

YAIY BEACON

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**IS THERE LIFE AFTER DEATH?
GROWING IN PATIENCE
TURNING THE CURSE INTO A BLESSING
ONE WHOLE OF A TIME
HEART AND MIND
THE COVENANT PROMISES OF YAHWEH
WHEN THE TIMES OF REFRESHING SHALL COME**

INTRODUCTION

Churchianity in general has not been faithful in following the Bible. Surprisingly, many of today's popular teachings and customs are not based in Scripture. We strive to return to the old paths of truth that have largely been ignored, and obediently follow in the footsteps of the Redeemer of Israel, Jude 3.

We observe the weekly Sabbath (on the seventh day) known as Saturday, just as did the Savior, Luke 4:16, as well as Paul and the Apostles, Acts 13:42-46; 17:2; 18:4.

We also call our Heavenly Father by His revealed, personal Name Yahweh, which He says is His memorial Name forever, Exodus 3:15. Most pastors, Bible scholars, and seminary students will acknowledge that Yahweh is the correct Name of the Heavenly Father. The short form of His Name, Yah, can be seen in many words, including the most popular hallelujah ("halleluYAH," meaning, "praise you Yah"). It is also found in the suffix of Biblical names like IsaYAH, (Isaiah), JeremYAH (Jeremiah), NehemYAH (Nehemiah), and ObadYAH (Obadiah).

Our membership comes from nearly all denominations and all walks of life. Most began searching for deeper truth when they learned that their former affiliation was teaching another Evangel from what they found in Scripture. We continue to search the Bible for deeper understanding. We believe that the Bible teaches a way of life through the commandments in the Old Testament and from the same example of obedience given us by our Savior in the New Testament.

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MISSION STATEMENT

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 salvational truths that have been neglected for centuries.

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Sabbath Services @1:30 pm CT



IS THERE LIFE AFTER DEATH?



Death can be a sad thing which most everyone will experience. Some are indifferent toward death, while others fear it. But what happens after death?

That is a question that has been asked since death was introduced into the world. Most people believe in an afterlife, a place your immortal soul ... now set free, continues to live somewhere else, after you have died. Others are perhaps more honest, saying, they don't know what happens after death. Some profess that nothing happens, that when you die, you're just dead.

Well, the Truth is, the Scriptures provide us with answers, vital toward understanding issues of life and death.

Man Is a Soul

In the beginning, Yahweh Elohim formed man [of] the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul, Genesis 2:7 (King James Version used throughout unless otherwise noted).

The Hebrew word for soul is H.5315, *nephesh* (**Strong's Exhaustive Concordance**) and which means, a breathing creature, breath, body, man, person, life, soul. In the Hebrew text, most entries of soul are translated from this Hebrew word, *nephesh* (neh'-fesh). The New Testament Greek equivalent is G.5590 *psuche* (psoo-khay').

Some postulate that man **HAS** an immortal soul. First of all, the Scriptures never say that man **HAS** a soul. Contrarily, a living person **IS** a soul. Therefore, because man is subject to death, so his being (soul) is mortal.

There are several Scriptures that attest to the **mortality** of the soul, among which are the following:

- *And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant, Genesis 17:14.*
- *The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself, Ezekiel 18:20, **ESV**.*
- *What man can live and not see death? Can he save his soul from the power of Sheol? Psalm 89:48, **NASB**.*

Even our Master Yahshua confirms that the soul dies, saying, *And do not be afraid of those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in gehenna, Matthew 10:28.*

So, if the soul (humankind) is immortal, then man should have no need for the hope of eternal life, as it is written:

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for; Romans 8:24.

Indeed, if men are already immortal, Yahshua needn't have come as a man in flesh and blood, and die, "so that through death He might destroy the one who has the power of death, that is, the devil" (Heb. 2:14, *NASB*)!

What about Heaven and Hell?

In most English versions of the Scriptures, hell is denoted by any one of four words.

In the Old Testament, the word H.7585 *sheol*, *sheh-ole'* is used 65 times. The KJV and the NKJV translate the word *sheol* as grave 31 times; hell 31 times; and pit 3 times. No other widely-used English version of the Bible translates *sheol* as hell.

The second appearance of hell is found in the Greek New Testament, and is G.86 *hades*, *hah'-dace* and is rendered in the KJV 10 times as hell, and once as grave. *Hades* is the Greek equivalent to the Hebrew *sheol* and means the place of the unseen dead or, the grave.

The third usage of hell makes one appearance in 2 Peter 2:4 – G.5020 *tartaros*, *tar-tar-o'-os* the deepest *abyss* of Hades – in reference to the angels that sinned delivered into chains of darkness, awaiting judgment, and perhaps the same bottomless pit into which Satan is committed and bound for a thousand years.

The last word translated as hell is H.1516 & G.1067, *gehenna*, *gheh'-en-nah* – that wilderness valley proximate to the city of Jerusalem that served as a garbage dump and the site where ancient Israel performed its travesty rites of sacrificing children to the pagan deities. The word occurs 12 times in the *KJV* New Testament and is rendered hell.

When the soul (man) dies (the first death) – *as it is appointed unto men once to die, but after this the judgment*, Hebrews 9:27 – it (man) awaits the resurrection, but it is not a place of everlasting torment which Christianity defines as hell. Indeed, when a soul dies, its being is not assigned either to heaven or to hell. To make that inference is to suggest that the resurrection is past already (2 Tim. 2:18).

The best and correct way in which to understand death is the definition Scripture ascribes to it. In 2

Kings 15:38, we read, *And Jotham slept with his fathers and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.*

In Mark 5:39, Yahshua chided those who were weeping and wailing greatly, saying, "Why make ye this ado, and weep? The damsel is not dead, but **sleepeth.**"

Again, in John 11:14, we read that Lazarus was dead – four days stinking dead, in fact. But Yahshua told His disciples in verse 11, "Lazarus **sleepeth**; but I go, that I may **awake** him out of **sleep.**"

The Apostle Sha'ul also likened death to sleep, writing to the Assembly at Thessalonica, *But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope*, 1 Thessalonians 4:13.

Clearly then, when we read on tombstones, "**Rest In Peace,**" that is exactly what "the dead" are doing, until they are raised up in the resurrection – either to the resurrection of life, or to the resurrection of damnation (John 5:29).

So, What Exactly Happens at Death?

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return, Genesis 3:19.

Then shall the dust return to the earth as it was; and the spirit shall return to Elohim who gave it, Ecclesiastes 12:7.

We give place to the Apostle:

Wherefore, as by one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned, Romans 5:12.

Death is a departure from the world, it is not an extinction, it is a mere change of place. We (our soul, our very being with its emotions, will, and intellect), for our sin, are predestined to return to the very dust from which we were created. And the spirit returning to Yah who gave it is nothing more but the animating life power of Yahweh Himself, Whose very breath infused life into the first man Adam and subsequently, into every human that is born. Without this animating breath of life, we would just be a shell ... nothing different from the corpse lying in the grave. James likens the body to faith, which without works is dead, so also the body without the spirit is dead (James 2:26).

Among the seven last sayings of our Master were also these words: " 'Father, into Your hands I commit My spirit'. Having said this, He breathed His last" (Luke 23:46 *NKJV*).



The word for spirit in Hebrew is H.7307 *ruach*, *roo'-akh* and corresponding to the Greek G.4151 *pneuma*, *pnnyoo'-mah*, both which have the same meaning to blow, breathe, wind. According to its definition, spirit has no conscience. It is a force, not a being. At death, the soul (being) loses all conscience and consciousness.

Following are a number of Scriptures that corroborate this sentient loss:

- *For in death [there is] no memory of You; in the grave who shall give You thanks? Psalm 6:5, MKJV.*
- *For will You do wonders to the dead? Shall the dead rise [and] praise You? Selah, Psalm 88:10, MKJV.*
- *The dead do not praise Yahweh, Nor [do] any who go down into silence, Ps. 115:17, NASB.*
- *His spirit departs, he returns to the earth. In that very day his plans perish, Ps. 146:4, NASB.*
- *For the living know that they will die; but the dead do not know anything, nor do they have a reward any longer, for their memory is forgotten. Indeed their love, their hate, and their zeal have already perished, and they will no longer have a share in all that is done under the sun, Ecclesiastes 9:5-6, NASB.*
- *Whatever your hand finds to do, do it with your might, for there is no work or thought or knowledge or wisdom in Sheol, to which you are going, Ecclesiastes 9:10 ESV.*

So, as we can see by the many verses of Scripture, all thoughts, memories, conscience cease at death. We can't ascend to heaven anyway, because Yahshua Himself said no man has (John 3:13). In fact, according to the Apostle, only He, the blessed and only Potentate, the King of Kings, and Sovereign over sovereigns has immortality (1 Tim. 6:15).

Nevertheless, some will even challenge the authority with which the Apostle wrote these words by citing the two witnesses recorded in Genesis 5:24 and Hebrews 11:5 that declare that Enoch walked with Elohim, and was not – translated that he should not see death, neither was his grave found – for he had this testimony that he pleased Him and, therefore, Elohim took him.

But these same who hold this persuasion are then hard-pressed to explain why Enoch's name appears among the list of those who died in the faith, as it is written:

*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, Hebrews 11:13.

So, what then does it mean Elohim took Enoch so he would not see death? It could possibly mean He let Enoch – of them which are mentioned in Genesis, Chapter 4, Enoch had the shortest life of only 365 years – die early so that he would not see the massive death occurring with the flood. But whatever the interpretation, one thing is clear: Enoch did die, and he isn't in heaven because that would make Yahshua a liar.

Still unconvinced, the died-and-gone-to-heaven folk will bring up Elijah for whom the Scripture says, Yahweh dispatched a chariot of fire drawn by horses of fire and a whirlwind to bring Enoch to heaven (2 Kings 2:1, 11). However, this fiery chariot, drawn by fiery horses, was not seen in the heavens, but as running on the earth, and came between the two, separating them from each other, taking up Elijah into a conflux of clouds by means of a wind formed by a supernatural power whirling about him and was no other than the ministry of angels and, by solar rays striking on them, appeared fiery or red.

But it cannot be thought necessarily, that Elijah was “translated” to the place of Elohim's abode. For even Sha'ul in 2 Corinthians 12:2 references a man (probably himself) – but whether in the body, or out of the body he did not know – caught up to the third heaven, thought to be the place of Yahweh's abode and perhaps, such an experience nothing different from Kepha's experience in Acts 10 when he “fell into a trance and saw heaven opened, and a certain vessel descending unto him” (Acts 10:10–11). Nevertheless, again, according to the Scripture, only Yahshua the firstfruits of resurrection has immortality (1 Tim. 6:15).

