you to connect and to grow. Every person you encounter is there because you need it at that time. If someone needs help, it's part of your challenge, a message for you.

Look around at absolutely everything and ask, "What is this saying to me? Why was this sent as part of my path to perfection?"

Feel the victims of society. Feel the victims of crime. Feel the victims of terrorism. Feel the victims of old age. Feel the victims of discrimination. Feel the suffering of people you will never meet -- about the plight of strangers halfway around the world.

How do you become real with the suffering of others? To understand the problems encountered by a blind person, for example, try blindfolding yourself for a day. Or go to the hospital and visit patients who have lost limbs. Share the burden.

With blessings from Jerusalem,

Rabbi Shraga Simmons
Aish.com

And, of course, remember the specific fiery words of Yeshua HaMashiach of Nazareth at the beginning of this testimony.

Sheh E-I-ohim Yivarech Otcha (May God Bless You)

Yakov Levi
Bondservant in Yeshua HaMashiach