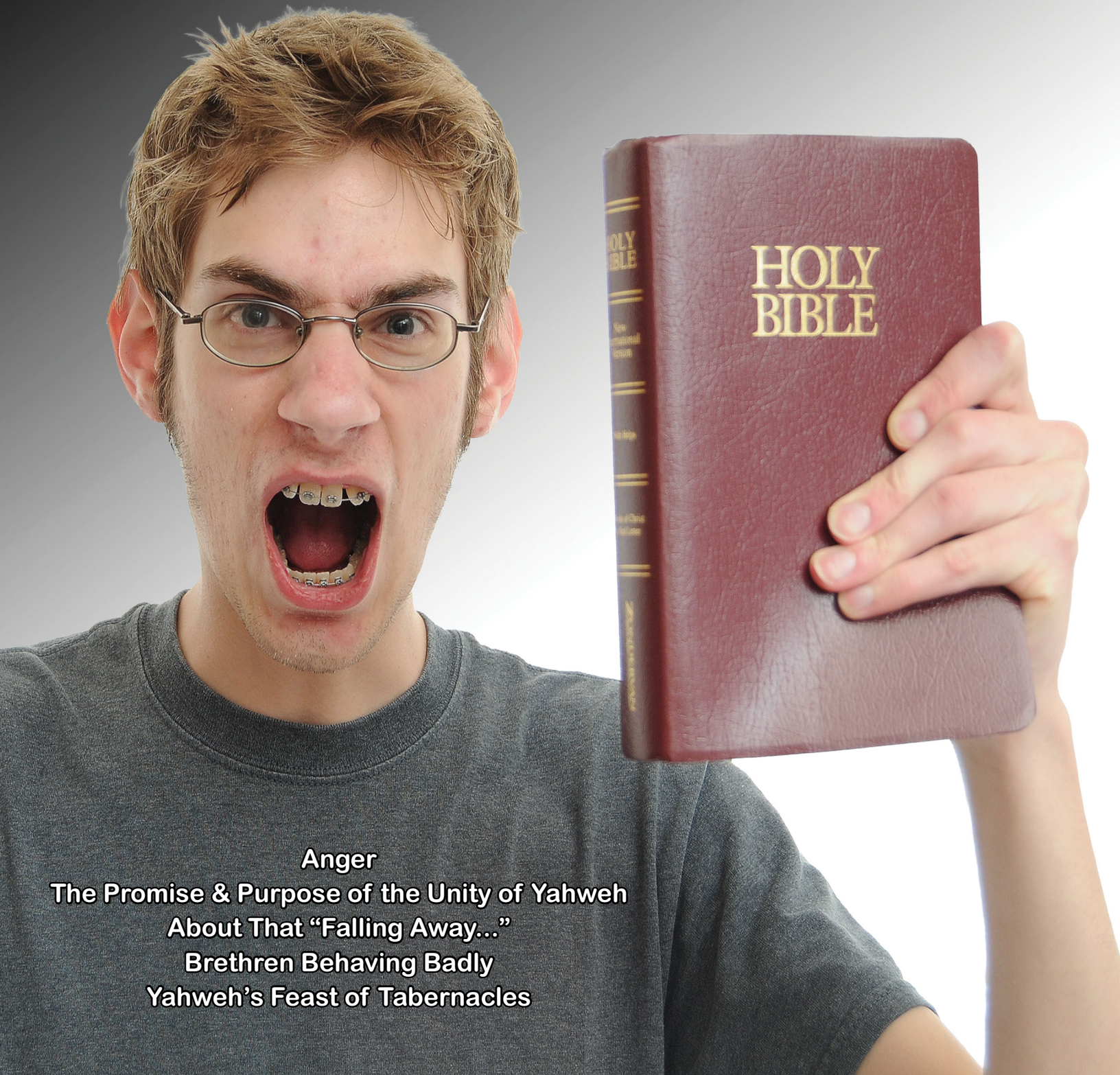


YAIY BEACON

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Anger

The Promise & Purpose of the Unity of Yahweh
About That "Falling Away..."
Brethren Behaving Badly
Yahweh's Feast of Tabernacles

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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CONTACT US

MAIL: YAIY
2963 County Road 233
Kingdom City, MO 65262

PHONE: 1-573-642-4100

FREE : 1-877-642-4101

EMAIL: beacon@yaiy.org

WEB: www.yaiy.org

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We offer this article with the assurance that readers can deal more positively, constructively and usefully with their anger by using the help offered by our loving heavenly Father. Your comments and questions are welcome.

In applying the lessons contained herein, you may find it helpful to carefully study the content on the first reading, and then reread it a week or two after your first reading and whenever anger becomes an issue.

In the text, and in Scripture quotations, you will find the personal name of the Creator, Yahweh, and the given Name of His Son, and our Savior, Yahshua. These Names are used in several versions of the Bible and are today, coming into more common usage. Moreover, the Hebrew term Elohim – translated ‘god’ in most English Bibles – and meaning, ‘mighty being’, may also be used interchangeably.

What is Anger?

Expressing anger can range from showing annoyance, pouting, sulking, being critical, throwing tantrums, screaming, throwing things, and even casting physical blows with the intention of inflicting injury. Anger produces natural consequences, too. Besides becoming sin, anger can make one look like a fool and even, affect one’s health and wellness of being.

Anger can lead to estrangement in family relationships, divorce, murder, and even war. Anger is perpetrated in the mind and executed out of the abundance of the heart. Often, anger usurps the authority from Yahweh of requiting vengeance to Whom vengeance belongs (Deut. 32:35) and Who promises to recompense (Rom. 12:19) for a perceived hurt.

There are several natural consequences of the anger response. It can make one look like a fool, lead to sin and also hurt one’s health. The psalmist advises to, *Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil*, Psalms 37:8. (**English Standard Version** used throughout, unless otherwise noted.)

Consider the patriarchs Abraham and Isaac. They called upon Yahweh by Name and Yahweh called Abraham His friend.

Angry? Why?

People will justify becoming angry by clothing its expression with righteous indignation which is often equated with Yahweh’s anger which is always just, and not usually expressed until His patient long suffering has been exhausted ... and that, for good reason. For example:

“They have made me jealous with what is no god; they have provoked me to anger with their idols ...” (Deut. 32:21)..

“And they burned their sons and their daughters as offerings and used divination and omens and sold themselves to do evil in the sight of the Yahweh, provoking him to anger” (2 Kings 17:17).