Moreover, c.900 years later, Elijah with Moses of more than four centuries distant, are seen in corporeal form and given recognition to Peter, James, and John with Yahshua as these two spoke to the Master of His decease He was to accomplish at Jerusalem (Luke 9:28–31).

Resurrection, Our Hope

But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. For if we believe that Yahshua died and rose again, even so Elohim will bring with Him those who have fallen asleep in Yahshua. For this we say to you by the word of the Master, that we who are alive, and remain until the coming of the Master, shall not

precede those who have fallen asleep. For the Master Himself will descend from heaven with a shout, with the voice of [the] archangel and with the trumpet of Elohim; and the dead in Messiah shall rise first, 1 Thessalonians 4:13-16, NASB.

Our hope is in the resurrection. In fact, the resurrection is so important that Sha'ul said that if the resurrection isn't real, "we are of all men most miserable" (1 Cor. 15:19).

"Now if Messiah is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Messiah has been raised; and if Messiah has not been raised, then our preaching is in vain, your faith also is in vain. Moreover, we are even found *to be* false witnesses of Elohim, because we testified against Elohim that He raised Messiah, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, then not even Messiah has been raised; and if Messiah has not been raised, your faith is worthless; you are still in your sins. Then also those who have fallen asleep in Messiah have perished. If we have hoped in Messiah only in this life, we are of all people most to be pitied. But the fact is, Messiah has been raised from the dead, the first fruits of those who are asleep. For since by a man death *came*, by a man also *came* the resurrection of the dead. For as in Adam all die, so also in Messiah all will be made alive. But each in his own order: Messiah the first fruits, after that those who are Messiah's at His coming. ...If the dead are not raised, let's eat and drink, for tomorrow we die. ...But someone will say, 'How are the dead raised? And with what kind of body do they come?' You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. But Elohim gives it a body just as He wished, and to each of the seeds a body of its own. All flesh is not the same flesh, but there is one *flesh* of mankind, another flesh of animals, another flesh of birds, and another of fish. There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for star differs from star in glory. So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

If there is a natural body, there is also a spiritual body. So also it is written: 'The first man, Adam, became a living person.' The last Adam was a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy one, so also are those who are earthy; and as is the heavenly one, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly. Now I say this, brothers and sisters, that flesh and blood cannot inherit the kingdom of Elohim; nor does the perishable inherit the imperishable. Behold, I am telling you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable puts on the imperishable, and this mortal puts on immortality, then will come about the saying that is written: **'Death has been swallowed up in victory. Where, O Death, is your victory? Where, O Death, is your sting?'** (1 Cor. 15:12–23, 32, 35–55 NASB).

So, what we are looking forward to, is the resurrection of the dead – the moment we will be changed from corruption to incorruption. This is what awaits us after death. We die and take what I like to call a dirt nap and are raised in glory at the coming of our Master on the last day.

Conclusion

"No one can come to Me unless the Father Who sent Me draws him ... For this is the will of My Father, that everyone who sees the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day" (John 6:44, 40).

That is what awaits the faithful on the last day. Yet, some will still believe that we go to heaven at death.

On this, we give the last word to Justin Martyr, an early Christian apologist from the second century, who had this to say about them who promulgated ideas of going to heaven at death;

"For if you have fallen in with some who are called Christians, but who do not admit this (truth of the resurrection), and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead and that their souls, when they die, are taken to heaven; do not imagine that they are Christians,"

- Brother Lucas Bentley



Growing in Patience

We typically don't think of adversity and troubles occurring in our lives as helping us, but the Word tells us specifically that they do. They help us to grow in patience.

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have [its] perfect result, so that you may be perfect and complete, lacking in nothing, James 1:2–4. **New American Standard Bible** used throughout, unless otherwise noted.

The **New American Standard Bible** reads “endurance;” the **King James Version**, “patience;” the **English Standard**, “steadfastness;” **The Complete Jewish Bible**, “endurance.”

This word “endurance”, **Strong's Exhaustive Concordance** G.5281, *hupomone* means “persevere, remain under. A bearing up under, patience, endurance as to things or circumstances” and stands in contrast to G.3115, *makrothumia*, “longsuffering or endurance toward people.” Both words are often found together (2 Cor. 6:4, 6; 2 Tim. 3:10). *Makrothumia* is associated with mercy.”

We give thanks to Elohim always for all of you, making mention of you in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness (hupomone) of hope in our Master Yahshua Messiah in the presence of our Elohim and Father, 1 Thessalonians 1:2–3.

Hupomone is associated with hope (1 Thess. 1:3) and refers to “that quality of character which does not allow one to surrender to circumstances or succumb under trial. Generally meaning endurance, patience, perseverance or constancy under suffering in faith and duty.” **The Complete Word Study Dictionary: New Testament**

Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which [the Master] has promised to those who love Him. Let no one say when he is tempted, “I am being tempted by Elohim”; for Elohim cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death, James 1:12–15.

Various trials and testings come into our lives to prove our character and to show us our weaknesses and our strengths. The idea behind what the Apostle James is speaking, however, is about not falling prey to temptation.

So, we continue to move forward no matter the testing or trial, and with Yahweh's Spirit we can produce the fruit of the Spirit (Gal. 5:22–23) by enduring hardness (2 Tim. 2:3) with patience and avoiding evil. The Apostle Paul writes further,

Now may the Elohim who gives perseverance and encouragement grant you to be of the same mind with one another according to Messiah Yahshua, so that with one accord you may with one voice glorify the Elohim and Father of our Master Yahshua Messiah, Romans 15:5–6.

For Our Own Good

Yahweh is not the problem. We are the problem. Yahweh is the solution. We ask Yahweh for what we need and in return, He will provide.

But if any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach, and it will be given to him, James 1:5.

His laws and His ways are given us for our own good. *The fear of Yahweh is the beginning of wisdom; a good understanding have all those who do [His commandments]; His praise endures forever, Psalm 111:10.*

Exercising our senses (Heb. 5:14) to respect the Father and keeping His commandments provide wisdom.

What else does Yahweh give? Good things, for sure. And certainly, we should desire wisdom. Why? So that we CAN discern good and evil, and truth from error, and do what is right and not be harmed by doing what is wrong.

Give Thanks

And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope, Romans 5:3–4.

From where do we get perseverance (endurance, steadfastness, patience)? Well, here Paul says we obtain it through suffering just as James said in 1:3.

SUFFERING? BUT I DON'T WANT TO SUFFER!

Patience in our circumstances will require suffering. Paul said he had learned (been instructed) "in any and every circumstance ... being filled and going hungry, both of having abundance and

suffering need" (Phil. 4:12). Furthermore, the Apostle Peter declared, *Therefore, since Messiah has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, 1 Peter 4:1.*

We can ask Yahweh for patience. But be prepared to obtain it through trials and tribulations which will strengthen us in order to bear the weak.

Now we who are strong ought to bear the weaknesses of those without strength and not [just] please ourselves. Each of us is to please his neighbor for his good, to his edification. For even Messiah did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME." For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. Now may the Elohim who gives perseverance (makrothumia: patience, endurance, longsuffering) and encouragement (support, inspiration, motivation) grant you to be of the same mind with one another according to Messiah Yahshua, so that with one accord you may with one voice glorify the Elohim and Father of our Master Yahshua Messiah, Romans 15:1–6.

In bearing the weaknesses of others we get the word, *makrothumia*.

The goal is to bring glory and esteem to the Father through Yahshua the Messiah by attaining to the same mind, speech, judgment (1 Cor. 1:10), etc. This was the intention of Yahshua's prayer in John 17:21–23.

Have Mercy

Should we be merciful? Should we endure? Yes, we should, but it's not always easy to always endure and be merciful and we don't always endure nor have mercy as we should. Becoming patient with, and extending mercy to others is a growth process, and it's one reason to come together so that we can "sharpen" one another (Prov. 27:17), so to speak.

The practice of good behavior produces good character in us. In these things Paul says, *Giving no cause for offense in anything, so that the ministry will not be discredited, but in everything commending ourselves as servants of Elohim, in much endurance (hupomone), in afflictions, in hardships, in distresses, in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, in purity, in knowledge, in patience (makrothumia), in kindness, in the Holy Spirit, in genuine love, 2 Corinthians 6:3–6.*

Endurance and Patience

We're reminded of a bumper sticker: "Master, Give Me Patience Right Now!"

Now you followed my teaching, conduct, purpose, faith, patience (makrothumia), love, perseverance (hupomone), persecutions, [and] sufferings, such as happened to me at Antioch, at Iconium [and] at Lystra; what persecutions I endured, and out of them all the Master rescued me! 2 Tim. 3:10–11.

It was Paul's desire that we have patience. We practice *makrothumia* with each other and *hupomone* with circumstances. Both can be translated patience. Patience toward one another, and perseverance in every situation in which we find ourselves. Trusting Yahweh will see us through, allowing the Power of Messiah to be strengthened in us.

Paul understood that there was, and is, access into the Power of Messiah, into His thoughts as long as we are of the same mind as He, and sensitive to His will as He was to His Father's – toward others. Blameless and without spot or wrinkle; sinless in mind and heart. It's a tall order for us frail humans. But we are encouraged, having Yahweh's Spirit to help us keep His Word.

Speaking to the Assembly at Philadelphia, Yahshua commends them, saying, *Because you have kept the word of My perseverance (hupomone), I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth, Revelation 3:10.*

Keeping, and having kept the word of Yahshua's "perseverance" (*patience*) – What is that saying? Is it saying these exceptional Saints were mature in Messiah doing as He would do? That is, were they patient with their station in life with its struggles, trials, or with whatever was going on around them. Can we be like this today? Absolutely.

It is a trustworthy statement, deserving full acceptance, that Messiah Yahshua came into the world to save sinners, among whom I am foremost of all. Yet for this reason I found mercy, so that in me as the foremost, Yahshua Messiah might demonstrate His perfect patience as an example for those who would believe in Him for eternal life, 1 Timothy 1:15–16.

This word for "patience" here is *makrothumia*. Paul is saying, you should express the same kind of patience toward them as Yahshua has in forgiving them and us.

May the Master direct your hearts into the love of Elohim and into the steadfastness (hupomone) of Messiah, 2 Thessalonians 3:5

Walk Worthily

Another area in which we find patience toward one another (*makrothumia*) is in Ephesians.

