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Feast of Tabernacles:
A time of thanking Yahweh
for all He has given us
during the recent growing
and harvest season



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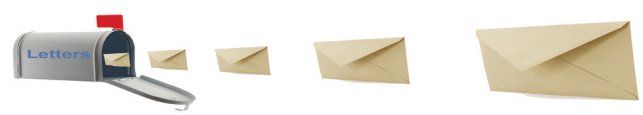
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Our Mission and purpose is to reach people around the world with the message of the revealed personal Names of Yahweh and His Son Yahshua the Messiah, as well as teaching the salvation truths that have been neglected for centuries.

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The Annual Feasts of the Seventh Month



Part 1 -Tishrei 1 The Feast of Trumpets

And Yahweh spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto Yahweh, Lev. 23:23-25.

The House of Judah refers to the first day of the seventh month as, “Rosh Hashanah,” which means the “head, or first of the year.” The phrase, “Rosh Hashanah,” IS found in Scripture. But, it is NOT found in reference to the Feast of Trumpets. Let’s see where it is found.

This month shall be your beginning of months; it shall be the first month of the year to you, Exodus 12:2.

Inserting the Hebrew words for “month(s)” we read,

This HaChadesh shall be your Rosh Chadeshim; it shall be the Rosh-own Chadeshi Hashanah to you, Exodus 12:2.

We can read the “Rosh Hashanah” in this verse: the first and last words of the phrase, “Rosh-own Chadeshi Hashanah.” Translated within the Hebrew idiom, it might read:

“This New Moon shall be your beginning of New Moons; it shall be the first New Moon of the year to you.”

And Exodus 12:2 could read:

This New Moon, [this HaChadesh] shall be your beginning of New Moons [Rosh Chadeshim – Chadesh is a single new moon; Chadeshim are multiple new moons]; it shall be the first (or “head”) New Moon of the year to you [Rosh-own Chadeshi Hashanah].

Before we go any further, let me insert here a little Hebrew lesson about *cha’desh* and *cha-dash’*, which reference new moon and renewal; and *qodesh* and *qadosh*, which reference holiness.

The Hebrew word, *Cha’desh*, [spelled khet dalet sheen] means a “new moon.” It comes from the root word, *Cha-dash’*, which means to make new, that is, to renew or rebuild. The term, *Brit Chadasha*, for example, means the Renewed or Rebuilt Covenant,

translated “New Testament” in English. You get the idea of renewal as something cyclical returning to the same point over and over again. This is a constant theme throughout Scripture. In the 23rd Psalm, the phrase, “Paths of Righteousness” means “Cycles of Righteousness,” referring to everlasting repetitions of Holy Convocations of Yahweh’s Word: Sabbath, Passover, Unleavened Bread, etc. The word “path” is *agol* which means revolve, circular or round.

Examples of Renewal

Behold, the days are coming, says Yahweh, when I will make a new covenant with the house of Israel and with the house of Judah, Jeremiah 31:31.

The term Jeremiah is using is *Brit Chadasha*. He means “a Rebuilt Covenant,” one agreement between all 12 Tribes of Israel (including those grafted into Israel) and Yahweh, to obey the Law of Yahweh. The New Testament is not a brand-new agreement in which Yahweh says, “OK, OK! You don’t have to obey Me any more; you don’t have to meet with Me on the days *I* sanctified, the days I set down to show you My Plan of Salvation; you don’t have to pay attention to My prophets anymore.”

No! How could He go against His Word? Impossible! Yahshua came, suffered and died to restore Holiness to the world. He came to restore Yahweh’s Inheritance, the whole House of Israel, back to the Father. Both sons; the son who stayed home and the son who left home and fell into the distorted ways of the world.

I just want to give a few more examples, so you get the full impact of this word, *chadesh*.

In 1 Sam 11:13-14, we read,

But Saul said, “Not a man shall be put to death this day, for today Yahweh has accomplished salvation in Israel.” Then Samuel said to the people, “Come,

let us go to Gilgal and renew the kingdom there.”

Renew here is the word *cha'desh*.

Create in me a clean heart, Elohim; and renew a right spirit within me, Psalm 51:10.

“Renew” here is the word *cha'desh*.

Turn us back to You, O Yahweh, and we will be restored; renew our days as of old, Lamentations 5:21.

The words “turn” and “restore” both have the Hebrew root *shube* which means “return to the starting point.” The phrase, “Turn us back to You, O Yahweh, and we will be restored,” teaches us that Yahweh is the One Who can restore us to His way. The phrase, “renew our days as of old,” teaches us, essentially, to pray that Yahweh’s will be done on earth as it is in Heaven, as it was in the beginning.

Examples of Holy or Set-Apart

Now, the other word, *Qadosh* [quph dalet waw sheen] means Holy or set apart. For example, Isaiah 6:3 reads,

And one [of the seraphim] cried to another and said: “Holy, holy, holy is Yahweh of hosts; the whole earth is full of His glory!”

For “Holy, holy, holy is Yahweh of hosts” we have: *Qadosh, qadosh, qadosh, Yahweh Tsaba’ot.*

This is repeated Revelation 4:8,

The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Yahweh El Shaddai, Who was and is and is to come!”

And, *Qodesh* means a Holy One or being holy. A Holy Convocation, for example is a *Miqra Qodesh*. The Holy Spirit is the *Ruach HaQodesh*.

Back to Beginning of the New Year

So, going back to our discus-

sion about the beginning of the new year, here we have the only place in Scripture that refers to *Rosh HaShanah*.

This month shall be your beginning of months [the Rosh-own Chadeshi HaShanah]; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: “On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.” ... “So you shall eat it [the lamb] in haste. It is Yahweh’s Passover.” Exodus 12:2-3, 11.

Yahweh says the New Year begins on the month of Abib. But, why, then does the House of Judah proclaim that the Feast of Trumpets is the Head of the Year? Perhaps it is in reference a couple of other Scriptures.

Three times you shall keep a feast to Me in the year: you shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year [Batseet Hashanah], when you have gathered in the fruit of your labors from the field, Exodus 23:14-16.

The key to understanding what is going on here rests in the word “end” in the phrase, “end of the year,” in verse 16. It is the Hebrew word, *Batseet*, from *yatsa*, a word with a myriad of meanings, only a few of which suggest the meaning, “end.” I’ll spare you the time of reading through the huge list of synonyms, because what seems clear is that it points to something significant, like the last harvest of the year. In that sense it would be the end of the “work” year, for an agrarian society a respite from toil.

The idea of the Ingathering at

the end of the year is also referenced at Exodus 34:22, where it is described as the “year’s end,” *Tequphat Hashanah*. The three annual feast times are again mentioned in Deuteronomy 16:1-17; however, there is no mention here of an end (or the beginning for that matter) of the year.

It seems, to me, that shouting “Happy New Year” and blowing trumpets to celebrate a New Year on the Day of Trumpets, is a bit presumptuous. To me, it demeans the day that Yahweh established as the New Year, the New Moon that appears when the first fruits of the barley harvest are just about ready to be cut for the wave sheaf offering to Yahweh. The wave sheaf is, of course, a reference to THE first fruit, Yahshua the Messiah. That may be another reason the House of Judah does not celebrate the New Year in the month of Abib. But, who knows?

Anyway, continuing with this discussion, the Scriptural head of the year, *roshown chadashim hashanah*, or a shortened form, *Rosh HaShanah*, is the new moon in the 1st month of the year, called “Abib,” preceding Passover and the Feast of Unleavened Bread, not the Feast of Trumpets. We’ve learned that there are two titles for the “end of the year,” *Batseet Hashanah* and *Tequphat Hashanah*. Now, one could streeeeeeeeetch and twiiiiiiiiiiiiiiiiist the Scriptures a bit and reason that if there is an END of a year, it also must be the beginning of a NEW year. Yeah, that’s it; it must be a new year, yeah. Except for a small problem. The first of the year feasts arrive at a time of an agricultural BEGINNING, culminating in the END of the harvest season at the Feasts of the Ingathering. The period in-between is only six months, because Israel has, apparently, a six-month growing season. It just seems to me that the “New Year” celebrated by Judah, beginning at the Day of Trumpets,

is a man-made day. Ironically, just as the west has imitated Yahweh's feasts by creating their own two sets of eight-day feasts, Xmas to New Year's and Palm Sunday to Ishtar(Easter), it has also copied the idea of blowing trumpets on the first day of the Gregorian year, January 1st. What a tangled web is woven when one religion copies another religion's traditions. Both, then, miss the mark.

Then Yahweh spoke to Moses, saying, "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to Yahweh,'" Leviticus 23:23-25.

Feast of Trumpets

And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets. You shall offer a burnt offering as a sweet aroma to Yahweh: one young bull, one ram, and seven lambs in their first year, without blemish. Their grain offering shall be fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram, and one-tenth for each of the seven lambs; also one kid of the goats as a sin offering, to make atonement for you; besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to Yahweh, Numbers 29:1-6.