Pride is probably the most common reason for anger. It results from the need to exercise power over others; to have control over a situation; or to be thought perfect. This anger is predicated on feeling inadequate (“fear has torment,” 1 John 4:18) and challenges to this self-appointed ‘authority’, or to one’s self-esteem, are met with the only defense left him: ANGER! *For Elohim gave us a spirit not of fear but of power and love and self-control*, 2 Timothy 1:7. And so, we may conclude that if Yahweh has not given us a spirit of fear – emotional insecurity, low self-esteem – these have, therefore, only proceeded from the adversary.

Leaning not to one’s own understanding; trusting in, and acknowledging Yahweh in all His ways, and allowing Him to direct his matters (Prov. 3:5-6), will overcome pride, doubt, and insecurity. “Trust in Yahweh ... Delight yourself in Yahweh ... Commit your way to Yahweh ... He will bring forth your righteousness as the light, and your justice as the noonday. Be still before Yahweh and wait patiently for Him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices! Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil” (Psa. 37:3-7).

A second reason people become angry and lose their temper is because their parents did not properly train, nurture, and correct their behavior. Parents who yield to their children’s tantrums but cultivates a habit that will affect the child’s adult life. Parents need to teach their children that rage is not acceptable, and that resolving differences is what works. A good rule for parents to follow is,

Train up a child in the way he should go; even when he is old he will not depart from it, Proverbs 22:6 and,

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Master, Ephesians 6:4.

Thirdly, stress often changes one’s normal response to others. *If it be possible, as much as lieth in you, live peaceably with all men*, Romans 12:18, **KJV**. The key phrase here, is not “if it be possible” but, “as much as lies in you.” Whenever possible, manage stress by taking care of important things BEFORE important things become urgent.

Fourth, before becoming angry toward

another person, consider that they, too, might be experiencing some kind of stress. There are many reasons why a person may do something that irritates you: Health issues; diet; family relationships; home or workplace environment; alcohol or substance abuse; the way they were raised; news media reports; consequences of choices made, etc.

More often than not, we become angry with those we love: spouse, children, parents or siblings. Patience ... kindness ... forgiveness – it starts right here, at home.

Avoiding Anger: The Rage-Proof Person

Wouldn’t it be nice to be a person who never loses his temper, doesn’t get walked all over for never losing his temper, and enjoys peace in his home and his job? Wouldn’t it be nice for his family, friends and associates? Yahweh, our loving heavenly Father, has provided ways for us to move toward that goal. Anyone can become rage-proof.

Anger is experienced by every feeling person. Anger is a natural emotion, often expressed when one feels he’s been injured. Anger may be a righteous expression. There is nothing wrong with becoming angry if someone has wronged someone you love, or to a little one or a defenseless person.

How we handle anger, however, may determine whether or not, we sin because one’s reaction to an offense can be more grievous than either the offense or the offender.

The Scriptures severally read,

“Be angry and do not sin ... If possible, so far as it depends on you, live peaceably with all” (Eph. 4:26; Rom. 12:18).

How to Become More Anger-Resistant

Modern psychology advises you to “express your anger, don’t hold it in; let it all out.” Not only is this not Scriptural, but it doesn’t usually produce a good outcome. Yahweh has given us good, orderly ways of handling problems. Shouting, throwing things, and harming another are not solutions. Don’t let problems go unresolved. Yahshua had good advice about how to handle anger issues. In the sermon on the mount, He said,

You have heard that it was said to those of old, “You shall not murder; and whoever murders will be liable to judgment. But I say to you, that everyone who is angry with his brother will be liable to

judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire. So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. Truly, I say to you, you will never get out until you have paid the last penny," Matthew 5:21-26.

The right way in which to handle anger is to solve problems by taking the initiative toward forgiving past wrongs and seeking to become reconciled with those whom you have hurt and with those who have hurt you (see also, Matthew 18:15; Luke 17:3-4), and then displace the hurt and the wanting to pursue revenge with love. It's a process that requires work. It does not happen automatically. Here are some steps you can take:

1) Be proactive. Proactive is the opposite of reactive. Reaction to stimulus is what we expect of an animal or an object. Remember the science lesson: "For every action there is an equal and opposite reaction?" That is true for mass and energy, but it need not define our attitudes and behaviors. We have been given free will with which to respond to stimuli. That means, you choose your response to any stimulus. No matter what you experience of others, you get to choose either to respond with a smile and a gentle word, or become angry and make the worst speech you've ever made. Choosing to respond patiently, kindly, and lovingly when it might seem more appropriate to express anger, might just diffuse an already bad circumstance or situation.

If you have to deal with an angry person, don't add fuel to the fire. Be careful not to advance provocation. Don't give the other reason for taking offense. Respond, true to your values and principles.

Not only do you have the freedom to choose your response, you have the responsibility to choose the path of love.

You have heard that it was said, "An eye for an eye and a tooth for a tooth." But I say to you, "Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles. Give to the one

who begs from you, and do not refuse the one who would borrow from you." You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? You therefore must be perfect, as your heavenly Father is perfect," Matthew 5:38-48.

2) Don't mind other people's business: Before you allow your anger to rise, ask yourself; is this my affair? Is this for me to be angry about? Don't get mad about something that shouldn't affect you at all. Remember the parable of the workers who thought their pay was unfair? All had agreed to work for an established pay, but when they who had but toiled one hour received as much as they which had borne the burden and heat of the day, these latter forgot what they had contracted for, and became angry, not appreciating that it was lawful for the owner of that vineyard to do as he would with his own. Why should they have become angry with the vintner who chose to exercise a particular beneficence to these last, when the other received what was owed them? (Matt. 20:1-16).

3) M.Y.O.B. (Mind Your Own Business)! Concentrate on the one part of the world you can do something about: your own thoughts and actions. Remember, another person's anger, is not your problem, unless you have wronged them. Otherwise their rage is between them and Yahweh. If their anger is hurting you, then treat it as you would any other hurt – with patience, gentleness, and forgiveness. Show yourself an example of good works, sobriety of mind, and sound speaking that cannot be condemned, so that he that takes the part against you may be embarrassed because he has nothing evil to say about you (Titus 2:7-8). Once again, do not provoke a person who is enraged. Their rage may do a lot of damage. If relationships with others are often punctuated with anger, you may have to withdraw from that relationship.

