

The University of יהודה

Ibriy Priesthood Ministries

Policy



1. Purpose of this Document

The University Of יהוה, a private educational ministry owned and establish by **יהוה נב יהוה** for **The Nation of יהוה**, **The Tribe of Yehudah**, in essence with **The Sons of Eleemosynary**, is managed by its Board of Directors (hereafter referred to as the Seminary) and its appointed administrator. This policy manual is intended to provide guidelines and directives from the University Board of Directors, it's appointed administrator and students in regard to general policies, operations, and guiding system of moral principles for **The University Of יהוה** . As such, this document contains critical information for implementing management plans and operations essential to meeting and maintaining the school objectives stated in the University Bylaws.

2. General Philosophy and Purpose of The University of יהוה

2.1 Mission

The University of יהוה was established as a private, educational trust committed to providing a classical and biblically-based education for those who wish to qualify for the Royal Priesthood whether male or female, young or old. Our mission is to partner with Hebrew Yisraelites parents in educating their children, in the classical, written and unwritten laws of **יהוה** . All students are trained to think and act in accordance with biblical comprehensive code of conduct in pursuit of academic excellence in joyful submission to the words of **יהוה נב יהוה** . In conjunction with the biblical emphasis, **The University of יהוה** strives to follow a classical and biblical written laws of ibriy cultural education, as described using the following publication:

- A. The many beautiful books from the personal library of **יהוה נב יהוה**.
- B. The King James Bible.
- C. The Ten Step Study Method founded by it's founder **יהוה נב יהוה**.
- D. The Strong Exhaustive Concordance Of The Bible.
- E. The Synonym Finder by J.I Rodale and Staff.
- F. Rogets International Thesaurus Third Edition.
- G. The Synonym Finder by J.I.Rodale.
- H. 1828 Websters Dictionary.
- I. Facts from variety of different sources of dictionaries, bible dictionary, and law books.

May our love for **יהוה**, **יהוה נב יהוה**, and **ישראל** serve the people of **יהוה** with high-minded Character, sense of one's Obligations with Honor, Integrity, Decency and Truth.

2.2 Statement of Faith

The following is the foundation of beliefs on which **The University of יהוה** is based. They are also the key elements of our belief in יהוה נב יהוה “Yahweh Ben Yahweh” that will be unapologetically taught in various ways through all grade levels. The substance of these statements is that which will be considered primary doctrine in the school. **Secondary or divisive and dissension doctrines issues will not be accepted as primary doctrine of its inferior nature.** When these types of doctrine or issues arise they will be referred to our seminary for final authority.

SUMMARY STATEMENT

We believe the King James Bible to be the inerrant and only Word of God יהוה , plenarily inspired by the Holy Spirit. Debar Torah Choq John 14:26....

But the Comforter, which is the Holy Ghost, whom the Father יהוה will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Debar Torah Choq 2 Timothy 3:16....

All scripture is given by inspiration of יהוה , and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

It is our only authoritative rule for faith and practice. It is the supreme standard by which all human conduct, creed, and opinion shall be tried and is the standard of and for all **The Universities of יהוה**. We believe that there is one God eternally existent in three persons but yet one; Father, Son and Holy Spirit. **Debar Torah Choq John 10:30....**

I and my Father are one.

Debar Torah Choq John 5:43...

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

יהוה נב יהוה is omnipotent, and all-powerful. יהוה נב יהוה is omnipresent, that is, יהוה is present throughout Creation but not limited by it. יהוה is omniscient, that is, nothing is hidden from His sight. In all things He is limited by nothing other than His own nature and character. We believe God יהוה we serve is holy, righteous, good, severe, loving, and full of mercy. יהוה is the Creator, Sustainer, and Governor of everything that has, is or will be made. We believe in the true deity יהוה full humanity of our Lord יהוה נב יהוה, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension. We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son as Creator and Redeemer. We believe that because of Adam's sin all mankind is in rebellion against יהוה. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is

absolutely necessary.

We believe that salvation is by grace through faith alone, and that faith without works is dead.

We believe in the present ministry of the Holy Spirit, by whose indwelling the Hebrews is enabled to live a godly life.

We believe in the resurrection of both the saved and lost, those who are saved to the resurrection of life, and those who are lost to the resurrection of damnation.