In these verses, Scripture reiterates the Feast of Trumpets, adding the specific offerings made on that day. The Hebrew words and meanings are the same as those used in the book of Exodus.

Let's go back to Leviticus 23:23 to see what the words mean.

Then Yahweh spoke to Moses, saying, "Speak to the children of Israel [Benai Yisrael, from the Hebrew root "ben" or son, literally, "builders" of Israel; and Yisrael, spelled (yod-seen-resh-aleph-lamed) and means "he will rule with the power of El," from sarah, power, and el, mighty one], saying: 'In the seventh [sheba, "sacred, full"] month [chadesh – new moon], on the first day [echad, "one, first or united"] of the month, you shall have a sabbath-rest [shebat, a sabbatism or special holiday], a memorial of blowing of trumpets [truah, which means an alarm or an acclamation of joy, a loud noise, a "splitting of the ears" – Interestingly, no mention is made of a shofar or a trumpet; however, if you've ever sounded a ram's horn, you know that the bell of the horn is pointed right into your left ear!], a holy [qodesh, holy, sacred or set-apart] convocation [miqra, gathering of ones called out, also a rehearsal]. You shall do no customary work [abadah, obligatory service] on it; and you shall offer an offering made by fire [isheh, a burnt offering or any sacrifice] to Yahweh,'" Leviticus 23:23-25.

So, here are those verses, according to the meanings in Hebrew: Leviticus 23:23 "Yahweh is speaking through Moses: 'To THE BUILDERS WHO WILL RULE with the POWER of THE ALMIGHTY: on the 7th NEW MOON, memorialize JOY and ALARM in a SACRED REHEARSAL.'"

Let me repeat this:

"Yahweh is speaking through Moses: 'To THE BUILDERS WHO WILL RULE with the POWER of THE ALMIGHTY: on the 7th NEW MOON, memorialize JOY and ALARM in a SACRED REHEARSAL.'"

A sacred rehearsal. A sacred acting-out of something that is to come. A rehearsal for what? Today, this day, is the rehearsal for that day when rehearsing will no longer be permitted. And, that day is ? We don't know when

our rehearsing will culminate in the "Performance of our Life." However, we do know, from Scripture, that this Day will be both Joyous and Alarming; and it will involve, or revolve around, people who have been practicing for that Day when they will be responsible to Rule, under the precepts, laws and ordinances of Yahweh.

Who Are Those Builders?

So Solomon's builders [and others] prepared timber and stones to build the temple, 1 Kings 5:18.

The Temple of Yahweh was built, destroyed and rebuilt by Israel. Building the physical Temple of Yahweh was the rehearsal for those in the latter days building the Kingdom of Yahweh. In THAT Day to come, those who believe and obey are the very building blocks, the living stones, of the Temple of Yahweh.

And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of Elohim, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to Elohim through Yahshua the Messiah. For this is contained in Scripture: "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER STONE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED." Now to you who believe, this stone is precious. But, for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER STONE, and, A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this doom they were also appointed, 1 Peter 2:4-8.

Those who believe and obey the Word, the Law of Yahweh, are in the process of becoming, of being built up to be, the House of Yahweh, through Yahshua the

Messiah, who is the Cornerstone, the Rock upon which we stand.

This is the day which Yahweh has made; let us rejoice and be glad in it. O Yahweh, do save, we beseech You; O Yahweh, we beseech You, do send prosperity! Blessed is the One Who comes in the name of Yahweh [Baruch habah bashem Yahweh]; we have blessed You from the House [the Temple] of Yahweh, Psalm 118:24-26.

Yahshua speaks to the Pharisees, saying,

See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, "Blessed is He Who comes in the name of Yahweh!" (Luke 13:35)

Yahshua told the people of Judah what will happen to them:

Yahshua said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected has become the chief cornerstone. This was Yahweh's doing, and it is marvelous in our eyes?'" Therefore I say to you, "The kingdom of Elohim will be taken from you and given to a nation bearing the fruits of it," Matthew 21:42-43.

But hold fast what you have till I come. And he who overcomes, and keeps My works until the end, to him I will give power over the nations – [then, He describes the power to be given] He shall rule them with a rod of iron; they shall be dashed to pieces like the potter's vessels -- as I also have received from My Father, Revelation 2:25-28.

For the Messiah Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim: and the dead in Messiah shall rise first, 1 Thessalonians 4:16.

Behold, the day of Yahweh cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it, Isaiah 13:9.

Who are the sinners being referred to here? First of all, what is

sin? Sin is lawlessness. Sinners, therefore, are those outside of the Law of Yahweh.

Yahweh's Plan of Salvation

The Word has been spoken. Yahweh gave the Law to the Israelites. He spoke to them of the coming Messiah. He had them rehearse each step of the Plan of Salvation, which are each identified by the phrase "Holy Convocation," or in Hebrew, *Miqra Qodesh*. Here they are:

1. The blood of the Lamb covering us and protecting us from eternal death [Passover]. (Note that Passover is not a High Sabbath, it is a memorial day. The first and last days of the Feast of Unleavened Bread are High Sabbaths or Holy Convocations).

2. The partaking of unleavened bread symbolizes the leaving of comforts and abominations of the world to take on a holy way of living [feast of unleavened bread – or, in Greek, *Azumos*, the Feast of UNCORRUPTEDNESS]. The day following the weekly Sabbath occurring within this Feast is the day for the offering of the FIRST of the first fruits, namely, Yahshua the Messiah, from the ground to heaven and back during the Feast of Unleavened Bread [the SHEAF wave offering] – portraying the ascension of the Messiah into heaven and His descension within the day after His resurrection. To be clear, the Sheaf Wave Offering on the first day of the week does NOT portray the Messiah's resurrection, as He was resurrected on the 7th day, not Sunday. The Wave Offering, thus, is not a Holy Convocation.

3. The offering of the two leavened loaves at the Feast of Weeks – the day upon which Moses went up Mount Sinai to receive the Ten Commandments AND the day upon which the Disciples of Yahshua received the Holy Spirit – is called Pentecost [or the Feast of

Weeks]. These three Holy Convocations, the first rehearsals, have been fulfilled, and we continue to observe them to honor Yahweh's Plan of Salvation.

4. By blowing the trumpets on the first day of the Scriptural seventh month, we are rehearsing for the Day of Yahweh and the Resurrection of the Righteous, when the final trump shall sound, bringing joy to those in obedience ... and horror to those living outside of the Law of Yahweh. This is the Feast of Trumpets.

5. Soon we shall rehearse the tribulation, when our souls will be afflicted on the day called the [day of Atonement].

6. After that, we will rehearse the gathering of Nations to Jerusalem, when Satan will be bound in the Pit, and those raised in the First Resurrection will work in the One Thousand Year Reign of Yahshua the Messiah. This is the [Feast of Tabernacles]. At the end of this time, the Second Resurrection will occur, and Satan will be loosed for a while. Those who did not have the opportunity to hear the word before they died will hear the truth. Those who reject it will be reserved for the Last Great Day.

7. We will rehearse the day when all evil shall be put away in the Lake of Fire, and Eternity will finally begin for us. This Holy Convocation is called the [Last Great Day]. "Finally begin," is an interesting expression, don't you think? The new heaven and the new earth will be forthcoming.

This is Yahweh's Plan of Salvation. Are YOU one of those Builders of the Kingdom of Yahweh, one of those who will Rule with the Power of Elohim? Are you one of the Children of Israel, carrying the name of Yahweh, having the Law written on your heart and in your mind? Well, then, blessings to you! If not, then may Yahweh, in His longsuffering and mercy, reach out to you and do whatever it takes to bring you to Him, for His name's sake.

The Annual Feasts of the Seventh Month



Part 2 - Tishrei 10 The Day of Atonements

And Yahweh spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before Yahweh your Elohim. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath, Lev. 23:26-32.

This is the day of affliction which Yahweh has given to us for our salvation. We fast so that we may understand His mighty purpose in His discipline of those He loves.

Teach me good judgment and knowledge, for I believe Your commandments. Before I was afflicted, I went astray, but now I keep Your word. You are good, and do good; teach me Your statutes. The proud have forged a lie against me, but I will keep Your precepts with my whole heart. Their heart is as fat as grease, but I delight in Your law. It is good for me that I have been afflicted, that I may learn Your statutes. The law of Your mouth is better to me than thousands of coins of gold and silver. Your hands have made me and fashioned me. Give me understanding, that I may learn Your commandments. Those who fear You will be glad when they see me, because I have hoped in Your word. I know, O Yahweh, that Your judgments are right, and that in faithfulness You have afflicted me. Let, I pray, Your merciful kindness be for my comfort, according to Your word to Your servant. Let Your tender mercies come to me, that I may live; for Your law is my delight, Psalm 119:66-77.

How important is Yahweh's Law, His Word, for our life - our eternal life!