4) Pray about it. There is no situation so difficult that Yahweh cannot make it right. By prayer you can influence anything. Rather than choosing to attack the one whom you feel has hurt you, bring the problem to the One Who can do something about

it, Yahweh. Pray for yourself, that you may learn whatever lesson Yahweh wants to teach you. Pray for the other person that he might obtain what he needs, and pray for others who may be affected by the problem. Cling to the promise, *Though I walk in the midst of trouble, You preserve my life; You stretch out Your hand against the wrath of my enemies, and Your right hand delivers me*, Psalms 138:7.

Diffusing Situations Which Make You Angry

A relationship can sometimes degenerate due to negativity. Let your own behavior be positive at all times. One approach toward being more positive, is to ask another to help you by letting you know when they feel you are being negative. When conversations become heated, there are some ways to help turn down the temperature.

- Don't snap at the bait – *Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger*, James 1:19;
- Let your own words stay calm, positive and few – *When words are many, transgression is not lacking, but whoever restrains his lips is prudent*, Proverbs 10:19;
- Excuse yourself for a few minutes. Let things settle down – *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law*, Galatians 5:22-23;
- When you return, apologize and say something positive, complimentary and what you both value in your relationship;
- Tell the other person you can see their point, and that you appreciate their willingness to work together on a solution.

The goal is to resolve the problem and then drop it, forever. Of course, this can be hard to do. Sometimes, we try to avoid talking about a problem and yet, we're unable to erase it from memory. Yahshua told us that maintaining anger in our hearts is not acceptable. He declared that if we from our hearts forgive not everyone their trespasses, neither shall have forgiveness from our Heavenly Father (Matt. 6:15, 18:35).

“... Love Covers a Multitude of Sins” (1 Pet. 4:8)

Many times, the person hurting you does not want to hurt you. He or she may be someone who loves you. If they understood you were being hurt, they would try to stop doing the thing that hurts. On the other hand, sometimes, the other wants to hurt you

just because he feels that something you are doing is purposed to hurt him. However, regardless from whom the hurt proceeds, the bottom line is, that if you love one another, then you should both want to stop the reasons for hurting and resume your relationship. Here are some ways to do that.

Cool down: You can't be expected to deal with any serious situation in the heat of passion. It's alright to say to the other person, “I'm upset, but I don't want to say or do something wrong. Let's take a short time to cool down and collect our thoughts. We can discuss it again in a little while when we're both ready and comfortable talking.” Usually, this will be acceptable. Even if it is not acceptable with the other person, you must still avoid dealing with a problem in a state of agitation. That would not be fair to either person.

Another key to unlocking difficult situations is to get the facts about the matter of dispute – “then you shall inquire, search out, and ask diligently. And see if the matter is true and established” (Deut. 13:14). Don't we feel foolish when we take action based on some wrong assumption? Don't let that happen. Play it cool until you know the facts. Consider, there might be other concerns neither expressed nor obvious, too.

A person may certainly have done something which hurts you but the reason for his action may be outside of his control. (Recall we mentioned why a person's behavior or attitude may irritate you: Health issues; diet; family relationships; home or workplace environment; alcohol or substance abuse; the way they were raised; news media reports; consequences of choices made, etc.) Moreover, in today's world and all the stressors it provides, it's surprising anyone can be pleasant and nice.

As Parents, Dealing with Anger

There is a very common and dangerous anger which lies deep within many of today's children. This problem is not restricted to unbelievers!

Parenting can be taxing and inconvenient. What to do when the baby won't stop crying, and he's had a good nap, been fed, his diaper's been changed, and cuddled and cradled in father's or mother's arms? Or, what about siblings quarreling with each other while the parent is involved in some activity? Or, the child comes home from school with a note from the teacher or principal concerning his participation in a classroom or playground disturbance? Or, the older child has gotten into trouble with the law, and the parent is summoned to the police station?

As our children grow, it seems that both the joys and the problems grow with them. Toddlers somehow grow through childhood into complex young people who, like certain birds, seem to require almost their weight in food every day. Just as the growing minds can become a delight of fresh conversation, teens can also turn awry in creative or peer-mimicking ways.

And throughout the growth and development of their children, good parents know that they must be sure of the facts and never discipline their children while angry. Parenting is challenging and the risks are grave.

Even ‘religious’ parents have relationship problems with their children – anger problems, which left unresolved, grow worse as the child grows older often becoming volatile as the child grows into the teens and early adulthood, often resulting in children leaving home as soon as they can and before they are adults, or staying home as vagrants at their parents’ expense, and given over to sexual promiscuity, alcohol, and drugs and otherwise, becoming criminal in their behavior.

A parent who unwittingly contributed to such problems may not, of their own abilities, have the resources toward working to resolve these anger issues at this latest stage. They can only watch with grief of mind and sorrow of heart as their son or daughter runs at top speed toward self-destruction.

So, let’s look at some ways to prevent this last worst-case scenario from happening to our children.

It is the parents’ responsibility to teach their child right from wrong and to motivate the child to do right. Many have thought this could best be achieved by forcing the child to do right. But there is a subtle difference between motivating and forcing children, and this latter will doom the parent-child relationship to becoming adversarial.

These parents are looking for every little thing their child may do wrong, while the child is looking for every little way he can get away with doing something wrong – often in spite to his parents. Yahweh looks at the heart attitude, and that should also be the focus of our parenting.

The best approach is asking Yahweh for wisdom, understanding, and discernment. Some things might be figured out, owing to past experience. But some issues – particularly, anger issues – may require a different approach. But there is never a time to withdraw your love from your child.

Once again, pray, be cool, judge nothing before the time, don’t answer matters before they’ve been

heard, and be sure of all the facts, because we have a responsibility as parents to guide our children and we need to deal with the hurt inflicted by our children in a special way. A misbehaving child or youth still needs lots of love but mixed also, with firmness and helpful teaching. Remember, *Fathers, do not provoke your children, lest they become discouraged ... but bring them up in the discipline and instruction of the Master*, Colossians 2:21; Ephesians 6:4.

Never stop praying for your children ... and your grandchildren, and don’t be surprised when that troublesome teen becomes a responsible, caring adult. When children are grown up and have moved away, parents still have a duty to provide a good example, teach, and guide their adult children in the right ways.

If you’ll reflect upon your own childhood, you, too, may have thought your parents opposed to every whim you conceived. While that is common, it should become a matter of concern when that is the way a child always thinks of his parents.