Therefore I, the prisoner of the Master, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience (makrothumia), showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace, Ephesians 4:1–3.

This is the patience we are to express in our relationships toward each other, even with those outside of the faith.

We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient (makrothumia) with everyone. See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people. Rejoice always; pray without ceasing; in everything give thanks; for this is Elohim's will for you in Messiah Yahshua, 1 Thessalonians 5:14–18.

Be patient with everyone. That is a tall order. Be patient with your children. Be patient with your spouse. Be patient with your employer. Be patient with ____, you fill in the blank!

Walk in the Spirit

1 Thessalonians 5:19 reads, *Do not quench the Spirit.* The Spirit is able to give patience in all situations (*hupomone*), but sometimes our flesh (that is, our own will) gets in the way. But submitting to Yahweh's Spirit will require us to overcome our own flesh.

So that you will walk in a manner worthy of the Master, to please [Him] in all respects, bearing fruit in every good work and increasing in the knowledge of Elohim; strengthened with all power, according to His glorious might, for the attaining of all steadfastness (makrothumia) and patience (hupomene); joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light, Colossians 1:10–12.

In the Light, in the Spirit, in patience with whatever situation we find ourselves and with one another.

Therefore be patient (G.3114. makrothume, longsuffering, forbearing), brethren, until the coming of the Master. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. You too be patient; strengthen your hearts, for the coming of the Master is near. Do not complain, brethren,

against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door, James 5:7–9.

These last words, “Do not complain, brethren, against one another, so that you yourselves may not be judged ...” warns us to refrain from pointing our fingers at others, or assassinating their character. Some things need to be spoken, but malicious character attacks should not proceed from our mouths. (*Defamation of Character* is actually a legal offence in which people sue one another for compensatory and punitive damages to their reputation, sometimes for millions of dollars.) For us there is a greater cost to be paid!

Set the Right Example

James is correct, the Judge is standing right at the door, and we need to be doing what is right, not what is wrong. And if we are suffering, we still need to do what is right, not what is wrong.

As an example, brethren, of suffering and patience (makrothumia), take the prophets who spoke in the Name of Yahweh. We count those blessed who endured. You have heard of the endurance (hupomene) of Job and have seen the outcome of Yahweh’s dealings, that Yahweh is full of compassion and is merciful, James 5:10–11.

James mentions those prophets who told the truth of Yahweh’s Word. We also tell the world Yahweh’s Word, and speak. They, and we, speak repentance for the Kingdom is at hand – the same EliYah message – spoken by John the Immerser, Yahshua the Messiah and His emissaries, telling people *how* to live according to the Word and also warning of the wrath to come for those who will not.

For Elohim is not unjust so as to forget your work and the love which you have shown toward His Name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience (makrothumia) inherit the promises, Hebrews 6:10–12.

Notice, it is with faith and patience that we inherit the promises.

Again, the author of Hebrews says, *We desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, so that you will not be sluggish, but will be imitators of those who through faith and patience inherit the promises.*

Just as the author of Hebrews encourages patience in doing good, with urgency Paul writes in 2 Corinthians 6:1–7:

And working together [with Him], we also urge you not to receive the grace of Elohim in vain — for He says, “AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU”; behold, now is “THE ACCEPTABLE TIME,” behold, now is “THE DAY OF SALVATION” — giving no cause for offense in anything, so that the ministry will not be discredited, but in everything commending ourselves as servants of Elohim, in much endurance, in afflictions, in hardships, in distresses, in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, in the Word of truth, in the power of Elohim; by the weapons of righteousness for the right hand and the left.

It’s a tall order to be patient in “weaknesses, with insults, with distresses, with persecutions, with difficulties” (2 Cor. 12:10), etc. But when it comes to sharing Yahweh’s Name and other truths of His Word, we expect to receive nothing less – especially, as we see the world becoming darker.

Conclusion

Because lawlessness is increased, most people’s love will grow cold. But the one who endures (future tense of hupomene) to the end, he will be saved. This evangel (this one) of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come, Matthew 24:12–14.

Many will not receive a love of the truth that they might be saved (2 Thess. 2:10) and will be less tolerant of those who do.

You will be betrayed even by parents and brothers and relatives and friends, and they will put [some] of you to death, and you will be hated by all because of My Name. Yet not a hair of your head will perish. By your endurance (hupomene); you will gain your lives, Luke 21:16–19.

How can you be put to death and yet not a hair on your head will perish? Resurrection to life, that’s how. Yahshua is the example, His hair was just fine after He was resurrected.

So, have patience, both *hupomene* and *makrothumia*, and you’ll gain your life – even life eternal.

- Elder David Brett

Turning the Curse into a Blessing



What does the Bible teach about generational curses? Can we really inherit the consequences for the sins of our fathers? If so, does Yahweh provide us a way to rescind these and make us the conduit of blessings to our family?

It is Yahweh Who confirms a blessing and a curse, for when Balaam tried to curse Israel, Yahweh turned it into a blessing, *Yahweh your Elohim turned the curse into a blessing for you, because Yahweh your Elohim loves you*, Deuteronomy 23:5.

The attention will now be focused on two generations whose experiences are recorded meticulously for our benefit – those who came out of Egypt under Moses, and their children led by Joshua. This will highlight Yahweh’s justice, mercy and faithfulness (Mic. 6:8, Psa. 18:25-26).

The Parents – Who Came Out of Egypt

After witnessing Yahweh’s 10 judgment-plagues and being protected from the last seven, Israel left Egypt with elation and a “high hand” (Exod. 14:8). Yahweh however led them into what appeared to be a trap, on the beach Nuweiba in Saudi Arabia. Around them, lay rugged mountains; behind them, a narrow passageway from which they came; before them, the Sea of Reeds (Gulf of Aqaba) and to complete the picture, a raging Egyptian military with the paralyzing commotion of galloping steeds.

Meanwhile, the Israelites in trepidation for themselves, frail relatives, little ones and animals, murmured to Moses, “Let us surrender and return as slaves – for why should we die like this?” Yahweh caused the people to fear Him and His servant Moses, by splitting the sea and causing His people to walk on dry ground. It was a watery grave – a type of baptism (1 Cor. 10:1-2) – for they knew that the instant the waters were released, no human would survive.

They further experienced the healing of bitter waters, grain from heaven and quail to satisfy their lust. Yet now at Rephidim, we find the Israelites grumbling for water. Moses was told to strike the rock, and water gushed out as a stream for the entire congregation. This place was then called Massah and Meribah, which means to ‘test’ and ‘contend’ (Exod. 17:7).

At that very location, the Amalekites (children of Esau – Gen. 36:12) came to war with the Israelites. They fought shrewdly, attacking from behind the weak and feeble of Israel (Deut. 25:17-19). When Moses' hands were raised up with supplications, Yahweh brought victory and when his hands were relaxed, Israel was weakened. Through Yahweh's mercy and Joshua's faith, Israel discomfited their violent Edomite brothers.

Proceed forward now, to what was probably the Feast of Weeks (Pentecost) in which Yahweh verbally delivered His 10 commandments and the people heard the voice of the Almighty out of the midst of the fire. Early the next morning the marriage covenant was ratified when the people proclaimed, "all that Yahweh has spoken we will do and obey" (Exod. 24:7).

However, while Moses was on the mountain for 40 days and nights receiving the instructions of the tabernacle and the tablets of the covenant, the foreigners in the camp were revolting. Aaron, aware of Moses' imminent return, sought to delay their vile intentions by requesting that the people give him the gold so that he could make the idol. *And they said, "This is **your** mighty one, O Israel, that brought **you** out of the land of Egypt,"* Exodus 32:4. (Notice the use of **the second person**, which distinguishes the seditious blasphemers from among Israel.) That day, the tribe of Levi was sanctified because they purged out the idolaters from the camp, and Yahweh relented from His wrath after sending a plague – a pandemic – among the people (Exod. 32:35).

Early in the second year, Yahweh commanded a census to be taken. Prior to the golden calf trespass, the entire nation was to be "a kingdom of priests and a holy nation" (Exod. 19:6) through their firstborn sons. In fact, we find that they were already performing priestly duties (see Exod. 13:2, 19:22, 24:5) and that the Levites were to replace the firstborns of Israel after they had disqualified themselves through idolatry (Num. 3:11-13, 45, 8:11-19). It is incredible to see Yahweh's oversight, for when the congregation of Israel numbered 603,550 males (Num. 2:32) and their firstborns tallied 22,273 (Num. 3:43), the Levite males who were to replace the firstborns were precisely 22,000 – a marginal discrepancy of 273 persons! This shortage was accounted for by 273 Israelite firstborns (selected through lot) having to pay the redemption price of 5 shekels per person. Thus, the entire "kingdom of priests" was fully transferred to the tribe of Levi.

The Children – Who Found Grace in the Wilderness

The children of that generation followed closely after the pattern of their parents. For they, too, experienced the mighty hand of Yahweh and still succumbed to idolatry, so that it was said of the remnant, "a people escaped from the sword found favour in the wilderness" (Jer. 31:2).

In the first month of the 40th year, again we observe the people complaining about water. It was the exact same rock from which Yahweh had previously brought them water (Num. 20:13). "They drank of that spiritual Rock that followed, and the Rock was Messiah" (1 Cor. 10:4). The rock was not "following" them, but at the beginning of their wandering it gave them water and at the end of their wandering it again provided water, hence the language of "following" them. In reality, it was the Messiah acting on behalf of the Father, Who provided for them.

Shortly thereafter, Israel was distressed with war from two neighbouring kingdoms – Sihon of the Amorites and Og the giant of Bashan (Num. 21, Deut. 3:11). These battles figured so prominently in Israel's history, they were recalled with praise in various psalms centuries later.

Balak, king of Moab, was cognizant of what Sihon did to his predecessor, how he had overtaken and subjugated the Moabites (Num. 21:26). Yet now, this powerful Sihon was defeated by an inexperienced nation who was formerly slaves! These conquests over Sihon and Og caused Balak to fear greatly, so he requested Balaam (a Midianite prophet) to come and curse Israel. In his greed for financial rewards, Balaam tried to pronounce a curse upon this people (2 Pet. 2:15, Jude 11), but each time was prohibited from doing so by Yahweh. In a final attempt to get reward, he brought Midianite women to seduce the Israelites into harlotry through the worship of the Baal (lord) of Peor (Num. 31:16; Rev. 2:14). Just as in the golden calf instance (Exod. 32:38), Yahweh's wrath was appeased through the initiatives of Moses and Phinehas (Num. 25:9).