Blessed is the man whom You chasten, O Yahweh, and whom You teach out of Your law; that You may grant him relief from the days of adversity, until

a pit is dug for the wicked [the pit that Satan will be thrown into]. For Yahweh will not abandon His people, nor will He forsake His inheritance. [Who are His People; His Inheritance?] For judgment will again be righteous, and all the upright in heart will follow it. Who will stand up for me against evildoers? Who will take his stand for me against those who do wickedness? If Yahweh had not been my help, my soul would soon have dwelt in the abode of silence. If I should say, "My foot has slipped," Your lovingkindness, O Yahweh, will hold me up, Psalm 94:12-18.

Knowing Yahweh and abiding in His Law is relief from the days of adversity, a prophecy I fully believe, of the end time scenario. Knowing Yahweh and abiding in His Law is salvation. Paul was taught out of the Torah, the Prophets and the Writings; the Law from which comes judgment ... and mercy.

But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Master so that we will not be condemned along with the world, 1 Corinthians 11:28-32.

Today, we gather together on this Holy convoca-

tion, this *miqra qodesh*, the Day of Atonement, fasting as a symbol of affliction, knowing the awesome destructive AND redeeming power of Yahweh, that He is a just Elohim, issuing mercy to the righteous and condemnation to the unrighteous – and knowing that “then (pointing to the fulfillment of this Day), we SHALL know that His name is Yahweh.”

But, we also know that here, in this present time, Yahweh, through Yahshua, issues judgment to us, not for condemnation, but for guidance, as any good father would.

For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. You have not yet resisted to bloodshed, striving against sin. And you have forgotten the exhortation which speaks to you as to sons, Hebrews 12:3-4.

The next 2 verses are taken from Proverbs 3:11,12.

My son, do not despise the chastening of Yahweh, nor be discouraged when you are rebuked by Him; for whom Yahweh loves He chastens, and scourges every son whom He receives, Hebrews 12:5-6.

If you endure chastening, Yahweh deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they (our daddies) indeed for a few days chastened us as seemed best to them, but He [Yahweh] for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been

trained by it, Hebrews 12:7-11.

And, why are we chastened? To learn the Law of Yahweh and learn what it means to obey our Heavenly Father, that we may enter in to His Household, as His Children.

By keeping this day, we are acknowledging Yahweh’s Plan of Salvation, in obedience to His commandment to “afflict our souls” on this day. We desire to understand the nature of this set-apart day, its significance to our lives and its place in Yahweh’s Plan of Salvation.

In the phrase, the Day of Atonement, the word “atonement” is Strong’s #3725, *kippur*, from the Hebrew word, Strong’s #3722, *kaphar*, meaning to cover. Figuratively, it means to forgive or make reconciliation.

William Tyndale, while laboring to translate the Hebrew and Greek Scriptures into English in 1526, had recognized that there was no English word to convey how Yahshua’s sacrifice accomplished both the personal remission of sin and the reconciliation of mankind to Yahweh. Tyndale certainly recognized that Yahshua’s atoning sacrifice figured into the atonement of Israel. We know this today that it is only through Yahshua that Israel will be restored, meaning all 12 tribes. Tyndale further defined the word “atonement” to encompass both actions. He wanted to overcome the inherent limitations of the word “reconciliation,” while incorporating the aspects of “propitiation” and “forgiveness,” which are the renowned works of Yahshua. Tyndale’s proposed definition viewed the word “atonement” as its general meaning, forgiveness; but then he divided the word into two parts, at-onement, to mean “reconciliation.”

The word, reconciliation, comes from Latin roots “re,” meaning “again”; “con,” meaning “with”; and “sella,” meaning “seat.” Re/con/ciliation, therefore, literally and simply

means “to sit again with.” Reconciliation is not about creating a new relationship, but restoring the original one. But, reconciliation doesn’t contain the aspect of forgiveness in response to self affliction. (A picture of reconciliation is when my wife and I return home from work. When we both get there, we are “reconciled”; that is, we sit again with each other. She might paint while I prepare a sermon; still we are reconciled. However, atonement occurs when we sacrifice or give up the desire of our minds and hearts when an issue comes up that we have to work together to resolve. It is only then that we are “echad” or at-onement.) Tyndale defined his word to connect the idea of affliction, forgiveness and reconciliation, not just forgiveness.

*On exactly the tenth day of this seventh month there shall be a Day of Atonement [Yom HaKippurim, meaning the “Day of the Atonements”]: it shall be an holy convocation [a qodesh miqra] unto you; and ye shall afflict [which is the Hebrew word, *anah* – meaning to look down upon self, abase self, deal harshly with, defile, force down, humble, hurt, ravish, submit self, and weaken] your souls [nephesh – your vitality; your body, heart, mind, lust, pleasure and appetite], and offer an offering made by fire [ishshah – a sacrifice] unto Yahweh. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you [lakapeer alechem] before Yahweh your Elohim. If there is any person who will not humble himself on this same day, he shall be cut off from his people. As for any person who does any work on this same day, that person I will destroy from among his people. You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. It is to be a Sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at*

evening, from evening until evening you shall keep your Sabbath, Leviticus 23:27-32.

Yahweh's word clearly delineates the fact that there is to be a complete abasement of ourselves due to our moral frailty, our flesh and our sinfulness. In response to our genuine display of humiliation to Yahweh, He then provides a covering for us. Here, in this life of trial and tribulation, His covering hides our weaknesses and fallibilities. But this Day of Atonement is the foreshadowing of the REAL Day of Atonement, when we shall have incorruptible bodies, wherein there are no corruptible thoughts, corruptible feelings or corruptible actions. THAT is the Day that THIS day is preparing us for.

If the Feast of Trumpets is the day in which Yahshua comes down from heaven riding a white horse, wearing a garment that has been baptized in blood, "trampling out the vintage where the grapes of wrath are stored," then the Day of Atonement must be a picture of being "covered" or hidden from such heavenly wrath. It is the final day of 10 days of tribulation and hardship; but, it is also a day of deliverance. Yahshua will be setting up His government. He will destroy the works of man's government and institute a regime that is ruled by the Laws He once established. He will rule with an iron rod, and He will usher in those whom He covered, through the 12 gates bearing the names of the 12 tribes of Israel and Yahshua's 12 Apostles, into His Millennial Reign. Until then, we wait, preparing for the day Yahshua returns, the tribulation, the redemption, the Thousand Year Reign, and the day upon which Yahweh will cast out all evil. We will do this by immersing ourselves into the Word of Yahweh, teaching righteousness and living daily in obedience to His will.

Atonement is an agreement made between Yahweh and those who are obedient to His word.

There are two such atonements made among the seven High (or Annual) Sabbaths, the Holy Convocations of Yahweh. The first one is the atonement made for each of us, individually, by Yahshua the Messiah. He became the propitiation for our sins, wiping away the "ordinances written against us."

And you, being dead in your trespasses [according to the law of sin and death, you know: if you sin, you die] and the uncircumcision of your flesh [meaning ignorance of your sinful nature], (you) He has made alive together with Him, having forgiven you all trespasses, having cancelled out the certificate of debt consisting of decrees against us, which WAS contrary to us. And He has taken it [the charges against us] out of the way, having nailed it to the tree. Having disarmed principalities and powers [those powers working against Yahweh, including Satan's minions], He made a public spectacle of them, triumphing over them in it. So let no one judge you in food [that is, as you abstain from eating unclean foods] or in drink [as you abstain from drunkenness], or regarding the Appointed Times, the new moon [either the act of determining months by the new moon, or a new moon celebration] or Sabbaths, which are a shadow [some versions render it mere shadow, but "mere" is NOT found in the Greek! Instead, consider that in Hebrew, "shadow" speaks of obscurity, something that is hidden or protected] of things to come, the substance [or, the fulfillment of which] is the Messiah. Let no one cheat you of your reward, taking delight in false humility and worship of angels [heathen practices], intruding into those things which he has not seen [that is, the Word of Yahweh], vainly puffed up by his fleshly mind, and not holding fast to the Head, from Whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from Yahweh.

Therefore, if you died with the Messiah from the basic [from base, dishonorable, improper, sordid, vile or immoral] principles of the world, why, as though living in the world, do you subject yourselves to regulations [dogma – that teaches], do not touch, do not taste, do not handle, which all concern things which perish with the using -- according to the commandments and doctrines of MEN? These things [the false doctrines of men] indeed have an appearance of wisdom in self-imposed [man-made] religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh [in other words, these false doctrines do not speak out against sin], Colossians 2:13-23.

Here, Paul (Sha'ul), is reflecting on the words of Isaiah.