Parents need to understand it is their responsibility to work together to create and nurture a healthy relationship with their children. The parents have the sole responsibility for lovingly making sure the child’s attitudes are right. No little child has the ability to do that. We can’t blame a two-year-old, or even a fifteen-year-old, for the bad attitude he or she has toward his or her parents. A child’s attitude depends on the attitude of the parents.

The correct relationship parents need to foster toward their children is that they are on their side. When the child succeeds, it will be because the parents have succeeded. We want the best for them and we will do whatever is necessary to help them grow to be happy adults who love Yahweh and are themselves, successful in their business, social, and family relationships.

This does not mean we will let our 12-year-old drive the family car on the highway. And what is our response when he asks to do that? It shouldn’t be an angry, “Of course not! Don’t even ask such a stupid question!” Better, we should explore his idea with him until we both agree that it might be exciting to consider, but it would be too dangerous, and perhaps harmful, if he actually did drive the family car on the highway. An angry reply would probably produce anger in the child. He may not express that anger, but it would simmer under the surface and he’d just add it to the many other times he had been put down and frustrated.

Simmering, below-the-surface anger is one of the most destructive and difficult-to-correct anger issues. On the surface, a child may be compliant, but inside, he's full of hatred, anger, and rebellion ... just waiting for the opportunity to get away, or to get even, or run wild. He may leave home and be found in some kind of trouble a few days later.

So, one of the most important things we need to teach our children is dealing with their hurt and anger. The times of being hurt are critical, tipping points in their developing attitudes. If they learn to deal constructively with being hurt, they will be far more successful in their lives. If each hurt is an occasion for a fight, a tantrum, or a grudge, then they are moving toward a life of misery and pain for themselves and their family.

Help your children to move up from the most primitive response to being hurt toward the most successful response. Teach your children, while they are still under your tutelage (Gal. 4:1-2) to immediately forgive ... completely, and to thoroughly discuss their anger issues toward resolution. And as we teach, we, too, will learn.

See a Lot; Correct Little; Overlook Much

Remember the principles: cool down, pray, judge nothing before the time, don't answer matters before they've been heard, and get the facts – remember, inquire, search out, and ask diligently, and see if the matter is true and established.

If possible, overlook the hurt. Often, that's the best way to resolve most problems. Yahweh is gracious and full of compassion, slow to anger and great in mercy (Psa. 145:8). Many times, in His dealing with ancient Israel, Yahweh turned away His anger, forgave their iniquities, and did not stir up all His wrath (Psa. 78:38). And this, He did, as an example to us.

The discretion of a man makes him slow to anger, and his glory is to overlook a transgression, Proverbs 19:11, **NKJV**.

He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city, Proverbs 16:32, **NKJV**.

Carrying those old hurts is burdensome and really slows you down. Drop them now, and be free of the burden! The forgiving person is truly blessed. When old hurts take a lot of your attention, and even control you, think instead of something Yahshua said:

For if you forgive men their trespasses, your heavenly Father shall also forgive you. But if you do not forgive men their trespasses, neither shall your

Father forgive your trespasses, Matthew 6:14-15.

Forgive, and be forgiven. Forgiveness can put you back into control. Forgiveness is not only the best way to resolve a problem, it is best for you, as it is written:

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as Elohim for Messiah's sake hath forgiven you, Ephesians 4:31-32, **KJV**.

We acknowledge, there are some hurts that still linger and can't seem to be disposed of. Don't pretend to forgive a trespass if you can't really forget the trespass. The offense that persists or is repeatedly inflicted, is a serious problem that must be settled. Sometimes, open rebuke is required (Prov. 27:5). Don't conceal the problem behind a screen of feigned friendliness! Initiate the method Yahshua prescribed in Matthew 18:15-18. Go to the offending party and seek to resolve the matter together. Following are some suggestions that may be useful in guiding your approach.

1) Your peacemaking effort will be much more fruitful if you can begin by praying together, if possible, invoking Yahweh to guide your meeting.

2) Enter the conversation with confidence that you will find a solution. Focus on a solution rather than on the anger. That is past. Only the future matters. Where we've been is important only because it has brought us to where we are now. And where we will be tomorrow, depends upon what we do now.

3) You may want to bring a small gift (a peace offering) and a kind word to show that you are, indeed, coming in love (Prov. 21:14). Don't concern yourself that this will be misinterpreted. A gesture proceeding out a heart of love will help solve the problem.

4) Acknowledge there are few problems between two people in which one person is wrong and the other is 100% pure and innocent. Search your own attitudes, express the cause of your anger and then own and sincerely admit your stake in the problem.

5) Be eager to compromise, but the job isn't done if the solution leaves you continuing to feel hurt.

6) Warmly accept a sincere apology if offered. And let the other's contrition cover a multitude of trespasses – in other words, 70 x 7 times ... too numerous to count, so don't bother. A verbal apology is very important, but it is only the beginning of making things right. One cannot just talk his way out of a problem that he behaved himself into.

7) If, after this attempt, the problem(s) persists, ask a mutual friend or two whom you both respect to help in the discussions (Matt. 18:16). Approach this new discussion with the thought there must have been something you missed when you tried working it out yourselves. If the other party is a member of the Assembly, then ask the Elders to help you to reestablish relationship. A long-standing problem between two members is a problem that needs resolution to ensure the continuing health of the Assembly. The Elders have experience in helping people solve problems and they will pray with you, and pray for you, and apply Yahweh's Word in resolving matters of dispute. If these efforts have not produced the desired end, the Elders can arrange for a meeting of the Assembly to bring the matter to a conclusion (Matt. 18:17).

This is the procedure commanded by the Messiah. Like all the other things He told us to do, it's good for us and it works. If you love someone, you should talk together about matters of dispute before anger sets in and remember: *A kind answer soothes angry feelings, but harsh words stir them up*, Proverbs 15:1.

Agreements about Anger

1) If I feel like I'm being hurt in any way that could make me angry toward you, I promise to tell you as soon as we are alone together – before it gets out of hand.

2) When I get angry at you for any reason, I promise never to attack you. I won't blame you, criticize you, or try to hurt you in any other way. I'll let you know why the matter is important to me, and just tell you what I desire or wish you would do or not do.

3) If one of us is hurt by the other in any way, let's promise to work together to eliminate, or at least, to minimize the hurt. We'll look upon such occasions as a good opportunity for expressing our love.