We believe in the spiritual unity of all believers in our Lord יהוה בן יהוה.

We believe that because of the fall, unregenerate man is dead to the things of God **Debar Torah Choq** (Romans 5:12; Ephesians 2:1; Colossians 2:13). His will is not morally free, but is in bondage to his evil nature, therefore, he will not—indeed he cannot—choose good over evil in the spiritual realm (I Corinthians 2:14; Romans 8:7,8).

We deny that fallen man possesses a moral free will and is able to exercise saving faith prior to regeneration.

We believe that יהוה election of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will **Debar Torah Choq** (John 1:12, 13; Romans 9:10-12; Ephesians 1:4-6).

We deny that election was determined by or conditioned upon any act foreseen in man.

We believe Christ's יהוה בן יהוה redeeming work was intended to save the elect only and actually secured salvation for them. **Debar Torah Choq** (Matthew 20:28; John 10:14,15).

We deny that the atonement provided only the possibility for anyone to be saved **Debar Torah Choq** (John 6:39; 10:27-28).

We believe that the Holy Spirit efficaciously calls the elect sinner through regeneration, providing repentance and faith as gifts subsequent to the new birth **Debar Torah Choq** (I Corinthians 1:23,24; I Peter 2:9).

We deny unregenerate man has any desire for Christ יהוה בן יהוה, or is able or willing to reject יהוה internal calling.

We believe that יהוה will complete the work He has begun in each believer. If someone is truly regenerate, then he will not fall away from salvation **Debar Torah Choq** (Romans 8:29-31). The basis for this is יהוה faithfulness, not the faithfulness of the believer.

We deny that God יהוה will lose those whom He has purchased.

יהוה, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by His most wise and holy providence, according to His infallible foreknowledge and the free and immutable counsel of His own will, to the praise of the glory of His wisdom, power, justice, goodness, and mercy.

GOVERNMENTS

We believe that God יהוה has ordained various governments among men. The three basic governments are civil government **Debar Torah Choq** (Romans 13:1-7), Tabernacle government (**Ephesians 2:19-22; Hebrews 13:7,17; Matthew 18:15-17**), and family government (**Ephesians 5:22 and 6:4**). All of these governments are dependent on the grace of God יהוה, common or special, working in individuals to bring about self-government.

We deny that the authority of these governments should be set against one another. God יהוה has ordained the realm of each and assigned to them differing responsibilities within their separate jurisdictions. **Debar Torah Choq Daniel 4:17...**

We believe that Hebrew parents have the responsibility before God יהוה to provide their children with a godly understanding of יהוה laws and the world. Also turn to The University of יהוה to aid them in with the proper education administered, its essential pure; highly rectified principles of the priesthood. To this end, The University of יהוה education, is important and mandatory for all Hebrew followers of יהוה **Debar Torah Choq (Deuteronomy 6:1-6)**.

We do not deny **The University of יהוה**, The Tabernacle of the Congregation for **The Nation Of יהוה** of there duty or obligation to rear and educate our children. Full authority has been given to **The University of יהוה** with the ultimate accountability having been assigned to the father **Debar Torah Choq (Ephesians 6:1-6)**.

MARRIAGE, SEXUALITY, AND GENDER

We believe God יהוה created marriage to be between one man and woman in a “one-flesh” union for life, uniquely reflecting יהוה ׀ב יהוה relationship with his Sanctuary. (**Gen 2:18-25; Eph 5:21-33**) Marriage also serves as the foundational unit of a stable society (**1Cor 7:2**) It provides the best environment for our children, and the decline in life-long, heterosexual marriage relationships is a significant contributor to many negative cultural developments.

We believe gender also matters to God יהוה. יהוה creation of each person as male and female is complementary within marriage and reflects the image and nature of יהוה. (**Gen 1:26-27**) Those who reject their biological sex reject יהוה design and the person He created them to be **DNA**.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to יהוה. **Debar Torah Choq (Matt 15:18-20; 1 Cor 6:9-10)**

We believe that to preserve the integrity of **The University Of יהוה** and to provide a biblical role model to the students and faculty, it is imperative that all persons representing **The University Of יהוה** in any capacity (employees, volunteers, etc.) agree to and abide by the Statement on Marriage, Sexuality, and Gender.