Then the Sovereign said, "Because this people draw near with their words and honor Me with their lip service, but they remove their hearts far from Me, and their reverence for Me consists of tradition learned by rote, therefore behold, I will once again deal marvelously with this people, wondrously marvelous; and the wisdom of their wise men will perish, and the discernment of their discerning men will be concealed." Woe to those who deeply hide their plans from Yahweh, and whose deeds are done in a dark place, and they say, "Who sees us?" or "Who knows us?" You turn things around! Shall the potter be considered as equal with the clay, that what is made would say to its maker, "He did not make me"; or what is formed say to Him who formed it, "He has no understanding"? Is it not yet just a little while before Lebanon will be turned into a fertile field, and the fertile field will be considered as a forest? On that day the deaf will hear words of a book, and out of their gloom and darkness the eyes of the blind will see. The afflicted also will increase their gladness in Yahweh, and the

needy of mankind will rejoice in the Holy One of Israel. For the ruthless will come to an end and the scorner will be finished, indeed all who are intent on doing evil will be cut off; who cause a person to be indicted by a word, and ensnare him who adjudicates at the gate, and defraud the one in the right with meaningless arguments. Therefore thus says Yahweh, Who redeemed Abraham, concerning the house of Jacob: "Jacob shall not now be ashamed, nor shall his face now turn pale; but when he sees his children, the work of My hands, in his midst, they will sanctify My name; indeed, they will sanctify the Holy One of Jacob and will stand in awe of the Elohim of Israel. Those who err in mind will know the truth, and those who criticize will accept instruction," Isaiah 29:13-24.

It's interesting to me how frequent the idea of hiddenness or covering is used in Scripture. Yahweh says if we cover ourselves from Him, we shall be destroyed. If we humble ourselves by recognizing our faults, He will hide us from tribulation. He will redeem those of a humble and contrite heart.

Submit yourselves, then, to the Almighty. Resist the devil, and he will flee from you. Come near to Yahweh and He will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before Yahweh, and He will lift you up, James 4:7-10.

Here, in the book of James (whose real name is Ya'acob), is the picture of submission to the ONE authority, above all. He tells us in James 1:27,

Pure religion and undefiled before Yahweh our Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

All who have been granted compassion for others have only

received it through grief, mourning and wailing - we grieve, mourn and wail in response to the evil that exists in the world. We do that because we KNOW that there is hope for a living rest, for a living peace, and for a living love. The laughter-turned-to-mourning and the joy-that-turned-to-gloom that Ya'acob is speaking about is not heavenly laughter and joy, but the pleasures of the world that ensnare even the compassionate. Being "lifted up" is the true joy of knowing that there is an Authority Who rules from heaven and Who will destroy evil when evil's course has ended.

Until then, we are here to learn compassion for others, in the face of evil. Compassion is the most powerful lesson we can learn, because compassion is the primary power of the Creator. As we humble ourselves to forgive others of their acts of evil toward us, Yahweh will humble Himself to forgive us. Yes, He will *repent* of the judgment against us for our acts of evil, when we, out of humility, repent of our disobedience to Him, that is, our rejection of Him from our lives. Ultimately, "forgiveness" means, "I will not avenge others' acts of destruction toward me, but will continue to show compassion."

Learn Compassion

The phrase in Matthew 6:12, "Forgive us our debts as we forgive our debtors," means "We know that You, Heavenly Father, will forgive us of our transgressions against You in the SAME manner that we forgive those who have transgressed against us." Most people don't know the personal power contained within this verse, the *absolute* power that the Creator has placed in our hands for our redemption. WE are essentially in control of our redemption. All we have to do is learn compassion. How do we do that? Through humility, understanding that we have no power, except that it be given to

us by Yahweh.

And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of the Messiah may rest upon me, 2 Corinthians 12:9.

Something tells me we have a long way to go, but the reward will be so amazing that ANYthing we find "joyful" here, on this planet, now, will pale in comparison to the empowered Joy of living amongst compassionate people, none of whom will be evil-minded, none of whom will hurt us. THAT is the hope that I see for all of us. That is my personal hope, too. And this is how I know that compassion is in us. Because we grieve that this empowered, heavenly Joy is not here now ... that there is evil in the world ... and, we know that evil is still present ... within *us* ... all of us.

THAT is why we needed a perfect Lamb to die for our sins, because all mankind was born incapable of purity. That's the way it *is.* But, Yahshua changed all that, but we are not yet perfected; we are not yet redeemed or "born again." The promise of our redemption is offered to us with a condition - that we act with compassion toward Yahweh and His Son, Yahshua ("If you love Me, you will obey My Commandments"), and that we have compassion for our fellow, imperfect family of mankind.

What I teach in my common work is how to create compassion through a worldly understanding of how WE and others have come to the place of harming ourselves and others, that is, acting out our anger toward self and others; but, then how to correct destructive beliefs that taught us to hate others - and ourselves. But, this worldly understanding is only a rung on the ladder of deeper understanding - a ladder that we have been called to climb. Jacob, after his dream of

the ladder stretching from earth to heaven, said, in Genesis 32:30, "I have seen Elohim face to face, and my life is preserved." Resting upon the first rung of this ladder will not get us to where we want to be. We must climb to a higher rung. And keep on climbing.

My life's desire is to seek out "the lost sheep of the House of Israel," as Yahshua described about His mission and to the mission He bequeathed to His disciples, as written in the book of Matthew 10:6 and 15:24. I follow the Shepherd, as one of the Lost Sheep of the House of Israel. You, if you are not familiar with these ideas, are invited by the Shepherd to follow Him. He is a Good Master, because He serves the Mighty One of Israel, Yahweh Elohim. He is compassionate, a Servant ... but, let me have Isaiah tell you all about Him:

Who has believed our message? And to whom has the arm of Yahweh been revealed? For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him. He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of Elohim, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; but Yahweh has caused the iniquity of us all to fall on Him. He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep

that is silent before its shearers, so He did not open His mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of My people, to whom the stroke was due? His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth. But Yahweh was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of Yahweh will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors, Isaiah 53.

Atonement

The Scriptures speak much about atonement.

When I kept silent about my sin, my body wasted away through my groaning all day long. For day and night Your hand was heavy upon me; my vitality was drained away as with the fever heat of summer. Selah. I acknowledged my sin to You, and my iniquity I did not hide; I said, "I will confess my transgressions to Yahweh"; and You forgave the guilt of my sin. Selah, Psalms 32:3-5.

I have surely heard Ephraim grieving, "You have chastised me, and I was chastised, like an untrained calf; bring me back that I may be restored, for You are Yahweh my Elohim. For after I turned back, I repented; and after I was

instructed, I smote on my thigh; I was ashamed and also humiliated because I bore the reproach of my youth. Is Ephraim My dear son? Is he a delightful child? Indeed, as often as I have spoken against him, I certainly still remember him; Therefore My heart yearns for him; I will surely have mercy on him," declares Yahweh, Jeremiah 31:18-20.

From the story of the Prodigal Son in Luke 15:17-24 we read:

But when he came to his senses, he said, "How many of my father's hired men have more than enough bread, but I am dying here with hunger! I will get up and go to my father, and will say to him, 'Father, I have sinned against heaven, and in your sight; I am no longer worthy to be called your son; make me as one of your hired men.' So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; and bring the fattened calf, kill it, and let us eat and celebrate; for this son of mine was dead and has come to life again; he was lost and has been found.' And they began to celebrate."

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness, 1 John 1:9.

Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place--unless you repent. Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the

called-out ones. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of Yahweh, Revelation 2:5-7.

For indeed He was impaled because of weakness, yet He lives because of the power of Elohim. For we also are weak in Him, yet we will live with Him because of the power of Yahweh directed toward you. Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize

this about yourselves, that Yahshua HaMashiach is in you--unless indeed you fail the test? (2 Corinthians 13:4-5).

We were created by Yahweh to be His Sons and Daughters in One Family. We were instructed to honor His laws, which He has made known to us. He offers a covenant to us: if we will obey His Commandments, He will guarantee eternal life for us. We realize, at some point, that we are sinners in that

we have disobeyed Yahweh's commandments, the penalty for which is eternal death, the righteous judgment decreed by Our Heavenly Father through Yahshua the Messiah. Without atonement, we are disinherited; we are no longer under Yahweh's mercy and protection. It is out of His compassion, the compassion of a father for an only child, that Elohim makes known to us His Plan of Salvation.

The Annual Feasts of the Seventh Month



Part 3 - Tishrei 15 The First Day of the Feast of Tabernacles

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto Yahweh. On the first day shall be an holy convocation: ye shall do no servile work therein, Lev. 23:34-35.

And thou shalt rejoice before Yahweh thy Elohim, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which Yahweh thy Elohim hath chosen to place His name there, Deuteronomy 16:11.

So, what Feast is Yahweh speaking of here? Let's look at the verse before it.

And thou shalt keep the feast of weeks unto Yahweh thy Elohim with a tribute of a freewill offering of thine hand, which thou shalt give unto Yahweh thy Elohim, according as Yahweh thy Elohim hath blessed thee, Deuteronomy 16:10.

Wow. We are commanded to rejoice at the Feast of Weeks, or Pentecost. You all thought we were celebrating Tabernacles. Now look at verses 14 and 15:

And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the

fatherless and the widow, who are within your gates. Seven days you shall keep a sacred feast to Yahweh thy Elohim in the place which Yahweh chooses, because Yahweh thy Elohim will bless you in all your produce and in all the work of your hands, so that you surely rejoice.