Remember, as followers of Yahshua, we are not permitted to harbor anger. The goal is to resolve problems and then drop them, forever. Indeed, how you retain anger if you would kneel down together and ask Yahweh to be a third party to your discussion and to open your minds so that its outcome would be understanding and love for each other?

How can you keep anger in your relationship if you kneel down together and ask Yahweh to be with you as a party in your discussion and to open your minds? What do you think? *A soft answer turns away wrath; but a harsh word stirs up anger*, Proverbs 15:1.

Love, a Solution to Problems

We have learned that Yahshua taught that anger is not permitted believers. Anger is "against our religion." Next, we will look at how believers can love away their problems while at the same time, obtain other benefits.

Yahshua has provided us help in solving the problems we all have. Besides giving us eternal salvation, He has provided ways to save us from problems every day, as well. Let's look at some of the great benefits obtained by using love to solve, and to avoid problems, we tend to make for ourselves every day.

Beloved, let us love one another, for love is of Yahweh, and everyone who loves has been born of Yahweh, and knows Yahweh. The one who does not love has not known Yahweh. For Yahweh is love. In this the love of Yahweh was revealed in us, because Yahweh sent His only begotten Son into the world that we might live through Him. In this is love, not that we loved Yahweh, but that He loved us and sent His Son [to be] the propitiation concerning our sins. Beloved, if Yahweh so loved us, we ought also to love one another. ... We love Him because He first loved us. If anyone says, I love Yahweh, and hates his brother, he is a liar. For if he does not love his brother whom he has seen, how can he love Yahweh whom he has not seen? And we have this commandment from Him, that he who loves Yahweh should love his brother also, 1 John 4:7-11, 19-21, NKJV.



Think: "Win-Win"

There are two basic principles that we can use to avoid and solve problems between people. They can be summarized as loving and listening.

"Win-Win" is a short way of saying that we work things out so that each of the people involved in a situation wins. Nobody loses. One might say, "This is not using love to solve a problem; it's just good sense." On the other hand, the Win-Win principle may be just another way of saying,

So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets, Matthew 8:12. If you approach a situation with the idea, “I’m going to get what I want, and the other person can look out for himself,” then you’ve just cheated yourself. How? because you can’t keep disregarding someone without hurting the relationship between you and the other. Without strong, personal relationships, your life will become pointless, vain, and empty. Also, you cannot nurture a few good relationships, and deal arrogantly with most other people at the same time. You need to deal consistently with all people.

In good, long-term relationships, both parties win. Each gives to the other and each receives more than they give. How is this possible? It’s called synergy: when two or more work together, they produce more than they could when working separately. The extra part, which can be quite large, can be used by both so that each gets more than he gave! However, when one person is taking more than he is giving, synergy breaks down, and both lose a great deal.

No two people are identical in manner and in thought. There will be difference in relationships, but difference doesn’t have to be a well-bred word for a fight. Synergy depends on the contribution two different people make to something. They each supply something the other doesn’t have.

Often, difference is the key to getting through a hard spot that could have stopped the progress of one person working alone for a long time. Difference is what gives a good team that slight edge. We need to learn to enthusiastically embrace the differences we find in others without ever compromising our own values or coming too close to evil.

This principle of difference working synergistically can be understood by the following passages of Scripture:

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! ... And though a man might prevail against one who is alone, two will withstand him – a threefold cord is not quickly broken, Ecclesiastes 4:9-10, 12.

For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. For I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that

there may be fairness, 2 Corinthians 8:12-14.

Find the pleasure in synergy. Find the value in those differences. Find the blessings in working together: Accomplishment, learning, and good fellowship are a few of the blessings you will find.

Behold, how good and pleasant it is when brothers dwell in unity! Psalms 133:1.

Conclusion: Understand, then be Understood

Understanding is a great key toward solving problems. Oftentimes, before making your own point, endeavor to know how the other person thinks, and what might make him think that way. Sometimes, a better approach than making declarative statements is to ask questions. Let the other talk without interrupting, except for questions asked for the purpose of the other clarifying what was said. That be will be your first challenge: Being swift to hear and slow to speak (James 1:19) But listening instead of talking is also a good way to avoid inciting anger.

While you’re trying to understand, don’t make judgment statements on what you are being told. First, listen and understand all that’s being told you. When you listen, it doesn’t mean that you are showing approval for ideas that you think are wrong, just that you hear and understand them. The time for explanations will come later.

Listening is a great gift, a loving gift, to give to a person. It’s a tool that can be used to solve problems and assuage anger. If you are a good listener, you may even learn some things that will help you. After you have given your total attention to the other person, you might briefly – the key word here, is briefly – reply with any thoughts you have about what you were told. Just think how much your approach will be appreciated by the other, how much better you will be prepared to answer with the right words, and how much more openly you will be received.

What would you think of a physician who heard the first general symptom, a pain in the stomach, and then immediately gave a prescription or suggested an operation? *He that gives an answer to a matter before he hears, it is a folly and a shame to him,* Proverbs 18:13.

Be wise – listen! Work diligently to keep your relationships Win-Win, and always seek first to understand. This is the way of love.

Therefore be imitators of Yahweh, as beloved children. And walk in love, as Messiah loved us and gave Himself up for us, a fragrant offering and sacrifice to Yahweh, Ephesians 5:1-2.

Yahweh has called us to peace, and peace is found by putting away all bitterness and wrath and anger and clamor and slander with all malice. Yes, peace is found in being kind one to another, tenderhearted, forgiving one another as Yahweh by Messiah, has forgiven you (Eph. 4:21-32).

These are the ways of love. To learn more, you may want to read Stephen R. Covey's, *The Seven Habits of Highly Effective People*.

May Yahweh bless your life with the Fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22-23).

~ Elder Tom Schattke (deceased)

The Promise and Purpose of the Unity of Yahweh



Dr. Martin Luther King, Jr., was a very important figure in the civil rights movement during the 1950's and 1960's in America because he, among many others – some who paid the price for their efforts with their lives – sought to break down barriers among peoples of different racial cultures. In Dr. King's August, 1963, National Monument speech in Washington D.C., he expressed his aspirations for a unified people in his "I Have A Dream" address.

Many people thought Dr. King's work only a civil rights endeavor to encourage and uplift African-Americans, but Yahweh was also using him to prepare the process for people in every culture and tongue to receive the Kingdom of Yahweh.