But consider Moses' frustration – at the edge of entering into the promised land (Deut. 34:6), just a few months away from the expiration of 40 years, and still the children were doing worse than their fathers. How? Because though they witnessed Yahweh's miracles and judgments, they yet continued doing evil.

The book of Deuteronomy summarizes Moses' final address to those who were alive and clinging

to Yahweh Elohim (Deut. 4:4) in his last month (Deut. 1:3), of the 40th year in their wilderness sojourn. It was these who had taken the judgment of their fathers' sins to heart, who chose to be faithful, and who were allowed to enter the promised land. They were privileged, to cross the Jordan river (like the former generation that walked through the Sea of Reeds), with the ark of the covenant in the middle of the river and their eyes undoubtedly looking to the ark, with fear and gratitude for the tender mercies of Yahweh (Josh. 3:17).

<u>The Parents</u>	<u>The Children</u>
Crossed through the Sea of Reeds (Exod. 14)	Crossed through the Jordan River (Josh 3-4)
Waters of Massah (Exod. 17:1-7)	Waters of Meribah (Num 20)
Amalekites came to make war (Exod. 17:8-16)	Amorites came to make war (Num. 21:13-35)
Idolatry with the calf (Exod. 32)	Idolatry with Baal of Peor (Num. 25)
Committed fornication (Exod. 32:6)	Committed fornication (Num. 25:1)
The tribe of Levi was blessed (Exod. 32:29)	Phinehas was blessed (Num 25:10-13)
Plague that followed (Exod. 32:35)	Plague that followed (Num. 25:9)
Census was taken (Num. 1-3)	Census was taken (Num. 26)

How the Almighty Judges

The following seemingly contradictory verses present us with a predicament:

“The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin” Deuteronomy 24:16.

“I Yahweh your Elohim, a jealous Elohim, visiting the iniquity of the fathers upon the children to the third and fourth generation” Exodus 20:5.

“By no means clearing the guilty, [but] visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation” Exodus 34:7.

When thinking upon the history of Israel as recorded in the Holy Scriptures, we observe that the first generation were of a reprobate, perverse spirit and therefore, perished in the wilderness for their own sins. They witnessed first-hand Yahweh’s miracles in a way that even the patriarchs Abraham, Isaac and Jacob never had (Exod. 6:2-8). But their disobedience and unbelief (Heb. 3:18-19) meant that they (like Moses), were prohibited from entering the promised inheritance. Those in the second generation were able to enter. However, the apostate who continued in the sins of the former generation, died as they, yet being less than 60 years

of age. They which regarded the experiences of the other, were exempted from the curse of Yahweh’s judgment.

It becomes evident from Scripture, that the third and fourth generation will receive the curses if they continue in the sins of their fathers. But to those who turn to righteousness, mercy is shown for thousands of generations (Exod. 20:6, 34:7). The priest and prophet Ezekiel corroborated this, saying,

“But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. Do I have any pleasure at all that the wicked should die?” says the Sovereign Yahweh, “[and] not that he should turn from his ways and live? But when a righteous man turns away from his righteousness and commits iniquity, [and] does according to all the abominations that the wicked [man] does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die,” Ezekiel 18:21-24.

The punishment to the grandchildren and great-grandchildren is not because Yahweh delights in this, for He does not afflict willingly, nor grieve the children of men, Lamentations 3:33. Rather, punishment is to be a visual deterrent against imitating bad examples. This is probably why not more than the fourth generation is mentioned as inheriting curses, because beyond that, it is unlikely that the youngest generation will be able to see and learn from them – specifically, avoiding their bad example.

However, consider the blessing for those who walk in righteousness – to thousands of generations! In Luke 3, the Messiah’s genealogy, from Adam, covers about 4,000 years of history. Imagine now, doubling that list (to account for shorter lifespans compared to the first 2000 years of human history) and putting your name at the top and seeing it trace to Adam. The number of generations is nowhere near 1000, but for Yahweh the time spanned is but a moment (Psa. 90:4). The blessings the Creator desires for us is unfathomable. *No eye has seen, nor ear heard, nor has entered into the heart of man what Elohim has prepared for those who love Him,* 1 Corinthians 2:9.

His Hand is Stretched Out Still

Jeremiah, Daniel and Ezra all confessed both their sins and the sins of their fathers (Jer. 3:25, 14:20; Dan. 9:8, 16; Ezra. 9:7). Thus, the example for us is abundantly clear. We get a glimpse into the sorrow that the Creator has over His creation, *I have held out My hands all day long to a stubborn people, who walk in a way [that is] not good, after their own thoughts*, Isaiah 65:2. Now, Yahweh is extending His hand and waiting for us to repent, that He might show mercy (Isa. 30:18). But there is a time when the opportunity will expire for those who walk contrarily, to find and entreat Him for mercy (Isa. 55:6). *Elohim will render to each one according to his works, everlasting life to those who by persistence in good works seek for glory, respect and incorruptibility, but wrath and displeasure to those who are self-seeking and do not obey the truth but obey unrighteousness*, Romans 2:6-8.

When we confess our sins and that of our fathers, and most importantly turn to doing righteousness, then Yahweh will extend His mercy. It is not because He owes us His mercy – for His mercies are a gift and not a wage – but because of His love. However, forgiveness does not indemnify us against the penalties due in arrears for sins already committed (2 Sam 12:13-14; 1 Chron. 21:10-17; Gal 6:7).

Conclusion

It is appropriate to meditate on the words of Jeremiah: “Let him sit alone and keep silent,

because He has laid it on him; let him put his mouth in the dust – there may yet be hope ... For Yahweh will not cast off forever. Though He causes grief, yet He will show compassion according to the multitude of His mercies ... Why should a living man complain, a man for the punishment of his sins? Let us search out and examine our ways, and turn back to Yahweh; let us lift our hearts and hands to the Almighty in heaven” (Lam. 3:28-29, 31-32, 39-41).

While we hear His voice, we should not harden our hearts (Psa. 95:7-8). To speak a word “in season” (2 Tim. 4:2), nor should we dismiss this COVID pandemic as happenstance and serenade ourselves with careless ease. Some have hardened their neck against the Sovereign’s discipline – come to the attention of all flesh – the attitude of their heart, saying, “We will squash this disease,” and “If we get it, we get it and move on.”

But, no, now is the time to humble the knee and critically examine and judge ourselves, our families and the sins of our communities; and “sigh and cry over all the abominations that are done” (Ezek. 9:4). *Humble yourselves then under the mighty hand of Elohim, so that He exalts you in due time, casting all your worry upon Him for He is concerned about you*, 1 Peter 5:6-7. We can be the vehicle of blessings to others if we heed the discipline of our Heavenly Father.

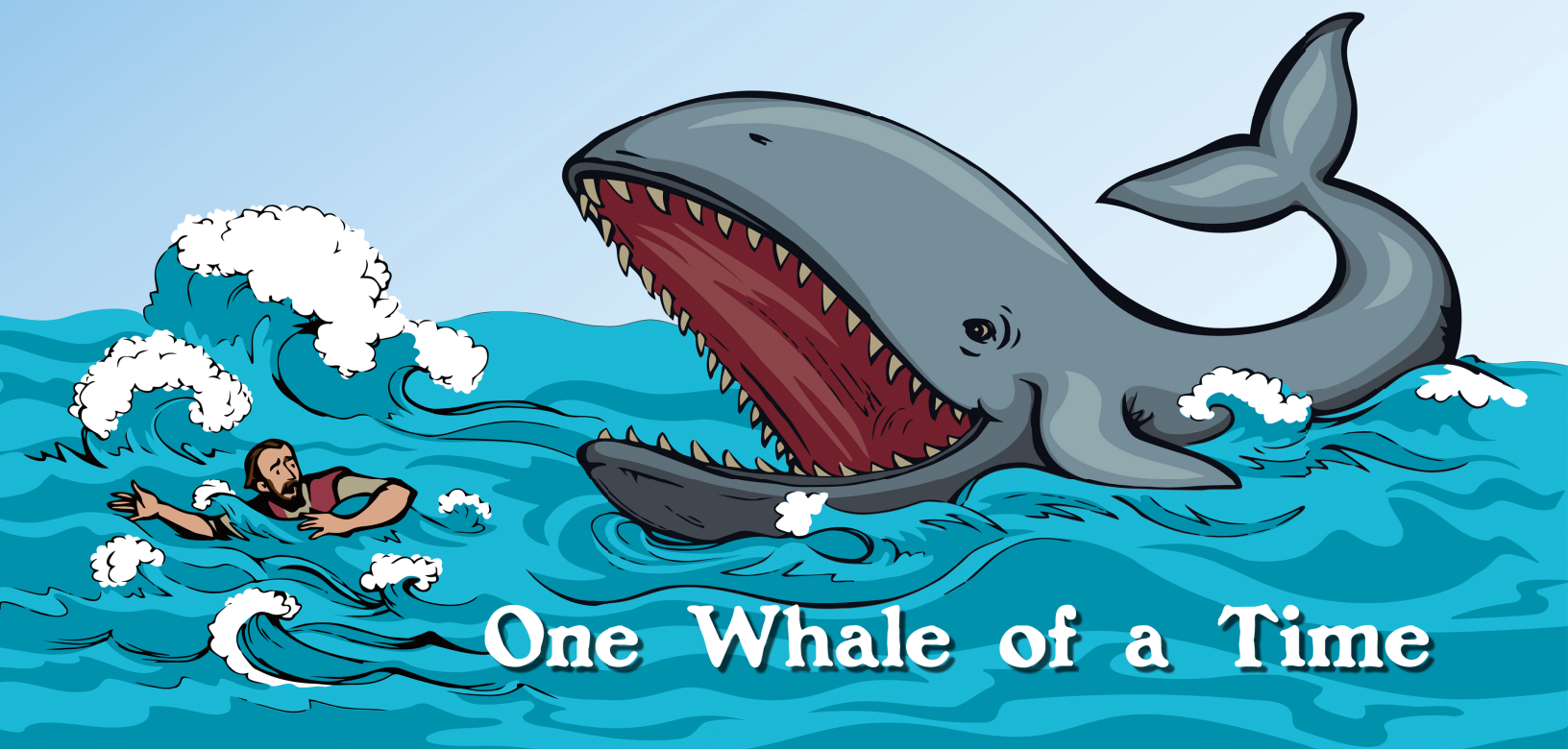
-Brother Rohan John (Australia)

“And it shall be that everyone who calls on the Name of YAHWEH shall be saved.”