The proceeding verse 13, reveals the Feast that it is describing:

You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress [meaning grape juice press], Deuteronomy 16:13.

Rejoice

The word, Rejoice – *samach* – means to brighten up; to be, cause to be, or make blithe [carefree, casual or unconcerned] or gleesome [delight, merriment or laughter; to be glad].

Again Yahweh spoke to Moses, saying, "Speak to the sons of Israel, saying, 'On the fifteenth of this sev-

enth month is the Feast of Tabernacles for seven days to Yahweh. On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to Yahweh. On the eighth day you shall have a holy convocation and present an offering by fire to Yahweh; it is an assembly. You shall do no laborious work. These are the appointed times of Yahweh which you shall proclaim as holy convocations, to present offerings by fire to Yahweh —burnt offerings and grain offerings, sacrifices and drink offerings, each day's matter on its own day— besides those of the Sabbaths of Yahweh, and besides your gifts and besides all your votive and freewill offerings, which you give to Yahweh. On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of Yahweh for seven days, with a rest on the first day and a rest on the eighth day. Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before Yahweh your Elohim for seven days. You shall thus celebrate it as a feast to Yahweh for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am Yahweh your Elohim.' So Moses declared to the sons of Israel the appointed times of Yahweh," Leviticus 23:33-44.

Verse 40 says,

You shall rejoice before Yahweh your Elohim for seven days.

With that command, we are simply to rejoice. But, what, exactly does that mean? Rejoice.

I suppose we could divide human emotion into two camps: love and hate. We could just as easily call one camp "Joy" and the other "Sorrow." Most people would agree that these are, indeed, separate or opposite entities.

Would you agree with me that hate, be it extreme anger or extreme sorrow, is fostered by feelings of fear, disappointment, betrayal, guilt, shame; a sense of worthlessness, powerlessness, disconnectedness and hopelessness? Would you also agree with me that love, or joy, on the other hand, is fostered by feelings of security & safety, satisfaction; a sense of innocence, courage, personal power, intimacy and hope?

If so, then do you know that all of these feelings are generated by our thoughts, beliefs or perceptions? Fear, for example, is generated when one believes that something terrible is going to, or is about to happen. Disappointment is generated when we expect something good to be given to us, or to happen to us, and do not receive it. Feelings of betrayal arise when someone breaks a vow or covenant with us. We feel guilty when we know or think we've done something wrong, and we feel ashamed when we believe that there is something wrong with us or think we are bad. We feel worthless when we perceive that we are not important to others or that we make no difference to those we wish to be connected with. We feel powerless when we believe we should be able to do something, but discover that we are unable to accomplish it. We feel disconnected when we look to others within our family, assembly or community for support, shared-activities and care, but do not receive it, and so view ourselves as having no similarity or use to that group. We feel hopeless when we see no positive vision of the future.

The same is true for the feelings of joy. We feel secure when

we believe that no harm will come to us, satisfied when we get what we expect or want, innocent when we see that we did something right, courageous when we know there is something good about us, worthy when it's clear that we are important to others and make a difference in their lives, powerful when we attempt something new or difficult and eventually accomplish our goals, encouraged when we are looked up to in our community, intimate when we are of the same mind and treat the other (or each other) as we would treat ourselves, and hopeful when we can envision a blessing or reward for a job well done.

Joy and Rejoicing

Let us focus on Joy and Rejoicing because, if Yahweh commands us to rejoice at His Feasts, and, IF joy is comprised of the thoughts we choose to think and the resultant primary feelings described above, then by examining these things more deeply, we might just learn how to create more joy.

First, what does Scripture say about feeling safe and secure when we believe that no harm will come to us? Here are some amazing verses filled with many of the emotions described above.

I hate the double-minded [vain thinkers or sceptics, those who disbranch a tree], but I love Your law. You are my hiding place and my shield; I hope in Your word. Depart from me, you evildoers, for I will keep the commandments of my Elohim! Uphold me according to Your word, that I may live; and do not let me be ashamed of my hope. Hold me up, and I shall be safe, and I shall observe Your statutes continually. You reject all those who stray from Your statutes, for their deceit is falsehood. You put away all the wicked of the earth like dross; therefore I love Your testimonies. My flesh trembles for fear of You, and I am afraid of Your

judgments, Psalms 119:113-120.

OK. Let's examine this emotion-laden verse line by line:

Verse 113a - *I hate the double-minded* [translated as "vain thinkers" in the King James. It means sceptics or those who "disbranch a tree"].

The word "hate" says a lot, but not all of what the writer is expressing. When I listen to these words, I imagine feelings of betrayal and fear. After all, to whom is the author referring? The word "double-minded" must be in reference to people who once knew, understood and were obedient to the Laws of Yahweh. But now, through their vain or prideful thoughts that are contrary to the Torah, they oppose those who are obedient. Is the writer seeing the beginning of Phariseeism? Or of Judaism? If David foresaw the Messiah, is it not possible that he is also seeing the advent of churchianity? He's describing people of Israel, because the enemies of Israel are NOT double-minded! They are not confused about the Law of Yahweh; they completely disregard His Word. And, behind King David's feelings of betrayal, I can hear fear; fear of rampant disobedience – and the inevitable punishment that Yahweh will exact on a nation that continues in blasphemy.

Verse 113b - *But I love Your law.*

Can we imagine that under these words are feelings of courage and intimacy, in that he has the confidence of knowing what is right and wrong to make right choices? And, the feeling of intimacy as his relationship with the Almighty allows him to receive from and give blessings to Yahweh?

Verse 114a - *You are my hiding place and my shield.*

I once read in Malachi 4:2 and pondered the phrase "unto you that fear my name shall the Sun

(s-u-n) of righteousness arise with healing in his wings." We looked up the Hebrew meaning for "Sun" and discovered that its archaic meaning was "a notched embattlement." And, in verse 114, similarly, we find that the notched shape of the top of a walled castle might well be a good "hiding place." The two Hebrew words, however, are not the same. Nevertheless, what would we feel if we had a good hiding place, away from harm? Safe? Secure? Hopeful? – entertaining the notion that one will survive a harsh attack? The next part of the verse reveals such a feeling.

Verse 114b - *I hope in Your word.*

In other words, if I may paraphrase, "I see clearly the blessings, now and in the future, that are given to those who obey Yahweh. When I see you all departing from His Word, I have no vision of blessing." Again, I can hear the fear that drives the writer to have hope in the eternal promises of Yahweh. The next verse reveals this fear.

Verse 115 - *Depart from me, you evildoers, for I will keep the commandments of my Elohim!*

Now, why do we command others to leave us? Picture someone approaching you with an active, virulent case of the flu, sneezing into their hands and holding a hand out to shake yours. What's the first thing that enters your mind? "Get away from me!" Why? The answer is obvious, I'm afraid of catching the disease. And, why would we feel the need to declare our intentions of what we are going to do, as opposed to what others are inviting us to do, if we were not feeling tempted to do something wrong and dangerous? Again, fear comes to mind.

Verse 116 - *Uphold me according to Your word, that I may live; and do not let me be ashamed of*

my hope.

Can you hear, again, the fear underlying his humble request? The writer seems to be envisioning that he may not be granted the help and support he is counting on, and that he is somehow defective or even wrong. He wants to maintain his courage in order to press on.

Verse 117 - *Hold me up, and I shall be safe, and I shall observe Your statutes continually.*

I don't know for sure, but doesn't it sound like his fear is rising? Now, he almost seems to be bargaining with Yahweh, again attempting to be reassured that he can count on His promises. "Uh, listen to me, Father, I ... I will continue to obey You, You know, if You keep me safe from my enemies." It sounds like the bargaining that someone might do who has disregarded leading a righteous life, and having been caught in a very troubling situation, now turns to the Creator, saying, "OK, I know I haven't been the best person in the world, but if You help me out of this fix, I promised I'll start reading the Bible." Oy! I can certainly imagine the confusion, fear and powerlessness within these words. David, here, is either bargaining or simply speaking the truth, perhaps to shore-up his own faith.

Verse 118 - *You reject all those who stray from Your statutes, for their deceit is falsehood.*

Now, the writer seems to be trying to encourage himself by reminding himself what will happen if he were to stray from Yahweh's teachings. Not a pretty picture. Sometimes, the fear of NOT doing something can act like a stimulus to do that which we are afraid of. Ironic, huh? And, what a terrible bind to be in! How much stress can we therefore rid ourselves of, if we only DID what Yahweh tells us to do ... and make a habit of it.

Verses 119 – 120 - You put away all the wicked of the earth like dross; therefore I love Your testimonies. My flesh trembles for fear of You, and I am afraid of Your judgments.

The Scriptures are FILLED with descriptions of stressful events, and within each event we can search out the feelings and emotions that underlie the actions of those individuals. Like the author of the Book of Ecclesiastes says in 12:13-14:

Let us hear the conclusion of the whole matter: Fear Elohim, and keep His commandments: for this is the whole duty of man. For Elohim shall bring every work into judgment, with every secret thing,

whether it be good, or whether it be evil.