Though King may not have fully understood what he espoused, he desired to see the dissolution of the "difference in nature" character of religious institutions ... and the day, on which we as a people would one day join hands in the spirit of unity and in the bond of peace and sing with one voice, the words of that old Negro spiritual, "Free at last, thank Yahweh Almighty, we are free at last" – a freedom for which our Savior Yahshua, like Dr. King in 1968, offered His life as the Supreme Sacrifice.

Unity Characterizes Yahweh's People

From before the creation of the world, Yahweh had predestined some whom He has called and chosen (Rom. 8:29-30) to reveal through His Son, Yahshua the Messiah, His magnificent. He sent His Son, and all will believe in Him and obey His Commandments are become by covenant, a special, peculiar people whom also, He will conform into the image of His Son – a special, peculiar people, set apart for His specific purposes.

Bought with the price of Innocent Blood ... the shed blood of Yahshua, Who was obedient even to death; Who manifested Yahweh's love for a sin-ridden world; and Who became an acceptable atonement for man's sin, this special, peculiar people are set apart by their faith in, and obedience to, His Word and are set to emulate Yahshua's example in word, behavior, love, spirit, faith, and purity ... as a light shining

in a dark place, and are determined both to save themselves and whosoever would call upon His Name.

These same special, peculiar, set-apart people are united with their Savior, through denying themselves; suffering the loss of all things, if necessary, in order to gain the excellency of the knowledge of their Savior; and, moreover, they have these two additional things in common: (1) in striving for the masteries, they've reckoned themselves to be dead to continuing in sin, declaring the life they live, they now live by the faith of the Son of Yahweh; and (2) they'll not seek their own, but every one the other's prosperity, each making supply of his abundance to meet the need of those in want that there might be equity with the outcome that the whole body is furnished by that which every member provides.

Indeed, this last attribute so characterized the first Assemblies, that the Body of Messiah made increase of itself by the mutual love each had for the other, so that the Sovereign Head of the Body added daily to its membership such as should be saved.

Ecumenicity, not Synonymous with Unity

In the Savior Yahshua's Gethsemane prayer (John 17), He prayed no fewer than three times, that His disciples, then and now, would be one even as He and His Father are One – Oneness, in mind, in speech, in judgment.

However, only a few years after His death and resurrection, doctrinal strife among members of the first Assemblies compromised this undertaking for unity. And the last two millennia have witnessed a proliferation of false apostate ways under the guise of denominations, well exceeding the 10,000 instructors-in-Messiah given by the Apostle Paul (1 Cor. 4:15) and which have corrupted, deceitfully handled, and made private interpretations of the Word of Yahweh so that what we have to today, in Catholic and protestant Christianity, scarcely resembles that which was inaugurated on that solemn Pentecost when one-hundred twenty were assembled with one accord, in one place (Acts 2:1-4).

And though some have sought ecumenicity among themselves, this undertaking has largely been unsuccessful as the parties thereto, continue to agree to disagree on non-negotiable, core doctrines – disagreement which has produced the unintended outcome that some who might, as they who inquired of the Apostle Paul,

“Thou bringest certain strange things to our ears: we would know therefore what these things mean. ... May we know what this new doctrine, whereof thou speakest, is?” (Acts 17:20, 19, the *King James Version* used throughout).

withdraw (as well they should), their curiosity dampened by confusion as the others different by nature, but united in mission, profess themselves all, having come out of the same Book, but “how could that be?”

At the root of this schism is self-righteousness, mixed with damnable heresies and doctrines of demons thrown in with the hypocrisy of them who think themselves somewhat in conference with Almighty Yahweh; of them who exhibit a form of piety, but who privately deny the power thereof. Better, had they in a pure conscience, held the mystery of the faith that was once delivered to the saints and not treasured to themselves the revelation of the righteous judgment of Elohim.

Self-righteousness

Self-righteousness is a form of idolatry, because such who are self-righteous rob Yahweh of the reverence which is His due. In ancient times, Israel was called to be a witness among the nations which were wholly given over to idolatry – defined as a blind and excessive devotion to a material deity (ies). Israel was also called to exemplify the righteousness of Yahweh through their obedience to Covenant Law; to illustrate the blessedness that comes from serving the one, true Elohim; to preserve the Divine revelation; and, to become messengers for Yahweh among the nations.

Today, in the 21st century nothing has changed. Very many are given over to blind and excessive devotion to material deities ... e.g., technolatriy ~ (“What’s in your hand?”). Nevertheless, the special, peculiar, set-part people are still being called to separate themselves from the cares and chaos of this world and the affairs of this life, and from such which distract and bring them into bondage; to exemplify the righteousness of Yahweh through their obedience to Covenant Law; to illustrate the blessedness that comes from serving the One, True Elohim; to preserve the Divine revelation; and, to become messengers among the nations for Yahshua: the Way, the Truth, the Life and the Head of the corner and Creator of a special, peculiar, set-apart people.

And all this while, until the consummation of all things which have been prophesied to come, a

special, peculiar, set-apart people are discharging their commission, the self-righteous continue to position themselves at enmity against the Law of Yahweh and make themselves to become, therefore, aliens from the commonwealth of the Kingdom and strangers to the Covenant of Promise.

These are the same whom Master Yahshua upbraided as hypocrites and blind guides, teaching the traditions of men for the commandments of Yahweh, and thus making the commandments of Yahweh of none effect by their traditions.

Ironically, they, disobedient and lawless, and asserting the Law's been blotted out, taken out of the way, and nailed to a cross (Col. 2:14), are exactly the same for whom the Law was made. (Read 1 Timothy 1:9-10.)

The Seven "Ones"

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Sovereign, one faith, one baptism, one Elohim and Father of all, Who is above all, and through all, and in you all, Ephesians 4:4-6

and about Whom, we may say further, changes not; is sure and steadfast, an anchor to the soul and with Whom there is neither variableness, nor shadow of turning; Who ever abides true and faithful, the same yesterday as He is today, and Who will likewise be the Same tomorrow and by Whom, the special, peculiar, set-apart people of Yahshua's Body, are exhorted to walk worthy of the vocation to which they've been called; with all lowliness and meekness – exactly the opposite of being puffed up with knowledge – with longsuffering (patience) forbearing one another in love (that singular barometer by which those outside of this Holy Fraternity will know His disciples), always endeavoring to keep the unity of the Spirit (oneness, in mind, speech, judgment, 1 Cor. 1:10) in the bond of peace (Eph. 4:1-3) and thus, precluding that any should ask, "How many churches did Yahshua die for, anyway?"