We believe that every person must be afforded compassion, love, kindness, respect, and dignity and that יהוה offers forgiveness, redemption and restoration to all who confess and forsake sin. **Debar Torah Choq (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11)** As a matter of firm policy, it is mandatory that all board members, administrators and faculty subscribe to the above statement of faith in a manner and method prescribed by the board of directors, either by written statement or by oral testimony before the board.

2.3 Objectives of The University

In the programs and teaching at all levels, as well as through extracurricular activities and examples set by faculty and staff, **The University Of יהוה** strives to:

1. Teach all subjects as parts of an integrated whole with the Scriptures at the center **Debar Torah Choq (II Timothy 3:16-17)**.
2. Provide a clear model of the biblical Hebrew life through our staff and board **Debar Torah Choq (Matthew 22:37-40)**.
3. Encourage every student to begin and develop his and her relationship with God יהוה the Father through Christ יהוה נב יהוה. **Debar Torah Choq (Matthew 28:18-20)**.
4. Emphasize grammar, logic, and rhetoric in all subjects. (Grammar is to be understood as the fundamental rules and data of each subject. Logic is to understand as the ordered relationship of particulars in each subject. Rhetoric is to understand as the means by which each subject may be expressed clearly.)
5. Encourage every student to develop a love for learning and to live up to his academic potential.
6. Provide an orderly atmosphere conducive to the attainment of the above goals.

2.4 Vision Statement

We aim to graduate young men and women who think clearly and listen carefully with discernment and understanding, who reason persuasively and articulate precisely, who are capable of evaluating their entire range of experience in the light of the Scriptures, and who do so with eagerness in joyful submission to יהוה .

We desire them to recognize cultural influences as distinct from biblical and to be unswayed towards evil by the former. We aim to find them well-prepared in all situations, possessing both information and the knowledge of how to use it. We desire they be socially graceful and spiritually gracious; equipped with and understanding the tools of learning; desiring to grow in understanding,

yet fully realizing the limitations and foolishness of the wisdom of this world.

We desire they have a heart for the lost and the courage to seek to dissuade those who are stumbling towards destruction; that they distinguish real Culture from religion in form only; and that they possess the former, knowing and loving the Lord יהוה נב יהוה . All of these we desire to possess with humility and gratitude to יהוה .

We likewise aim to cultivate these same qualities in our staff and to see them well paid so that they may make a career at The University יהוה . We desire them to be professional and diligent in their work, gifted in teaching, loving their students and their subjects. We desire they clearly understand classical education, how it works in their classroom and how their work fits into the whole; that they possess a lifelong hunger to learn and grow; and that they have opportunity to be refreshed and renewed.

We desire to see them coach and nurture new staff and to serve as academic mentors to students. We look to see them mature in Christ יהוה נב יהוה , growing in the knowledge of God יהוה , their own children walking with the Lord יהוה .

We aim to cultivate in our parents a sense of responsibility for the University; to see them well informed about the goals of our classical and Christ-centered approach. We desire them to grow with the school, involved in and excited about the journey. We aim to help them to follow biblical principles in addressing concerns, to be inclined to hearing both sides of a story before rendering a verdict, and to embrace the Scripture's injunctions to encourage and stir up one another to love and good works. Finally, in our relationship with our community, we aim to be above reproach in our business dealings and supportive of the local business community. We further seek to exemplify the unity of the body of Christ, to develop greater fellowship and understanding with the community, and to bring honor to our Lord יהוה נב יהוה in all our endeavors.

2.4 Aesthetic Statement

The apostle Paul instructs us to set our minds on that which is true, noble, just, pure, lovely; we are to meditate on those things which are of good report, virtuous, or praiseworthy. As a classical and

Yisraelite University, we have particular duties in this regard; we have been entrusted by our university parents with the responsibility to help train and discipline the minds of their children. We understand that the University loveliness and nobility enjoined by the apostle involve more than just “spiritual” truths, and that our duty as a University includes the discipline of aesthetic education.