Acts 2:21



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Do we ever make excuses for not doing what we know is the right thing to do? Maybe an opportunity arises which would bring glory to the Father by helping others, but instead of doing it we walk away and do something else for ourselves. There are a lot of “reasons” one can come up with which will hinder our own growth and the benefit of others. Take, for example, the few examples below:

- “O my Sovereign, I am not eloquent ... but I am slow of speech, and of a slow tongue ... Who am I that I should go ... behold, they will not believe me, nor hearken to my voice ...” (Exod. 4:10, 3:11, 4:1)
- “Ah, Sovereign Yahweh! behold, I cannot speak: for I am a child” (Jer. 1:6)
- “... behold, my family is poor ... and I am the least in my father’s house” (Judg. 6:15)
- “... suffer me first to go and bury my father” (Luke 9:60)
- “... but let me first go bid them farewell, which are at home at my house” (Luke 9:61)
- “I have bought a piece of ground, and I must needs go and see it: I pray Thee have me excused” (Luke 14:18)
- “I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused” (Luke 14:19)
- “I have married a wife, and therefore I cannot come” (Luke 14:20)

Possibly, the only thing worse than protesting one’s ineptness or unavailability to Him Who calls, chooses, and ordains him to ministry, is to take the part of Jonah who, when once he had been dispatched to Nineveh instead, booked passage on a ship going to Tarshish thinking he could flee from the presence of Yahweh (Jon. 1:1-3).

But lo, he was about to learn that,

- neither ascension into heaven;
- nor making his bed in sheol;
- neither taking the wings of the morning and dwelling in the uttermost parts of the sea;
- nor darkness covering him, could hide him from the presence of the Almighty One.

As a Wonder unto Many

Yeah, you just try resisting His will and you'll get yourself **one WHALE of a time**, too!

Have you noticed in your own life, that whenever you've resisted His will, you haven't at all eluded His will and that the only thing you've accomplished, were two things: (1) It was hard for you to have kicked against the pricks, and (2) Just maybe, obedience might have been easier learned than through suffering!

We should have learned by now, that these words, "Thy will be done in earth as it is in Heaven" (Matt. 6:10) constitute the most effectual, according-to-His-will prayer.

There's something else we should have learned by now, too. His gifts and callings are without Repentance; where He guides, He provides; and He seldom calls the qualified but instead, qualifies the called that no flesh should glory in His presence.

So, He takes what you have – the tongue in your mouth, and He teaches you Words to say.

He takes what you have – the rod in your outstretched hand, and empowers you to change water into blood and afterward, to divide the waters that you may cross over.

He takes what you have – the jawbone of a donkey, and enables that what's in your hand can slay 1,000 Philistines.

He takes what you have – only 300 men armed with a trumpet and a lantern in empty vessels and a shout, to rout an entire Philistine army.

He takes what you have – the sword in your hand, so you may discover that in the doing of mighty exploits, there is none other sword like that.

He takes what you have – six waterpots of stone, intended for ritual purification, each containing two or three firkins (perhaps from 9, to as much as 13 gallons each) and changes them to wine.

He takes what you have – but five loaves and two fishes, and multiplies them to feed multitudes and afterward, to collect more leftovers than what you had in the beginning.

He takes what you have – but an empty fishing net and a toilsome night, and fills it with enough fish to very nearly break your nets and sink your craft.

He takes what you have – as you are, blind and deaf, and makes it so you can both see and hear.

He takes what you have – your present: a sinner, unrighteous, and without strength, and makes it to become your past ... forgiven, and remembered no more.

He takes what you have – a shield of faith with which to quench the fiery darts of the wicked one, and makes you more than a conqueror.

He takes what you have – the Promise of His Son ... His purpose for having left, to prepare room for you, that where He is, you shall be also.

He takes what you have – but the Blood of His Lamb and the Word of your Testimony and awards you with an inheritance that is holy and separate from sinners, incorruptible and undefiled, eternal and reserved in Heaven.

Yeah, He takes what you have – feet stuck in miry clay, but set upon the Rock That cannot be moved!

Bottom Line: **When All You Have Is Yahweh, You Have Enough!** It doesn't get any better than that!

No Discharge from Serving Him

Yes, you and I – in the eye of the world, foolish, weak, base, a thing which is nought and a gazingstock despised as the filth and offscouring of the world, He has taken to confound the wise, mighty, and noble and all to this end, that they should marvel of you as they did of Him, saying,

- "It was never so seen" (Matt. 9:33);
- "We never saw it on this fashion" (Mark 2:12);
- "We have seen strange things today" (Luke 5:26);
- "Never man spake like this man" (John 7:46)
- "What shall we do? ... for indeed that a notable miracle hath been done ... and we cannot deny *it*." (Acts 4:16)

so that before Yahweh and His Son, of things in heaven, and things in earth, and things under the earth, every knee should bow and every tongue should confess Yahshua the Messiah, to the glory of Yahweh the Father.

Yet, in spite of all the foregoing evidence, we'll try to wiggle out from under His calling, choosing, and ordaining us to fulfill His will and to make of us something exceeding and abundant, above all that we could think or ask.

And then, we wonder why we're always in the middle of this contest of the Spirit lusting against the flesh, and the flesh lusting against the Spirit, and the flesh prevailing over the Spirit.

We wonder why, we are so easily distracted, drawn away, tempted, enticed, beset, overcome and brought into bondage to do service to the devil instead of to Yahweh;

We wonder why, it seems we always default to transgressing His Commandment – the good we would, we do not; the thing we would not, we do.

We wonder why, our faith seems always to come far short of that victory that overcomes the pull of the world.

We wonder why, if Yahweh be for us, saying, He will never fail, leave, or forsake us, that we are visited with tribulation, infirmity, necessity, distress, persecution, reproach, famine, nakedness, no certain dwelling place, maybe, even the sword.

Could it possibly be, because we have, like Jonah, taken passage to Tarshish and prefer to ourselves **one whale of a time?**

We like to read passages of Scripture, like *“For I know the thoughts that I think toward you,” saith Yahweh, “thoughts of peace, and not of evil, to give you an expected end.”* Jeremiah 29:11 and exclaim, “That’s Me” but then we disqualify ourselves, through depriving ourselves of the very thing that gives us that expected end – being zealously affected and fervent in spirit, yielding ourselves to Him.

But have you ever asked your Sovereign Master the question He asked two blind men sitting by the way side, “What will Ye that I shall do?” (Matt. 20:29-32)

Maybe, you’re one of the two blind men sitting by the way side, and needing to ask Him, “What will Ye that I shall do?” (Matt. 20:32)

Maybe instead, you’re neglecting the Gift that is in you, given you by prophecy, with the laying on of the hands of the presbytery.

So what if you’re that house, swept of the unclean spirit and now garnished, but as it were, unoccupied ... and making it so, that the unclean walketh through dry places, seeking rest, and finding none and so

returns finding your house, clean and decorated but quite empty and so takes up residence again with a multitude more wicked than he.

Ever wonder to yourself, why it is, seeing He said, “the works that I do shall he do also; and greater works than these shall he do” (John 14:12) that you’re still waiting, to see the works that He did, and even greater works?

Or are you become like the scoffer, saying, “Where’s the power?” “Where’s the promise of His coming?”

Ever think to yourself, this is it? there’s nothing more to this life, to that life more abundantly?

Ever think to yourself, you’re getting as much interest out of this abundant life as you’re investing into in?

Ever think, it might just be you, and not He? That you’ve barred the door, and become both blind and deaf so you can’t see Him stand at the door and hear Him knocking?

Ever think to yourself, that you’ve gone lukewarm, neither cold nor hot, become a candidate for becoming spewed out of His mouth?

Ever think to yourself, that you’re that every tree about whom the Master was speaking, you know, that tree that bringeth not forth good fruit, the tare, the branch needing to be hewn down and cast into the fire?

Conclusion

These are reasons we should have cause to examine, prove, and know ourselves, whether we are even in the faith.

These are reasons we should give diligence to make our calling and election sure “for now is our salvation nearer than when we believed” (Rom. 13 :11).

-Elder John W. Reece



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Did you know we desire with our heart, but we reason with our mind? And with our mind, we exercise strength. I realized this some time ago when I was using a hacksaw to cut a pole to size for a closet. It was a chrome pole and it was hollow, but still took my brain (my mind) to think about and exercise the strength in my body to cut through it. Thankfully, I had the heart to see it through. It had not been as easy as I initially thought.

Scripture points out that in humans, there is a difference between the heart and the mind though both can be directed toward and in tune with Yahweh's Spirit. Being directed by Yahweh's Spirit, by the way, is being directed by His mind. And we know that for our benefit it was His Spirit and mind that inspired His written Word.

With the above image, we get a sense of the Levitical High Priest's dedication of heart and mind toward Yahweh. In this devotion, he is keeping Yahweh's commandment: *You shall love Yahweh your Elohim with all your heart and with all your soul and with all your might*, Deuteronomy 6:5 **New American Standard Bible** used throughout, unless otherwise noted.

Does Yahweh want us to keep this commandment, as well? There's no question about it. Loving Yahweh with all of your heart, soul, might (KJV "strength") moves and directs your strength. For example, Samson received strength by the Spirit but he still had to decide how he would use that strength.

In loving someone, you set your heart and soul toward that person. Your mind thinks about, and decides how to benefit the other through the proper use of your strength. Apply this devotion to obeying Yahweh's commandments and you fulfill His law of love, toward Him and toward your fellow man.

Superficial Worshippers

Superficial worshipers of the Creator use proof texts which focus on mind and heart, and love and faith, in an attempt to prove that we do not have to obey all the commandments, just those which are convenient. For example, most are OK with not murdering and not stealing. But use the Father's actual Name or keep the 7th Day holy? Oh, no. "The 3rd and 4th Commandments were only for ancient Israel," they'll say! "So, we'll keep eight of the Commandments, or maybe six, if it's convenient." This pick and choose apostasy is the way of the world.

Among King David's last instructions to his son, Solomon, he said, *As for you, my son Solomon, know the Elohim of your father, and serve Him with a whole heart and a willing mind; for Yahweh searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever*; 1 Chronicles 28:9.

"A whole heart and a willing mind?" Yes, if toward loving and serving Yahweh there be first a willing mind and a readiness to will, then there should follow a performance of what is determined (2 Cor. 8:11–12). Yahweh expects us to turn to Him in obedience, with both our heart and mind.