Oh, if men of religion would behold how good and how pleasant it could be to dwell together in the Oneness of Yahweh and Yahshua – oneness, free of contention and striving about words to no profit and the envy and tumultuous swellings that follow – then they might just be transformed from being strangers and foreigners to becoming fellow-citizens with the saints and of the household of Elohim.

Conclusion: The Day is at Hand

Martin Luther King, Jr., came with a message of unity, and looked toward the day, when the Negro would not be judged by the color of his skin, but by the content of his character. And though the Civil Rights Act of 1964 was the result of his, and many others, too, some who, like King, spent and became spent, what was accomplished by legislation could not be said to have fully achieved unity.

Why? because unity, or in Scriptural parlance, oneness in mind, speech, and judgment can only be realized by a people, any people, yielding and submitting to a Spiritual work in which one is renewed in the spirit of his mind; a Spiritual work in which a man's thoughts and a man's ways are one with Yahweh's thoughts and Yahweh's ways.

Today, therefore, Yahweh is speaking the same message He spoke three millennia ago:

"Today if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My work. ... (For He saith ... 'behold, now is the accepted time; behold, now is the day of salvation'") (Psa. 95:7, 8, 9; 2 Cor. 6:2).

While the world knows not its day of visitation, neither the beginning of sorrows, Yahweh's special, peculiar, set-apart people are forward-looking ... for the joy that is set before them, they await, anticipating the times of refreshing come from the presence of the Sovereign; anticipating the time of the restitution of all things; anticipating the time of reformation, when former things are past, and all things become new and a people can sign with one accord,

**"Free at last,
thank Yahweh El Shaddai,
we are free at last."**

~ Brother Ryan C. Irving Sr.
in collaboration with Elder John W. Reece

ABOUT THAT "Falling Away."



“Now we beseech you, brethren, by the coming of our Sovereign Yahshua Messiah, and by our gathering together unto Him ... *that day shall not come*, except there come a falling away first ... the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (2 Thess. 2:1, 3; 1 Tim. 4:4). (The **King James Version** used throughout, unless noted.)

It is noteworthy, that during the first century CE when these words were penned, that the peoples of the world were not deluged by the tens of thousands of Christian denominations and the many more of non-denominational entities ... very many of them, having devolved from the former: *contemporary, relevant and innovative, today's different by nature, but united in mission denominational or nondenominational churches for today's people of every stripe: catholic or protestant; mainline or independent; orthodox and conservative, or reformed freewill; evangelical and fundamental; pentecostal or charismaniac – each and every one vying for pewshare and all*, professing themselves as having come from One Book, though we wonder how that could be!

The Need for Vigilance (Watching) and Diligence (Praying)

In Gethsemane's garden, there He was ... on His knees; in an agony; His sweat as it were, great drops of blood falling to the ground; and He, praying the more earnestly (Luke 22:44) – straitened regarding the baptism wherewith He was yet to be baptized (Luke 12:50).

And then, rising from prayer, He came to His disciples whom He had before told in His exposition of the time of the end, to watch and to pray always that they might be able to escape events of the pending apocalypse (Luke 21:36) ... only, to find them in slumber and quite, unprepared when the mob, led by one who had once obtained a part of this ministry, was come to arrest Him Whom they had called Master. And here, in the solitude of the Garden, He again admonishes them to watch and pray, lest they should enter into temptation (Matt. 26:41): giving heed to seducing spirits and doctrines of devils.

A thief, and seducing spirit, but come to steal, kill, and destroy – none would be more subtle and cunning than the devil – Satan, by any other name, which prompted apostles later to warn,

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Peter 5:8;

Wherefore let him that thinketh he standeth take heed lest he fall, 1 Corinthians 10:12.

And though it should be reserved the providence of Him Who has the power to send to the Lake of Fire those who fall away, the adversary and deceiver is at work, that if it could be possible, even they which are thought among the elect might fall prey to Satan's enterprise (Mark 13:22) of making that which is forbidden, to appear good, pleasant, and desired (Gen. 3:6). Ever more, therefore, is he positioned to excite and arouse sundry lusts of the flesh and of the eyes and the pride of life (1 John 2:16) of his prey, to the end that they should renounce what Yahweh had defined and decreed as Good, Acceptable, and Perfect.

Hence the need, for the believer at all times to be adorned with the whole armor – these seven from head to toe: salvation; righteousness; truth; faith; the Word of Eloha; the preparation of the Evangel of peace; and prayer, watching with all perseverance that is provided him/her with which to stand, and withstand, the wiles of the evil one (Eph. 6:13-18). Little wonder then, that we are admonished by the commandment to give diligence to make our calling and election sure with the accompanying promise, that if we would do these things, not only would we neither be barren, nor unfruitful, but we should also never fall (2 Pet. 1:10).

The Several Administrations of His Word

All Scripture [is] given by inspiration of Eloha, and the Sovereign Yahshua Messiah, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man (woman) of Eloha may be perfect, thoroughly furnished unto all good works, 2 Timothy 3:16-17. Add rebuke and exhortation from 2 Timothy 4:2 to the reproof, correction, and instruction in righteousness of 3:16, and you have the sum of five administrations of the Word, manifested through preaching (Titus 1:3). (The Hebrew gematria, or meaning, of five is defined as Grace or Yahweh's Goodness.)

Notice the progression of order here: reproof; correction; instruction in righteousness; rebuke, exhortation. This is Yahweh's process and order by which He perfects those things concerning us (Psa. 138:8) and by which also, what is lacking in our faith and obedience is perfected (1 Thess. 3:10). These five administrations of His Word are ordinarily administered through preaching (Titus 1:3) from those whose ability to rightly divide and speak the Word of Truth as an Oracle is come from Above (2 Tim. 2:15; 1 Pet. 4:11); by them whose senses are exercised by that Same Word to discern good and evil and Truth from error (Heb. 5:14). At times, however, an individual member of an Assembly may need to be recovered and refreshed through one or more of these administrations.

Indeed, when one is overtaken in a fault (Gal. 6:1) and errs from the Truth (James 5:19), it is incumbent upon them who are spiritual to seek to restore one in the spirit of meekness and required of the presbyter(y) also, to exercise reproof, correction, and instruction – and rebuke, when necessary – followed by exhortation to the trespasser to resume his/her continuance in good works. And in this latter regard, we cannot overstate this obligation as imperative of the presbyter(y) to discharge this, his/their responsibility under the cover of Yahweh's authority.