Conclusion

May we strive to do good. For, in doing good, as Yahweh commands, there shall be JOY, because we shall be satisfied, having obtained our heart's desire. We shall be declared innocent because we did what was right; and courageous, knowing there is something good within us, namely the Holy Spirit, upon hearing the words, "Well done, good and faithful servant." We shall know our worth when we see others in the kingdom of Yahweh to whom we made a difference in their lives. We

shall know the power of Yahweh, when we see how He empowered us to attempt something righteous and difficult and eventually accomplish those purposes for which He called us to do. We shall feel the intimacy of His embrace as we received the mind of Yahweh and forgave others as we were forgiven by Yahweh through His Son, Yahshua, His Messiah. Someday, we shall not equivocate about hope, for we will behold that vision, that blessing and reward promised by Yahweh. We shall be carried away in the Spirit to a mountain great and high, and be shown the holy city Jerusalem, coming down out of heaven from Elohim, having the glory of Yahweh.

The Annual Feasts of the Seventh Month



Part 4 - Tishrei 22 The Last Great Day

Seven days ye shall offer an offering made by fire unto Yahweh: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto Yahweh: it is a solemn assembly; and ye shall do no servile work therein, Lev. 23:36.

Then Yahweh spoke to Moses, saying, "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to Yahweh. On the first day there shall be a holy convocation. You shall do no customary work on it. For seven days you shall offer an offering made by fire to Yahweh. On the EIGHTH day you shall have a holy convocation, and you shall offer an offering made by fire to Yahweh. It is a solemn assembly, and you shall do no customary work on it. [Reading various translations, I discovered that there are a number of ways that "solemn assembly" is described. In

*verse 36, the Hebrew word, *atseret*, has been translated "sacred assembly," "solemn closing assembly," "a restraint," or just simply "AN assembly."] These are the feasts of Yahweh which you shall proclaim to be holy convocations, to offer an offering made by fire to Yahweh, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day besides the Sabbaths of Yahweh, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to Yahweh. Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of Yahweh*

for seven days; on the first day there shall be a sabbath-rest, and on the EIGHTH day a sabbath-rest [a Sabbath-rest, a *shabbatown*. In other versions, *shabbatown* is translated as a "day of rest," "a rest," "a sabbath," "a day of total rest," a "solemn rest," and simply, "on the eighth day there shall be rest"]. *And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before Yahweh your Elohim for seven days. You shall keep it as a feast to Yahweh for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am Yahweh your Elohim,*" Leviticus 23:33-43.

My eyebrow went up a bit when I read the words "native Israelites" in verse 42 NKJV. Native Israelites? I'm not a native Israelite; perhaps the commandment is only for those born in Israel. But, I thought, perhaps other versions will clarify, somehow, that not ALL Israelites are Israelites born in Israel. So, I checked it out.

In verse 42, the KJV uses the phrase, "all that are Israelites born"; the NIV, "All native-born Israelites"; the NKJV, "All who are native Israelites"; the NASU, "all the native-born in Israel"; the AMP, "All native Israelites"; the NLT, "all of you who are Israelites by birth"; the YLT, "all who are natives in Israel"; the ASV, "all that are home-born in Israel"; and in the RSV, "all that are native in Israel."

This is actually kind of funny. All of these versions are different, and it appears that each translator was looking for a unique way of translating the phrase "native Israelites." Why? I don't know, but none

of them is exactly the same. Anyway. Whoohoo! We're not natives, so we don't have to dwell in tents any more! WAIT!!! Let's not jump to conclusions; let us sit down and reason together.

Now, why, in the last portion of this declaration, did Yahweh cause Moshe(Moses) to emphasize that all native born Israelites are to dwell in temporary booths? Well, number 1, I suspect that Yahweh knows what He's doing. Secondly, I imagine it would literally freeze their brains if He were to have Moses say to the Israelites gathered there, "Thus sayeth Yahweh, 'Oh, incidentally, millions of Gentiles will join themselves to Israel and will ALSO be dwelling in booths in about 4,000 years.'" Not the best timing. Maybe they will accept it soon. Thirdly, let us note that the message that WAS given does NOT say that ONLY native-born Israelites are to live in booths during the Feast of Tabernacles, but ALL native-born Israelites, which is not necessarily exclusive of others. It may, in fact be a piece of hidden manna, pointing to those who will join Israel, as we have, here, today. If you need more evidence to support this understanding, then does it not say in Hosea 1:10,

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said of them, "You are not my people," there it shall be said to them, "You are the sons of the living Elohim."

And, in Hosea 2:23,

And I will sow her [the Israelites scattered throughout the nations] to Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, "Thou art My people"; and they shall say, "Thou art my Elohim."

Ok, one LAST witness to the fact that we are to dwell in booths:

Do not let the son of the for-

eigner who has joined himself to Yahweh speak, saying, "Yahweh has utterly separated me from His people"; nor let the eunuch say, "Here I am, a dry tree." For thus says Yahweh: "To the eunuchs who keep My Sabbaths [that is, weekly Sabbaths, #7676], and choose what pleases Me, and hold fast My covenant, even to them I will give in My house and within My walls a place and a name better than that of sons and daughters [better than native Israelites]; I will give them an everlasting name that shall not be cut off. Also the sons of the foreigner who join themselves to Yahweh, to serve Him, and to love the name of Yahweh, to be His servants -- everyone who keeps from defiling the Sabbath, and holds fast My covenant, even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; for My house shall be called a house of prayer for all nations." The Almighty Yahweh, who gathers the outcasts of Israel, says, "Yet I will gather to him others besides those who are gathered to him," Isaiah 56:3-8.

So. We are Israel, even better, possibly, according to Scripture, than native Israelites; and though we were not physically born in Israel, we are certainly willing to continue to dwell in tents, or a temporary dwelling during the Feast of Tabernacles.

On the EIGHTH day you shall have a sacred assembly [atseret, the same word used in Leviticus 23]. You shall do no customary work. You shall present a burnt offering, an offering made by fire as a sweet aroma to Yahweh: one bull, one ram, seven lambs in their first year without blemish, and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance; also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering, Num-

bers 29:35-38.

Not all "solemn assemblies" are described by the Hebrew word, *atseret*. For example,

Yahweh thy Elohim in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden, Zephaniah 3:17-18.

Also, Numbers 15:3,

And will make an offering by fire unto Yahweh, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts .

The words used here for solemn assembly and solemn feasts is *bamoadykem*, the root word being *mow'ed*, an appointment, i.e. a fixed time or season and specifically, a feast, to make a sweet savor unto Yahweh, of the herd, or of the flock.

OK. Nowhere in the Tanach do we find the phrase "the Last Great Day." (I prefer to use the term "Tanach" over the term "Old Testament" because Old Testament seems to imply that it is no longer viable, that it is no longer of use; when in fact the New Testament is really the Old Testament REVIVED and understood in the LIGHT of Yahshua). Anyway, nowhere in the Tanach do we find the phrase "the Last Great Day."

*Now as Yahshua passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Master [actually, the Greek word there is *rhabbi*, derived from the Hebrew word *rabab*, meaning a great one], who sinned, this man or his parents, that he was born blind?" Yahshua answered, "Neither this man nor his parents sinned, but that the works of Elohim should be revealed in him. I must work the works of Him Who sent Me*

while it is day; the night is coming when no one can work. [Here is an interesting statement by Yahshua. He seems to be saying that there will come a time when mankind will not be able to work (that is, to perform the miracles done by Him and His apostles).] As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing, John 9:1-7.

The Greek word *Siloam* comes from the Hebrew word *Shiloach*, which means "sent for," "to send away," or "to send out." Yahshua is He Who was sent for us, was sent away and Who sent us out. Clearly, the name of this fountain points to Him Who heals us.

Celebrating the Last Great Day

Let me describe to you the celebration that took place in Jerusalem in the days of Yahshua, on the eighth and final day of the Feast of Tabernacles. The high priest of Israel, in a great procession made up of many priests and many thousands of worshippers, descended from the Temple Mount to the Pool of Siloam. A silver pitcher was filled with water, and the great procession proceeded back up to the Temple Mount via a different route. In Israel, the rains normally stop in March, and there is no rain for nearly seven months. In recognition of the need for Elohim to provide the "early" or "former" rains in October or November, the high priest poured the water upon the altar. This ceremony was intended to invoke Yahweh's blessing on the nation by providing life-giving water. Without the early rains

over the winter, there would be no spring crop. The Feast of Tabernacles is a joyous celebration of Yahweh's provision and the final harvest of the year. This final ceremony is a plea for Yahweh's blessing for the coming year.

On the last day, that great day of the feast, [OK, now imagine this; as the water from the pool of Siloam was poured out upon the altar, in the sight and hearing of tens of thousands of onlookers], Yahshua stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." This He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Yahshua was not yet glorified, John 7:37-39.