Let Us Reason Together

"Come now, and let us reason together," says Yahweh, "Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool. If you consent and obey, you will eat the best of the land," Isaiah 1:18.

Throughout all of Scripture, obedience is a requirement – of Israel, both of the native-born and the stranger that dwells among them (Exod. 12:49). The Apostle Paul consented to the Law, that It was good (Rom. 7:16) and the Apostle John further affirmed that His Commandments are neither grievous nor burdensome (1 John 5:3)

Moreover, And we are witnesses of these things; and [so is] the Holy Spirit, whom Yahweh has given to those who obey Him, Acts 5:32.

So, with the mind we serve the law of Yahweh (Rom. 7:25) and from the heart, we obey that form of teaching delivered us (Rom. 6:17).

Yahweh's Will: A Renewed Mind

And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of Yahweh is, that which is good and acceptable and perfect, Romans 12:2.

In the context of its usage in Romans 12:2, the renewing or awakening of our mind positions us with Yahweh in focus. The word "renewing" (G.342, *anakainoo*, **Strong's Exhaustive Concordance**) means to renovate or to renew.

The renewing of the mind reflects Yahweh's very Word, His Son Whom we receive through the Spirit of Yahweh Which, by the way, won't be out of line with His written Word since His Word is inspired by both His Spirit and His mind.

The Psalmist wrote, "O how I love Your law! It is my meditation all the day ... For Your testimonies are my meditation" (Psa. 119:97, 99b). A renewed

mind will think upon whatsoever things are true, honest, just, pure, lovely, of good report, of virtue and of praise (Phil. 4:8). This describes what a blessed man, what an obedient man will meditate and think upon.

Therefore, prepare your minds for action, keep sober [in spirit], fix your hope completely on the grace to be brought to you at the revelation of Yahshua Messiah. As obedient children, do not be conformed to the former lusts [which were yours] in your ignorance, but like the Holy One who called you, be holy yourselves also in all [your] behavior; because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY," 1 Peter 1:13–16.

Set your mind on the things above, not on the things that are on earth, Colossians 3:2.

Foundational Commandments

The 10 Commandments fundamentally represent the Law of Yahweh.

The first five can be thought commanding service to Yahweh – the fifth, an allusion to Yahweh as Father and heavenly Jerusalem our Mother – and the last five ordering our conduct toward our fellow man.

Yahshua briefly encapsulated these Commandments, when asked the question, "Teacher, which is the great commandment in the law?" with His reply, *"YOU SHALL LOVE YAHWEH YOUR ELOHIM WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND."* This is the great and foremost commandment. The second is like it, *"YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."* On these two commandments depend [hang, **KJV**, like the hinges on a door attached to the house] the whole Law and the Prophets, Matthew 22:37–40.

Yahshua in this passage is citing Deuteronomy 6:5. In the Evangel parallel narratives, these words (Heart, Soul, Might) of the text of the Torah are rendered in Matthew 22:37 (Heart, Soul, Mind); in Mark 12:30 (Heart, Soul, Mind, Strength); and in Luke 10:27 (Heart, Soul, Strength, Mind).

Note well, verse 40: *On these two commandments depend the whole Law and the Prophets.* This is to say, there are other aspects of the Law (e.g., the Food Laws, or the Law establishing the seven annual Sabbaths as a perpetual ordinance), while not specifically addressed by the Ten Commandments are no less valid than They.

Noteworthy also is James 2:10, which says, *For whoever keeps the whole law and yet stumbles in one [point] he has become guilty of all.*

The mind leads the heart. The writer of Hebrews 8:10, citing the Prophet Jeremiah, says, “**FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS YAHWEH: “I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM UPON THEIR HEARTS.”**”

Therefore, if one’s mind is singularly-focused, the heart can follow after. That’s the message to the people of the world today: Repent of the things that distract, and draw away, and turn to obedience. Obedience to the Commandments of Yahweh. In doing so, He will establish, strengthen, and settle them in Present Truth (2 Pet. 1:12).

Drawing Near to Yahweh

“They will not teach again, each man his neighbor and each man his brother, saying, ‘Know Yahweh’, for they will all know Me, from the least of them to the greatest of them,” declares Yahweh, “for I will forgive their iniquity, and their sin I will remember no more,” Jeremiah 31:34.

Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances, Ezekiel 36:26–27.

From the beginning, Yahweh has wanted a people who would obey from the heart. And while these prophecies are not yet completely fulfilled, since the coming of the Spirit (Acts 2:1–4), men have taken hold of the Eliyah message of repentance. These things were introduced by the prophets; amplified by John the Immerser, saying, *Repent, for the kingdom of heaven is at hand*, Matthew 3:2; spoken by the Messiah Himself and then by His disciples whom He commissioned with the message. Read our mini-study called, ***This is The EliYah Message***.

But today, many being double-minded do not want to hear the message to cleanse their hands, purify their hearts, draw near to Yahweh that He would draw near to them (James 4:8). If only they had the heart of ancient Israel, and would come before Him as they, with fear and trembling, saying,

“Go near and hear all that Yahweh our Elohim says; then speak to us all that Yahweh our Elohim speaks to you, and we will hear and do [it].” Yahweh heard the voice of your words when you spoke to me, and Yahweh said to me, “I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have

spoken. Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever!” Deuteronomy 5:27–29.

Don’t Continue in Sin!

You know that He appeared in order to take away sins; and in Him there is no sin. No one who abides in Him sins; no one who sins has seen Him or knows Him, 1 John 3:5-6.

What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it? Romans 6:1–2.

Sin is deadly. Willful, defiant sin is breaking covenant and relationship with the Father and the Son.

This day Yahweh your Elohim commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul, Deuteronomy 26:16. “Soul” is rendered “being” in other places, and its importance underscores the need to bring into captivity every thought, and every word of tongue and deed of body into obedience to the commandment of the Messiah (2 Cor. 10:4). For Yahweh expects His people to be a morally good and obedient people. And today, because a Pledge of the Spirit is given to His people (Eph. 1:14) we are given help to succeed where most of ancient Israel failed. Remember why the Spirit is given in the first place (Jer. 31:31; Ezek. 36:26-27).

Be Blessed

How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers! But his delight is in the law of Yahweh, and in His law he meditates day and night, Psalm 1:1–2.

It’s a great way to wash and renew our minds.

Some thoughts on what we’ve seen so far:

1. The mind reasons with thoughts and ideas.
2. The heart can move us and is a motivator within, but our mind makes conscious decisions to act and do Yahweh’s will with strength.
3. Yahweh gives us His Spirit which works in combination with His heart and mind.
4. Today we are given an opportunity to succeed where Israel had failed.

Yes, we are to live by the Spirit in heart and mind. And, yes, we are to live by every word that proceeds out of the mouth of Yahweh (Deut. 8:3), spoken again by Yahshua to the adversary who sought to tempt Him upon ending His 40-day fast in the

wilderness.

Let's not disappoint Yahweh nor quench His Spirit by being disobedient to Him. Let us focus our hearts and minds (and our whole being) in serving Him and others the way He desires with strength, fear and trembling, according to His law(s). In doing so we will be blessed.

For to us Elohim revealed [them] through the Spirit; for the Spirit searches all things, even the depths of Elohim. For who among men knows the [thoughts] of a man except the spirit of the man which is in him? Even so the [thoughts] of Elohim no one knows except the Spirit of Elohim. Now we have received, not the spirit of the world, but the Spirit who is from Elohim, so that we may know the things freely given to us by Elohim, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual [thoughts] with spiritual [words], 1 Cor. 2:10–13.

The Law Written on our Hearts

What does the law, written on the heart, look like? It will show as strength and the resolve of an individual accomplishing Yahweh's instructions.

Yet, Yahweh knows man's heart. *For the heart is more deceitful than all else and is desperately sick; who can understand it? "I, Yahweh, search the heart, I test the mind, even to give to each man according to his ways, according to the results of his deeds," Jeremiah 17:9–10.*

The deeds are outcome of the heart's action following the mind's resolve. But what happens when one has the Spirit of Yahweh? Doesn't the heart's action and the mind's resolve change?

Yes, but a natural man does not accept the things of the Spirit of Elohim, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one. For WHO HAS KNOWN THE MIND OF YAHWEH, THAT HE WILL INSTRUCT HIM? But we have the mind of Messiah, 1 Cor. 2:14–16.

So, we needn't wonder why many people don't understand us when we explain Spiritual Truth, or why they will reason away the law of Yahweh, often using Paul's writings to do so, which the untaught and unstable do to their own destruction (2 Pet. 2:16–17).

Correct Spirit and Attitude

The word spirit, in Scripture, can also be likened to one's attitude. What attitude do we have toward Yahweh and His Word? We trust it is good, renewed to know and accept His good, acceptable and perfect

will (Rom. 12:1–2).

Known unto Elohim are all His works from the beginning of the world, Acts 15:18. We are given the written Word as well as the Spirit to equip us for good works in which Yahweh has before ordained that we should walk (Eph. 2:10). Therefore, the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. [We are] destroying speculations and every lofty thing raised up against the knowledge of Elohim, and [we are] taking every thought captive to the obedience of Messiah, 2 Corinthians 10:4–5.

Conclusion

Messiah, as we know, didn't do His own will, but only the will of Yahweh (John 6:38) and spoke and taught His Word (John 15:10).

We, through permitting the Spirit (Gal. 5:22–23) its expression (fruit) from working with our mind and heart, accomplishes the will of Yahweh. And we are confident His good work in us, He will perform until the appearing of Messiah Yahshua (Phil. 1:6).

We are admonished in His Word, *My son, do not forget my teaching, but let your heart keep My commandments; for length of days and years of life and peace they will add to you. Do not let kindness and truth leave you; bind them around your neck, write them on the tablet of your heart. So you will find favor and good repute in the sight of Elohim and man. Trust in Yahweh with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight. Do not be wise in your own eyes; fear Yahweh and turn away from evil. Pro. 3:1–7.*

In doing so, we will truly live. Yahweh is our strength, and as we draw close to Him, through Yahshua, we will become one with both the Father and the Son. This, even as Yahshua in Gethsemane on the eve of His passion, prayed, saying,

That they may all be one; even as You, Father, [are] in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me, John 17:21–23.

May Yahweh be magnified through the hearts, minds, strength and deeds of His people in Messiah Yahshua. HalleluYah!