We therefore affirm that the triune יהוה contains within Himself all ultimate loveliness and beauty. As His creatures, therefore, we are to serve and worship Him in all that we do in the beauty of holiness. He has created us in His own image, and requires us to strive to imitate Him in all that we do, and this includes the duty of understanding our responsibilities of appreciating and creating objects of loveliness. In the education we provide, we therefore deny all forms of aesthetic relativism. At the same time, we affirm our limitations as creatures. This means that in any work of art containing true beauty, only יהוה knows exhaustively all that is beautiful about the work, while we see the beauty only partially.

Because different human observers see different “partialities,” this creates an illusion of subjectivity. Because our vision of the beautiful must necessarily be partial, we seek to instruct our students to make all aesthetic judgments in humility.

At the same time, we want to train them on their responsibility to make grounded and informed aesthetic judgments, rejecting all forms of principled ugliness or **aesthetic nihilism**. We seek to teach the importance of aesthetic standards in all activities associated with the school, striving for that form of excellence suitable to each activity. This obviously includes a strong emphasis throughout our curriculum on the fine arts – **Priesthood** with the attendant responsibilities of the students including study, meditation, and memorization. But our emphasis on aesthetics also extends to more mundane matters – the cleanliness and decoration of classrooms, student dress, handwriting, etc. In all this, we aim to teach our students the reasons for what we require, and not just impose the bare requirement. As a Yisraelite school we want to particularly avoid all forms of pious or traditional kitsch – aesthetic frauds which can evoke a sentimental and superficial aesthetic response. The standards we use in determining what we consider to be aesthetically valuable include, but are not limited to, conformity to the standards of Scripture, historical durability and the approval of many minds over generations, a balance of complexity and simplicity, dignity, metaphorical strength, harmony, subtlety, the power to evoke love of truth and goodness, the art of concealing art, acuity or craftsmanship, an ability to work against standards while honoring and employing them, avoidance of formulaic clichés and wisdom.

2.5 Code of Ethics Policy

To maintain the testimony of Providence The University of יהוה as an ibriy academy.

Scope: This policy applies to all individuals who represent the School in any capacity.

Definitions: N/A

The University of יהוה believes strongly that its members must uphold the highest standards of Ethics, Professional behavior, and to

- Hold paramount the safety, health, and welfare of the University of יהודה in the performance of professional duties.
- Act in such a manner as to uphold and enhance personal and professional courtesy with respect and consideration to all persons, regardless of race, religion, gender, abilities, national origin.
- Engage in carrying out University of יהודה mission in a professional manner.
- Collaborate with and support other professionals in carrying out The University of יהודה mission.
- Build professional reputations on the merit of services and refrain from competing unfairly with others.

Guidelines: All teachers, staff members, and representatives of Providence, The University of יהודה Ibriy Academy are expected to conform to biblical standards of behavior at all times.

Debar Torah Choq Luke 6:43...

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

The University of יהודה is that good tree that's full of belief, credence, credit, faith, expectancy, assurance, confidence, doubt not, security, sureness, certainty. While the bad tree produces unbelief, disbelief, discredit, heresy, false doctrine, error, misinterpretation, which leads to one going astray. A tree that you labor under in a false impression, out of lining, deviltry, and roguery. Not only do these troublesome behaviors disrupt and negatively affect the overall learning environment for the students in the classroom, they may also contribute to an instructor's stress and discontent. Although individual faculty interpretations and perceptions determine what s/he considers uncivil behavior, the following are typical examples: • arriving late and leaving early • engaging in sideline conversations • laptop use unrelated to class discussion • doing other course work • sleeping • text messaging • ringing cell phones and/or taking calls during class • monopolizing classroom discussions • ridiculing the instructor or each other • being argumentative and/or confrontational • submitting assignments late and requesting frivolous deadline extensions • wearing distracting attire.

The University of יהודה prohibits the following:

1. No Profanity
2. No Arguing will be tolerated
3. All Disputes must be in writing using complaint form located at the school. If this complaint is with a fellow student both will work out their difference. If no remedy is given then it able to move to the next level for corrective action. If you complaint has no merit and you are unable to give justifiable reason for your action, you just committed a trespass against that person and the University of יהוה. A trespass offering is to be giving. **Debar Torah Choq Numbers 5:5-7.**

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD יהוה, and that person be guilty;

Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

4. All disruptive behavior will be removed from the premises.
5. No weapons are allowed on premises.
6. No lying will be tolerated.
7. Stealing will not be tolerated; comes with full indefinite suspension.
8. Proper attire is required.
 - (a) No see through clothes or you will be ask to live.
 - (b) No sagging pants, pull them up or you will be ask to leave.
 - (c) No provocative clothing or midriff.
9. All must maintain good hygiene.
10. No inappropriate behavior.
11. All Students must bring all necessary books for all subject matter that is given.
12. All students must give their undivided attention during class; full participation.
13. As Ibriy Yisraelites, we believe cleanliness is next to Godliness, school must be cleaned weekly.
14. All are required to do **Debar Torah Choq Leviticus 5:1** no exception when it comes to the law.

Not only do these troublesome behaviors disrupt and negatively affect the overall learning environment for the students in the classroom, but they may also contribute to an instructor's stress and discontent. Although individual faculty interpretations and perceptions determine what he/she considers uncivil behavior, the following are typical examples: • arriving late and leaving early • engaging in sideline conversations • laptop use unrelated to class • doing other course work • sleeping • text messaging • ringing cell phones and/or taking calls during class • monopolizing classroom discussions • ridiculing the instructor • being argumentative and/or confrontational • submitting assignments late and requesting frivolous deadline extensions • wearing distracting attire

if Any of the above fractions are made, your first offense you will get a verbal warning, second offense you will be put on notice and third and final offense you will be excommunicated. The school will have NO tolerance for disrespect of school policies!

15. The Diadem is a required for all males at all time, No Exception or you well be ask to leave.

Come and let us Reason, the Diadem Ref# 6801 “**Tsanaph, Tsaw-nah צנף**” is made up as a symbol of oil and light Psalms 23:5, 1:2, 4:6, 18:28, 119:105 and 6:23. **The Diadem** shows that you are filled with satisfaction and that the words of **יהוה** are fulfilling to our souls. **The Diadem** when properly worn forms a distinctive atmosphere that's surrounds **The University of יהוה** and it's entourage. **The Diadem** is a distinctive character; a state that represent members of the governing classes assembled in a legislative body. The spiritual Diadem as a sign, signifies you are available, and a qualified individual prepared for service. **The spiritual Diadem** heightens our attractiveness by adding enhanced details in the way and method on how we study. **The Diadem** displays our true **spiritual** beauty offering up a sweet savour to the Father **יהוה** **נב יהוה**. **The spiritual Diadem** say's you bear the mark of honor. **The spiritual Diadem** is made up of rich garments. **The spiritual Diadem** is our true uniform! We will always have the same form and manner. We do not have any variables as students of **The University of יהוה**. **The spiritual Diadem** say's we are consistent with ourselves. **The spiritual Diadem** say's we are of the same form as with our counter parts. **The spiritual Diadem** has an intrinsic identifying design that designates **The University of יהוה** as a true organization of owners. **The spiritual Diadem** when combined with **The physical Diadem** is extremely powerful, capable of causing extreme damage; because it's most sacred! Both are devoted exclusively to the service of the priest office. Exodus 39:28,31.

2.6 Privacy Policy

The University of יהוה has an interest in ensuring that the privacy of its students, faculty, and staff is respected. The University of יהוה is committed to protecting the privacy of Prohibited, Restricted and Confidential Information within its control. The University School has a detailed Privacy Policy to govern privacy issues in connection with the school and use of Site. Any personally identifiable information we call (“PII”) you provide via this Site is governed by this Policy. By providing personal information to its University or its Site “www.universityofyhwh.land”, all users fully consent to the collection, processing, and use of such information with the Laws of יהוה in accordance with the terms of this Policy.

3.1 Responsible Executive(s):

The University officer or other authorized institution officials who serves as the sponsor and/or steward of the policy. They have the greatest responsible in the upkeep and continuing development to its policy. As Stewards we are required that they found faithful to the word of God Almighty יהוה. **Debar Torah Choq** 1 Corinthians 4:2....

Moreover it is required in stewards, that a man be found faithful.

Responsible Office(s):

The office, unit, or department that owns and administers the policy.

Contact(s):

The individual, position, and/or office who should be contacted by University community members for any questions about the policy. Please contact Nearyah Malak Yisrael at neariah1985@gmail.com.

Thank You All,

Nearyah Malak Yisrael