Can you imagine that! The Pharisees, Scribes and Priests must have been FURIOUS to have their celebration upstaged by a man proclaiming that He was the Sent One, the source of the Holy Spirit! How awesome is our Elohim, who makes the pieces of the puzzle fit together, so that we can know, without hesitation, that Yahshua IS Who He said He is. Wouldn't you have just loved to have been there to witness that event? I am willing to speculate, in spite of not having had the privilege of being there, that there will be opportunities for us to see the work of the Spirit of Yahweh MUCH greater than this.

Living Waters

The phrase "living water" appears in two other places in Scripture, just prior to this event.

Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman" for Jews have no dealings with Samaritans. Yahshua answered and said to her, "If you knew the gift of

Elohim, and Who it is Who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Ya'akob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Yahshua answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw," John 4:9-15.

Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, Yahweh of hosts, and to celebrate the Feast of Booths. And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, Yahweh of hosts, there will be no rain on them. If the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which Yahweh smites the nations who do not go up to celebrate the Feast of Booths. This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths, Zechariah 14:16-19.

Could this rain also be pointing to the anointing of the Holy Spirit? It fits for me. Rain is that which anoints the soil so that food for energy can be grown, which we depend upon to work. The Holy Spirit is the anointing that provides the energy that we need to do the works of Yahweh.

In spite of the good news of the living water that Yahshua gave at the Last Great Day celebration, it is still referred to as a solemn assembly. The need for water for crops

would certainly fill those there with the feelings of solemnity: fear, powerlessness, even a sense of hopelessness. But, the people assembled there probably did not understand why the assembly was to be solemn. We now know because of John's writing of Revelation. This day represents the Judgment Day at the White Throne of chapter 20.

And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Yahshua and for the Word of Yahweh, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with the Messiah for a thousand years. [This is the first resurrection], but the rest of the dead did not live again until the thousand years were finished. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of Yahweh and of HaMashiach, and shall reign with Him a thousand years. Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from Yahweh out of heaven and devoured them. The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. Then I saw a Great White Throne and Him who sat on it, from Whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before Elohim, and books were opened. And another book was opened, which is

the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades [the grave, the Greek word eido means unseen or unknowing] delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire, Rev. 20:4-15.

Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it, Matt. 7:13.

Narrow is the English translation for the Greek word, *thlibo*, meaning to crowd, afflict, narrow, throng, suffer tribulation, trouble.

Thus, the assembly is solemn as it reflects on mankind in general. That last day will certainly not be a day of rejoicing as so many people go to their destruction.

Since you have kept My command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth. I am coming soon. Hold on to what you have, so that no one will take your crown. Him who overcomes I will make a pillar in the temple of My Elohim. Never again will he leave it. I will write on him the name of My Elohim and the name of the city of my Elohim, the new Jerusalem, which is coming down out of heaven from my Elohim; and I will also write on him my new name. He who has an ear, let him hear what the Spirit says to the assemblies, Rev. 3:10-13.

May we be those who have endured and overcome, and may we be among those whose names are found in the Book of Life on that Last Great Day. HalleluYah!

Elder John Fisher



Are You A Pilgrim?

The Greek word *parepidemos*, used in Hebrews 11:13 and I Peter 2:11, is translated as pilgrims.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, Heb. 11:13.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Peter 2:11.

In each of these two verses, *parepidemos* is used alongside two different Greek words (*paroikous* and *xénoi*), which are translated strangers. By using Strong's Concordance one surmises that the people spoken of here, as strangers and pilgrims, means people who are living in a place, but are not native to that place.

If one emigrates to a different land, they become a stranger or pilgrim in that land. They live in a land which is very likely rather foreign to them.

Since our forefathers came from a foreign country, we could, then, consider ourselves to be a stranger and foreigner in this land. Were not the Israelites foreign to the land of Egypt even though they lived in the land for hundreds of years before they left to return to the promised land?

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt, Exodus 22:21.

Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt, Exodus 23:9.

Even when they returned to the land of Canaan following the exodus from Egypt, they were called strangers.

And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers, Exodus 6:4.

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; When ye were but few, even a few, and strangers in it, I Chron. 16:18 and 19.

The phrase, as strangers and pilgrims, is pointing to those people who live in a land whose customs and actions are quite different from their own. The phrase, as strangers and pilgrims as used in the above scriptures, is most definitely pointing to those people who are trying to do the will of Yahweh, but are constantly

being bombarded by societal beliefs which are foreign to their own beliefs. The phrase, as strangers and pilgrims, means Yahweh's People when taken in this light.

In the first book of Peter we find that he is addressing his letter to just those people who are strangers and pilgrims in the land in which they live. He did not address his letter to a specific people living in a certain locale, but to Yahweh's People, wherever they may be living. Peter is writing this letter to us.

Citizenry

By nature of our birth we are citizens of that country. Or, one can become a citizen of a country through naturalization. But how can we be citizens of a country and yet be strangers in the land? The answer is not too far fetched.

We are to strive to become future citizens of Yahweh's kingdom when Yahshua returns to set up that kingdom.

The people Peter is writing to in I Peter, chapter 1, verses 1 and 2, are those who are the elect strangers:

Peter, an apostle of Yahshua the Messiah, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of Yahweh the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Yahshua the Messiah: grace unto you, and peace, be multiplied.

In these verses we are further told to be obedient to the fullest implication that can be given through the cleansing power of the Spirit and Yahshua's blood.

We are told in I John 1:7 (*But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Yahshua Messiah His Son cleanseth us from all sin.*) that if we walk in the light, then the blood of Yahshua cleanseth us from all sin.

Peter is earnestly begging us, as strangers living in a land corrupted because of satan's influence, to continue to be on guard against the wiles of satan.

He tells us to abstain from fleshly lusts:

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Peter 2:11.

Abstain means to deliberately refrain from doing,

even if it involves self-denial of an action.

Paul writes to the people of Rome, in Romans 7, beginning with verse 18:

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me.

Within each of us a game of tug of war is constantly being played. It is so easy for us to fall prey to satan's wiles. We can never let our guard down. For once we do, satan will pounce on us and play havoc with our lives.

Paul further instructs us, in Romans 6:12 and 13:

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto Yahweh as those that are alive from the dead, and your members as instruments of righteousness unto Yahweh.

Yahweh's People are looked upon as being different. Many things we do are so different from normal that they believe what we do is really wrong. As long as we do Yahweh's will, we need not worry about such implications.

But, Peter tells us in I Peter 2:12, when we are dwelling with the Gentiles that our behavior, our conversation, must be honest:

Having your conversation honest among the gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify Yahweh in the day of visitation.

What we say and what we do must be in total agreement with each other. One can not hold a person too high if they say one thing and do something completely

contradictory.

By saying one true thing and following through we are showing others what we are all about. By doing good works, we can show others what it really means to be a child of Yahweh.

Verses 13 and 14 of I Peter 2 are telling us to be in obedience to the law of the land:

Submit yourselves to every ordinance of man, for the Messiah's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well.

But, you say, are we really to do everything they tell us to do? Well, you should be able to answer that question yourself. Our primary goal is to obey Yahweh and His commandments. If we are told to do something which would go against Yahweh, then, most certainly, we must not do it.

Servitude

Our initial introduction to this world is not of our choosing, but once we are here, and as we grow up, we are presented with many choices. Some of those choices are trivial, some may seem trivial, and some are monumental in nature.

Duet. 30:13 speaks of one of those important decisions:

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both you and thy seed may live.

The choice of life referred to here is eternal life. By making this choice, one must recognize what this entails. It is one thing to make the choice. It is an entirely different matter to live up to it.

Let us hear the conclusion of the whole matter: Fear Yahweh, and keep His commandments: for this is the whole duty of man, Eccl. 12:13.

In this verse we learn that we are to fear Yahweh and keep His commandments, for this is what we are supposed to do. By keeping His commandments, we are to serve Him.

Webster defines servitude as a condition in which one lacks liberty, especially to determine one's course of action or way of life. If we choose life, then we must obey Yahweh's commandments. By keeping His commandments, we are to walk along that straight and narrow path which leads to everlasting life. We are to be Yahweh's servants.

I Peter 2:15-25 tells us how to live as servants:

For so is the will of Yahweh, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of Yahweh. Honour all men. Love the brotherhood. Fear Yahweh. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward Yahweh endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with Yahweh. For even hereunto were ye called: because Messiah also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Overseer of your souls, 1

Peter 2:15-25.

These verses speak of two types of servants.

The servants referred to in verse 18 (*Servants, be subject to your master with all fear, not only to the good and gentle, but also to the froward*) tells how a domestic servant should live, regardless if the master is good or bad. It may be difficult to be obedient to a froward master, but such a servant is told to do so as verse 13 also tells us (*Submit yourselves to every ordinance of man for Yahweh's sake*).