-Elder David Brett



The Covenant Promises of Yahweh

Peter, Paul, and all the other Apostles had to deal with mockers in their day, as we will in ours. People today, for the most part, ignore Yahweh and His Word.

Know this first of all, that in the last days mockers will come with [their] mocking, following after their own lusts, and saying, “Where is the promise of His coming? For [ever] since the fathers fell asleep, all continues just as it was from the beginning of creation,” 2 Peter 3:3–4. **New American Standard Bible** used unless otherwise noted.

It’s interesting to note, that these are evidently believers in a Creator and have knowledge they are descendants of Abraham, Isaac, and Jacob – the fathers of Israel. Some, though very few, are coming out of Babylon, as we are told to do in Revelation 18:4.

In the Messiah’s day, there was much more anticipation for His coming than there is today. There also was more of a calling – as with the early rain in its season – than there is today.

The Promises

Peter [said] to them, “Repent, and each of you be baptized in the Name of Yahshua Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as Yahweh our Elohim will call to Himself.” And with many other words he solemnly testified and kept on exhorting them, saying, “Be saved from this perverse generation!” Acts 2:38–40.

We tell the world the same things. This message began to be preached with John the Immerser, and was taken up by the Messiah and His disciples to our day. Yet, the Message wasn’t new. It was introduced thousands of years earlier. The Apostles understood and thoroughly explained it.

*[Remember] that you were at that time separate from Messiah, excluded from **the commonwealth of Israel**, and strangers to the **covenants of promise**, having no hope and without Elohim in the world. But now in Messiah Yahshua you who formerly were far off have been brought near by the blood of Messiah,* Ephesians 2:12–13.

“Excluded from the commonwealth?” “Strangers to the covenants?” “Having no hope and without Elohim?” That’s why the world is in such sad shape! Yet, there is hope through the promises of the Messiah.

*And we preach to you the good news of the promise made to the **fathers**, that Elohim has fulfilled this [promise] to our children in that He raised up Yahshua, as it is also written in the second Psalm “YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU,”* Acts 13:32–33.

It was remarkable to everyone who heard this message, that Yahshua Was, and Is, the prophesied Messiah, even the Son of Yahweh.

From the descendants of this man (David), according to promise, Elohim has brought to Israel a Savior, Yahshua, Acts 13:23.

Many in Judah were expecting a Savior. Maybe even some from the descendants of the ten northern tribes were expecting Him (see John 4:25). Yahshua was the answer to their wondering how Yahweh purposed to save and bless all (or even a remnant) of Israel.

The Mystery Revealed

And by referring to this, when you read you can understand my insight into the mystery of Messiah, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; [to be specific], that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Messiah Yahshua through the evangel, Ephesians 3:4–6.

The manner by which this would occur, was revealed by the messenger Gabriel (thought to be an archangel) who spoke directly to Zacharias, that of his seed one should come (John the Immerser) to prepare the way.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: “Blessed [be] Yahweh Elohim of Israel, for He has visited us and accomplished redemption for His people, and has raised up a horn of salvation for us in the house of David His servant – as He spoke by the mouth of His holy prophets from of old – salvation FROM OUR ENEMIES, and FROM THE HAND OF ALL WHO HATE US; to show mercy toward our fathers, and to remember His holy covenant, the oath which He swore to Abraham our father, to grant us that we, being rescued from the hand of our enemies, might serve Him without fear (of wrath or death eternal), in holiness and righteousness before Him all our days. “And you, child, will be called the prophet of the Most High; for you will go on BEFORE YAHWEH TO PREPARE HIS WAYS; to give to His people [the] knowledge of salvation by the forgiveness of their sins, because of the tender mercy of our Elohim, with which the sunrise from on high will visit us, TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF TDEATH, to guide our feet into the way of peace.” And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel, Luke 1:67–80.

This was spoken to Israel, and reminds us of whom the Messiah came for – “the lost sheep of the house of Israel” (Matt. 15:24). (As a review, read Genesis 17 and Luke 1). Read also our ministudy entitled, *The Hope of Israel*.

Promises to the Fathers

The Apostle Paul stood accused of preaching the resurrection of the dead, and specifically, of Yahshua’s resurrection from the dead (Acts 24:13).

Rightly defended himself, he said, *And now I am standing trial for the hope of the promise made by Elohim to our fathers; [the promise] to which our twelve tribes hope to attain, as they earnestly serve [Elohim] night and day. And for this hope, O King, I am being accused by Jews. Why is it considered incredible among you people if Elohim does raise the dead? Acts 26:6–8.*

Paul’s defense before Festus and Herod Agrippa focused upon the covenant promises made to the fathers, Abraham, Isaac, and Jacob and, to David, through whose seed the promise was fulfilled in Yahshua the Messiah.

For I say that Messiah has become a servant to the circumcision on behalf of the truth of Elohim to confirm the promises [given] to the fathers, and for the Gentiles to glorify Elohim for His mercy; as it is written, “^aTHEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME.” Again he says, “^bREJOICE, O GENTILES, [WITH] HIS PEOPLE.” And again, “^cPRAISE YAHWEH ALL YOU GENTILES, AND LET ALL THE PEOPLE PRAISE HIM.” Again Isaiah says, “^dTHERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES

HOPE.” Now may the Elohim of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit, Romans 15:8–13 (^a2 Samuel 22:50; Psalm 18:49; ^bDeuteronomy 32:43; ^cPsalm 117:1; ^dIsaiah 11:10).

Yahshua, being a descendant of David and of the lineage of Judah, is fulfilling the promises of Yahweh to the patriarchs of Israel, Abraham, Isaac, and Jacob.

The invitation, however, is to all:

Give ear and come to me; listen, that you may live. I will make an everlasting covenant with you, my faithful love promised to David, Isaiah 55:3 NIV.

Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost, Isaiah 55:1 NIV.

Yahshua, too, on the last day, the great day of the feast, stood and cried, saying, “If any man is thirsty, let him come to Me and drink” (John 7:37).

Promise of the Holy Spirit

Therefore having been exalted to the right hand of Elohim, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear, Acts 2:33.

In Him (Messiah), you also, after listening to the message of truth, the evangel of your salvation – having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of [Elohim's own] possession, to the praise of His glory, Ephesians 1:13–14.

The Holy Spirit is the Promise and Seal of the New Covenant, establishing what was promised thousands of years ago. What is occurring here, is an adoption into the commonwealth of Israel of whom, and for whom, are the Law and the promises (Eph. 2:12) – for the native born as well as for the stranger (Acts 10:35; Exod. 12:49; Num. 15:15–16).

These are clear promises to those who walk in righteousness. *Therefore having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of Elohim, 2 Corinthians 7:1.*

Who decides what is defilement of flesh and spirit? Who decides what is holy and what is not? Yahweh is the Sovereign. He sets the rules.

For, *What agreement has the temple of Elohim with idols? For we are the temple of the living El; just as Elohim said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR ELOHIM, AND THEY SHALL BY MY PEOPLE. Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE," says Yahweh. "AND DO NOT TOUCH WHAT IS UNCLEAN; and I will welcome you. And I will be a Father to you, and you shall be sons and daughters to Me," says Yahweh Almighty, 2 Corinthians 6:16–18.*

We are given the same instruction as Israel, as they prepared to cross over the Jordan into the promised land.

Only be very careful to observe the commandment and the law which Moses the servant of Yahweh commanded you, to love Yahweh your Elohim and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all your heart and with all your soul, Joshua 22:5.

Loving Yahweh, fearing Him, walking in His

ways, keeping His commandments – the whole duty of man (Eccl. 12:13) – was confirmed by Yahshua as the greatest of all tribute men may accord to the Almighty One (Matt. 22:40). Nevertheless, today most ignore and reason away Yahweh's commandments.

Conclusion

Yahweh knows the days of the blameless, and their inheritance will be forever. They will not be ashamed in the time of evil, and in the days of famine they will have abundance, Psalm 37:18–19.

We see today, a famine of hearing the Word of Yahweh. Nevertheless, we preach the message, "Repent, the kingdom of heaven is at hand" (Matt. 3:2).

*But the day of Yahweh will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in **holy conduct and righteousness**, looking for and hastening the coming of the day of Elohim, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells, 2 Peter 3:10–13.*

We understand Yahweh is merciful and extends His Hand out still. We are looking for that day when righteousness will be, the news of the day, every day – no longer, the bad news of unrighteousness.

"For I know the plans that I have for you," declares Yahweh, "plans for welfare and not for calamity to give you a future and a hope," Jeremiah 29:11.

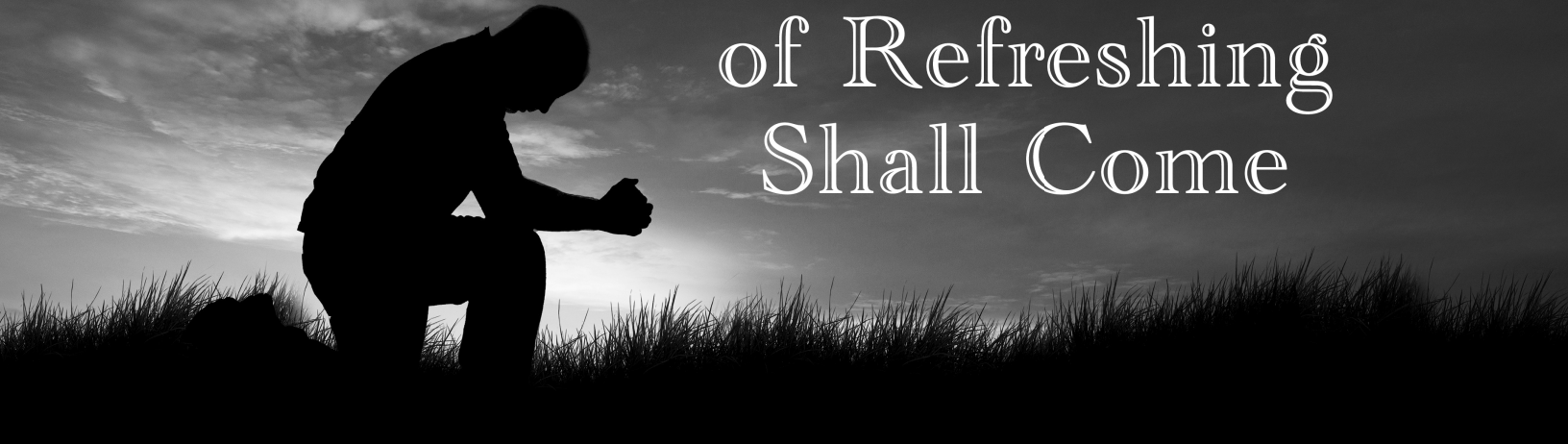
A future? A Hope? Very few are taking hold of either – the covenant and the promise – now, doing Yahweh's will and occupying until he sends His Son back to establish the coming Kingdom (Luke 19:13).