The other type of servant is also found in verse 18. From the Greek this is a translation which means a bonded servant. A bonded servant is one who has been bought for a price. We have been bought for a price:

For ye are bought for a price: therefore glorify Yahweh in your body, which is Yahweh's, I Cor. 6:20.

Paul wrote to Timothy, in I Tim. 2:5 and 6, that the price that was paid was the death of Yahshua, our Messiah:

For there is one Yahweh, and one Mediator between Yahweh and men, the Man Yahshua Messiah, Who gave Himself a ransom for all, to be testified in due time.

The role of a servant may seem difficult at times because we are only human. But we must understand that the roles we are playing in this life is likened to that of an apprentice. We are in training and can only expect to receive like recompense for our actions.

Eph. 6:5-8 speaks on this matter:

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your hearts, as unto the Messiah; not with eyeservice, as menpleasers; but as the servants of the Messiah, doing the will of Yahweh from the heart; with good will doing service, as to the Master, and not to men; knowing that whatsoever good thing any

man doeth, the same shall he receive of the Master, whether he be bond or free.

Endure Suffering and Mistreatment

Have you ever been ill-treated by someone? Have you ever felt the urge to retaliate when someone mistreats you? If the answer is no to these questions, then you are in a very small minority. It is human nature to strike back when you are being wronged. But the scriptures tell us in no uncertain terms to do just the opposite.

When someone mistreats you, have you ever taken the time to ask yourself the question "Why is he/she doing this to me?" By doing so it might help ease the pain and give yourself some time to cool down and consider the ramifications of retaliation.

To view this mini-study go to our web site at www.yaiy.org or phone 1-877-642-4101

Mini Study



A Matter of Death and Life

Do we really die when we pass away or does our soul live on in heavenly bliss while our loved ones mourn us down here on earth?

Most of my early life I had been bothered by a nagging question. If when we die our souls wait off to a joyful eternity in heaven, then why so much mourning at funerals?

If the popular teaching and belief is that man has an immortal soul, then why do ministers talk about "death" when administering last rites?

And if our soul lives on after we die, what's the point of a resurrection of the "dead," which the Bible speaks of?

We hear people say that good ol' Uncle Ben has died. Is Ben really dead? Or do we go to his funeral just to mourn his lifeless body, while our uncle lives on, rolling around heaven, playing his harp and testing the aerodynamics of his wings?

There he is, lounging serenely, propped up by one arm as he peeks over a cloud's edge and smiles down at those glumly carrying his corpse in a casket. Or at least that's what so many think. They want to believe that the dead aren't actually gone, we just can't see them anymore.

Let's face it. Most people don't like to talk about this subject. They're too into the present: too busy trying to get ahead, raising a family, getting a promotion, working for retirement — going for the gusto of life. The seriousness of the subject weighs heavily on the conscience, and we'd rather not be reminded of our own mortality.

The philosophy is, why worry about it? Just live a decent life, be an honest citizen, do your share, and it will all work out in the end. You'll get to heaven, they believe. But is that true?

As long as we are doing Yahweh's will, we should not let it become a big concern to us as to who is doing it. I Pet. 3:13 tells us,

And who is he that will harm you, if ye be followers of that which is good?

Just as Yahshua knew that He would have to suffer, we should know that any suffering we do for righteousness sake should be considered a blessing:

But, and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled, I Pet. 3:14.

Why, you ask, should we feel happy, or blessed?

For it is better, if the will of Yahweh be so, that ye suffer for well doing than for evil doing, I Pet. 3:17.

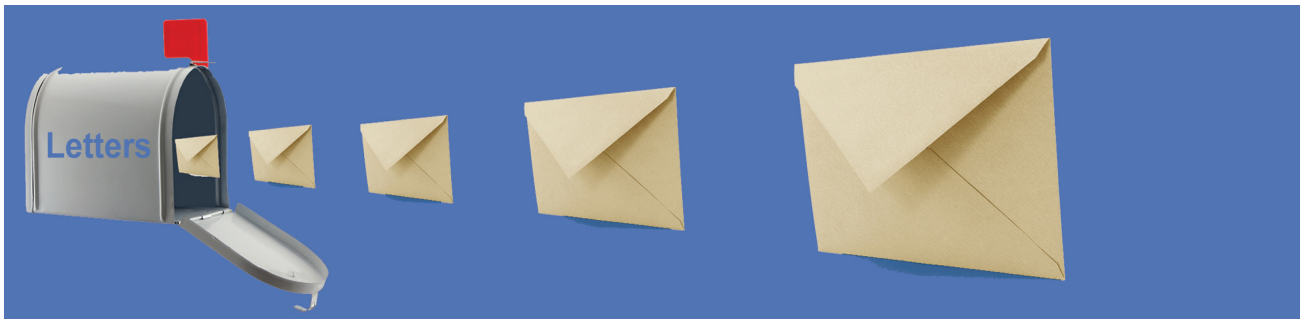
Being punished for a wrongful act is consistent with scriptures. This should be expected, whether the punishment is now or in the future when we are judged. But, if one is punished for a righteous act, then this is a plus and our recompense shall be according to our faithfulness.

Our life on this earth as a stranger and pilgrim will have many different consequences. These can be both good and bad. It all depends on how we live our life.

If we do Yahweh's will, then they will be good. If we don't, then we will have to suffer the bad consequences at the time of our judgment. As Paul writes in Romans 12:1-2:

I beseech you therefore, brethren, by the mercies of Yahweh, that ye present your bodies a living sacrifice, holy, acceptable unto Yahweh, which is our reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of Yahweh.

Elder Roger G. Meyer



Thank you very much for all the wonderful research and studies you share. (e-mail) — **DH, CA**

Thank you very much for your unending support of sending us your literature and DVDs. (e-mail)
— **RB Jr, Philippines**

Your info is a great blessing to me. Keep up the good work. Shalom in the name of Yah. (e-mail)— **DT, OR**

It has been really good to read your pamphlets and finally get to understand what I am reading. Thank you for helping to open my eyes and ears. — **JV, AR**

Many thanks for the literature received. I am beginning to understand some confusion experienced. (e-mail)
— **KZ, Brazil**

We want to thank you all for your support and helping us learn the Kingdom way of life. The literature you sent is truly a blessing not only to us but also to others who happen to randomly pick it from the literature shelf in our chapel. We pray for you and pray also that Yahweh continues to supply you with the funds to continue to send out your awesome flyers to those like us who sincerely seek truth and also apply that truth to our lives. — **JR, MO**

I am very happy to receive DVDs and books from you. I am coming to know more about our true Elohim Yahweh. (e-mail) — **PC, India**

I appreciate your love and prayers for the brothers in chains. We know we are loved by our Father in heaven as He shows us by the blessings, in part by brothers and sisters like yourselves. We are a small fold here but are planting seeds and growing. We are finding more and more hungry souls that are being called out, knowing that they have been fed untruths. — **RC, CA**

I just wanted to write everyone at Kingdom City and express my appreciation for inviting me to the Feast of Tabernacles. I immensely enjoyed the time I spent there with you. My only regret was that I wasn't able to have been there longer. Thank you for making me feel welcome and also for your encouragement. I look forward to seeing each and everyone of you again soon. What an awesome Father Yahweh is. — **BW, MO**

Thank you for the past literature you have sent. I am learning so much through your literature and the articles that are printed in the Beacon. Your teachings are such a blessing. For the first time the truth is so apparent when we open our eyes and our hearts and allow Yahweh to teach us His word. Yahweh has used you to win another soul. What a blessing YAIY has been given: this great and wonderful gift of spreading the truth. Again thank you for your help in my learning truth and to have a better understanding of the Scriptures. Yahweh bless you always through Yahshua the Messiah. — **JP, OH**

I am of a group of people who read a certain article entitled, "Mistaken Identification," in the Nov-Dec issue of the YAIY Beacon and I was just totally in awe of the information that was presented. I am a Hebrew Israelite and those facts are truly a reference point for any one wanting to learn the history of the Christ/Mass tree, with it paganistic and idolatrous beginning. The addition of this article really gave us deep insight into a world we were truly worshipping. My deepest thanks to this organization. — **IP, FL**

May the love and peace of Yahshua be always upon you and your ministry. Your Beacon magazine has helped me understand what I read in Scripture better. Thank you. I have not been studying long but I'm very eager to learn. — **FV, TX**

Greetings to you through the Holy Name of Yahshua our Savior. May Yahweh bless you for feeding Yahshua's sheep. I am an avid reader of your YAIY Beacon magazine, YAIY News, and the mini-studies. I truly enjoy all your publications; it causes my spirit to rejoice in what I read. I have found it to be uplifting and spiritually sound. It has helped to better open up my heart and my mind to greater Biblical truth. It is a light to my understanding and a light to hold me on the right path. Thank you for revealing the true light in Scriptures. — **KM, KY**

Greetings in the name of Yahweh our Father and Yahshua our Savior. Thank you for all the previous study material that I have received in the past. It has helped me tremendously spiritually. Please continue to keep me in your prayers as you are in mine. Shalom! — **DL, AL**



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