*"Eye has not seen, nor ear heard, nor has it entered into the heart of man, the things which Elohim has prepared for them that love Him" (1 Cor. 2:9 **NKJV**).*

*Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Master and Savior Yahshua Messiah, 2 Peter 1:10–12 **NIV**.*

-Elder David Brett

When the Times of Refreshing Shall Come



Imagine, sitting in the cool of the evening on the porch of your lakeside cabin, nestled among a virgin forest of blue spruce and ponderosa pine; a gentle breeze whistling through the trees and overhead, a full moon illuminating shimmering waters below and within your lodge, embers upon the hearth waiting to be stirred with more of its fuel cut, stacked and seasoned.

Yes, far away from “the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in” (Mark 4:19) and entanglements with “the affairs of this life” (2 Tim. 2:4) with which the most of people are occupied, you are contented with a certain tranquility – a tranquility that six millennia ago, also pervaded another serene environment ... in Eden, and at a time, when Adam and his wife Eve, after giving a day’s labor in the exercise of stewardship over all that their Creator had committed to their trust, looked to the cool of the day and toward fellowship with Him Who had, on the sixth day, issued them the command to subdue and to have dominion over all He had made (Gen. 1:28).

But the Reality

But then, on a day, when they ought to have been serving and guarding the garden (Gen. 2: 15), they’d permitted themselves a respite from the day’s assignment and been drawn away of their curiosity to the one thing forbidden them: the tree of the knowledge of good and evil (Gen. 2:9, 17) which now, had become transformed through the tempter’s subtle cunning, into something, good, pleasant, and desired (Gen. 3:6). And of the cool of the day? And the Voice? Yes, the Voice, calling to them from somewhere, in the Garden possessed an ominous tenor, exacerbating the shame, the guilt, that had quite overwhelmed them. And just now, the Voice, declaring, Words:

“... greatly multiply your sorrow and your conception ... cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life; thorns also and thistle shall it bring forth to you ... in the sweat of your face shall you eat bread, till you return unto the ground; for out of it were you taken: for dust you are, and unto dust shall you return ...” (Gen. 3:16-19).

But not until the Voice had said, “lest he put forth his hand, and take also of the tree of life, and eat, and live forever” (Gen. 3:22) and afterward, “drove out the man to keep the way of the tree of life” (Gen. 3:24), did the gravity of their trespass – “for in the day that you eat thereof you shall surely die” (Gen. 2:17) – impact the man and his wife.

And since that day until this present time, the species have been caught up with sundry cares and affairs that distract (1 Cor. 7:35) and draw them away (James 1:14) from giving attendance to the Sovereign over all. But ask any if they should like an “intermission from life,” and most would reply, “If only ...”

An Earnest Expectation

But when once a man has wandered through the woods and forest glades; heard the birds singing sweetly in the trees; looked down from mountain grandeur; heard the flowing brook, and felt the gentle breeze on a warm spring day, then is that which is innate of his created nature aroused and he, wanting to find that peace which passes all understanding (Phil. 4:7) – a peace come, when man is settled in his rightful place of dominion,

no longer abusing this world intended for his employment (1 Cor. 7:31); no longer subject to the dominion of that over which he ought to have subdued.

And while the uncertainties of life toss him to and fro, and carry him about, the whole creation with earnest expectation groans and travails in pain together, waiting ... yes, waiting 'til man should recover his first estate; waiting for the adoption, to wit, his redemption, and manifestation as the sons of Elohim (Rom. 8:19, 22, 23).

WOW! Think about it – the earnest expectation of the whole creation awaits men, their manifestation as the sons of Elohim and if sons, then heirs! All the created order henceforth, has been looking to that time, “when the times of refreshing shall come from the presence of the Sovereign ... the times of restitution of all things, which Yahweh has spoken by the mouths of all His holy prophets since the world began” (Acts 3:19, 20) – the restitution of Genesis 2 Edenic humankind, when male and female served and guarded the Garden (Gen. 2:15); when male and female exercised their Yah-given right to subdue and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth (Gen. 1:28, 2:19).

Yes, that time in the beginning, and prophesied to return, when the wolf shall dwell with the lamb, and the leopard lay down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them; when the cow and the bear, and their young ones shall feed and lie down together and the lion, shall eat straw like the ox; and the sucking child plays on the hole of the asp, and the weaned child puts his hand on the viper's den (Isa. 11:6-8).

Conclusion

Meanwhile, “... the earnest expectation of the whole creation waits ...” for men, transformed by the renewing of their minds (Rom. 12:2); their re-creation in the image of the First Begotten (Rom. 8:29). Who wouldn't want to hasten that day? *He Which testifies these things says, “Surely I come quickly.” So Be It. Even so, “Come, Master Yahshua,”* Revelation 22:20.

-Elder John W. Reece



QUESTIONS & ANSWERS

Q

Do you teach a second chance doctrine?

A

We don't adhere to such a teaching. With that said, if someone has never heard nor understood the Word of Yahweh, can a just Judge send them to their death eternally? A first death is understood as a sleep, but a second death is eternal.

Taking this a step further, if one heard and even saw with their own eyes some miraculous sign(s) but didn't comprehend or understand enough to discern what was going on, will they be sent to their death automatically and eternally?

This is where we have to start looking at what the Savior, Who will be (and is now) the Judge of all mankind (John 5:22), has to say. He Himself said to those involved in putting Him to death, “Father, forgive them; for they do not know what they are doing” (Luke 23:34). So, even before all judgment was given to Him, He wanted to forgive those who were ignorant. This appears to be in line with Scripture, which states there is no forgiveness for willful (root meaning “defiant,” “high handed,” “first of defiance raised against Yahweh”) sins committed with the understanding of what they are doing (Num. 15:30; Heb. 9:7; 10:26).

A further search of Yahshua's attitude toward ignorant sins is found in the example of those He visited in Bethsaida and Chorazin. Notice He said Sodom (as in “Sodom and Gomorra”) would fare better in the judgment than they (Matt. 11:20-24). Here we see that judgment is not black and white, but rather with fairness and equity. This is explained also in Luke 12:42-48. Meditate also upon Luke 9:51-56. Besides all of this, we are taught to be merciful ourselves (James 2:13).

For further reading we would recommend the Ministudies ***Just One Resurrection?*** and ***Scriptural Age of Accountability***.

Q If Yahweh is so good why do such bad things happen to young kids that have not had a chance to decide for themselves? I'm speaking of things like child abuse, sexual, physical, or mentally, death or anything imaginable that is mortifying for an innocent child to go through.



A You've brought up a question many have. Some have even rejected the Creator, because to them there is no satisfactory answer. However, we read that Yahweh's ways are higher than ours (Isa. 55:9); we should not lean on our own understanding (Pro. 3:5). In our Heavenly Father's wisdom, He has allowed mankind to choose his own path in the short-term (6000-years) and also for the long-term (eternal life). The latter is going to be beyond comprehension to those who do choose (Deut. 30:19) Yahweh's will. It is still understood, for those in the short-term, even when they do everything right, there are still going to be difficulties (Rom. 8:18). These difficulties come down to the children of mankind, as well. They end up suffering in a fallen world, just as the adults. The sufferings are allowed because of what is currently being accomplished by those Yahweh is calling out (James 1:1-18). The children's suffering of the past has already come to an end, just as Job's suffering ended. He, and his own children, will be resurrected as he himself understood (Job 14:14).

It may seem there is a conflict since on the one hand Yahweh calls on us to trust Him, but on the other we are told that we have to suffer. But, again, it is for a purpose, which takes us back to His unsearchable wisdom (1 Pet. 5:6-10). Everything He has allowed is for a purpose. We can surmise the Creator of heaven and earth is not going to have a repeat of Satan.

Through His process for those to whom He will bring in as family members it is assured, they will be tested, tried and refined for the purpose of co-rulership with Yahshua (Rev. 3:21; 5:10) Who has already proved Himself worthy (Phil. 2:8-10). Everyone else will also know that the Devil's ways produce death. In the end, which is just the beginning, there will be no remembrance of the evils which Satan (the current ruler and influencer of this world (Eph. 2:2; Rev. 12:9)) has implemented (Isa. 65:17; Rev. 21:4-5). Satan and his ways, will be no

more (Rev. 20:10). This is what we are looking forward to.

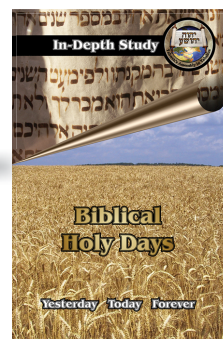
The children of mankind will be brought into a soon to be model society called the coming Kingdom, in which there will be no more suffering. Sin will no longer be allowed.

In today's society, we are all witnesses to the fact we are unable to manage ourselves and to the destructiveness of sin brought into the world by Satan and Adam and Eve's first transgressions against the Creator. That is why we see the evils we see. It is not that Yahweh has forsaken mankind; He has not, nor will He allow evil to continue indefinitely. The time of mankind's rule and suffering are about to come to an end (2 Peter 3:8-13).

Q In Matthew 4:1-12, it says that immediately after his baptism, Yahshua was tempted by Satan in the wilderness for 40 days and 40 nights. And when he heard that John was cast into prison, Yahshua returned to Galilee (after which He called His disciples). But in John 3:22-24, it says that Yahshua ministered with His disciples before John was in prison. How are these two harmonized?

A We believe there is a distinction between the two accounts, one placed in Galilee (northern Israel, near the Sea of Galilee) and the other in the land of Judea (southern Israel, near the Dead Sea); respectively, Matthew 4:12 and John 3:22, the latter account being an earlier date. While Matthew does not give any details between the testing the Savior went through in the wilderness and then going into the region of Galilee, there must have been given the account of John. Maybe this is why John noted in 21:25 that there is not enough space given to write all the details. He must have realized how some things written may have appeared to contradict other areas in which accounts were written, but since he noted the land of Judea, he clarified his account was at a different time and place than what Matthew had written. Scholars believe that all the evangels were written many years past of when the actual events occurred.

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Feast of Tabernacles for seven days to Yahweh." Leviticus 23:34***