And it came to pass at the end of seven days, that the Word of Yahweh came unto me, saying, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the Word at My mouth, and give them warning from Me. When I say unto the wicked, 'Thou shalt surely die'; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked,

and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous [man] doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou has not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous [man], that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul," Ezekiel 3:16-21.

James concludes, *Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, James 5:20.* And so, we conclude as well, the presbyter(y) who overlooks and neglects this responsibility has but become a partaker in the other's sins and risks, too, on that great and notable day giving his account before the Chief Shepherd and Bishop of men's souls with grief and receive assignment with the company of the devil and his angels in the Lake of Fire.

Chaos & Confusion vs. What's Decent & Orderly & Good to the Use of Edifying

For Yahweh is not [the author] of confusion, but of peace, as in all the Assemblies of the saints, I Corinthians 14:33. If this is true, and it is, then we deduce that the arch deceiver (Satan, and the devil) must be the author of chaos and confusion.

Pride and a haughty spirit will always proceed to a fall and destruction (Prov. 16:18). Pride and a haughty spirit preclude one from receiving correction and instruction. The presbyter(y) armed with this understanding then will avoid contentions (Titus 3:9) and strivings about words to no profit (2 Tim. 2:14) which decline toward wrath, backbitings, swellings, and tumults (2 Cor. 12:20).



Proper Attitude toward Correction and Rebuke

Yahweh is “not willing that any should perish, but that all come to repentance” (2 Pet. 3:9). Certainly, it could not else be thought that one whose conduct is made subject to the judicious exercise of the rod of reproof has cause to rebut this discipline. Contrarily, given the eternal implications of his/her response – either assignment to an undefiled and incorruptible Kingdom, or sentence to the Lake of Fire in company with the devil and his angels – s/he should be thankful that his/her error was checked before having to stand before the judgment seat of Yahshua (John 5:24).

And to that end, therefore, s/he will have cause to esteem the presbyter(y) very highly in love for his/their oversight in watching out for his/her soul (1 Thess. 5:13; Heb. 13:17) – oftentimes, a most disagreeable ministry with a grief of mind and sorrow of heart accompanying its wake. On the other hand, a presbyter(y) will have experienced no greater joy, than to both see and hear that every member-in-particular is walking obediently in the Commandments of Yahweh (3 John 1:4). And to that end, the presbyter(y) must assume a disposition of meekness, lest he/they fall into the snare of the devil; exercise him/themselves toward patience and gentleness, that perhaps Yahweh will give the other a repentance to the acknowledgement of their error (2 Tim. 2:24-25); and refrain from speaking many more words than what’s necessary to effect the other’s contrite confession (Prov. 10:19).

The offending member, on the other hand, in contritely repenting and confessing his/her sin will avenge all disobedience as his/her obedience is fulfilled (2 Cor. 10:6) and will assure, moreover, that s/he will be able to supply the answer of a good conscience void of offence (Acts 24:16) on the day of judgment. For there is no place in the Kingdom of Yahweh for them that are ‘self-willed, free spirits’ who think to themselves that they might at one and the same time, hold the truth in unrighteousness (Rom. 1:18), that is, at one and the same time, walking with Yahweh and running with the devil.

And we should be remiss not mentioning, that the other’s contrite repentance and confession greatly affirms the ministry of the presbyter(y), too, confident he/they should not lose those things which have been wrought the other, that the presbyter(y) might receive a full reward (2 John 1:8).

With Eloha, Are All Things Always Possible?

Principal among all the strong delusions one might entertain, is that s/he can transgress a Commandment,

repent and confess the trespass and that Yahweh is obligated by His Word at all times and with every circumstance, to exercise faithfulness to forgive and to cleanse from all unrighteousness (1 John 1:9). But what the transgressor doesn’t appreciate, is that the presumption of all Scripture and hence the mind of Eloha, is that when one comes into a knowledge of Truth, s/he’ll stop this sinning business. After all, the Scripture does read, “and IF any man sin ...” (1 John 2:1), not WHEN “any man sin,” (EMPHASIS, ours).

Yahweh will forgive any sin that one ceases. Otherwise, His Grace is cheapened if He should permit one liberty to continue in sin (Rom. 6:1). Therefore, Yahweh, by His Word, establishes His own parameters of possibility.

*For [it is] impossible for those who were once enlightened, and have tasted the Heavenly Gift, and were made partakers of the Holy Spirit, and have tasted the Good Word of Eloha, and the powers of the world to come, **if they shall fall away, to renew them again unto repentance**; seeing they impale to themselves the Son of Eloha afresh, and put Him to an open shame, Hebrews 6:6, **emphasis** ours.*

*For if we sin wilfully after that we have received the knowledge of the Truth, **there remaineth no more sacrifice for sins**, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Hebrews 10:26-27.*

The Scriptures affirm,

- “For in that He died, He died unto sin once ... death hath no more dominion over Him” (Rom. 6:10, 9);
- “Nor yet that He should offer Himself often... For then must He often have suffered since the foundation of the world” (Heb. 9:25, 26);
- “And as it is appointed unto men once to die ... So Messiah was once offered to bear the sins of many ...” (Heb. 9:27, 28).

If the Unbelieving Depart ...

... let him/her depart. The presbyter(y) is not under bondage in such cases. For how can he/they know, after the administration of the Word (2 Tim. 3:16, 4:2), whether the disaffected can be restored? (1 Cor. 7:15-16).

In John, chapter six, we read an account in which Master Yahshua provided an exposition of the Secret and Mystery of His identity and purpose. Concluding His discourse, many of His disciples after having given Him audience, foolishly asserted, “This is an hard saying; who can hear it” ... and

with that, departed company with Him “and walked no more with Him” (John 6:60, 66). We do not get a sense that He chased after them but instead, turned to the twelve and inquired, “Will ye also go away?” (John 6:67).

While the presbyter(y) might like to say, as He, “... those that Thou gavest Me, I have kept” (John 17:12), the reality is still, many are called; few are chosen; and fewer still, ordained to eternal life.

Tis sad to acknowledge, but not all will be corrected for reason that the pride of life and one’s exercise of free will often intrude into the workmanship of Yahweh to perfect those deficits in one’s faith-obedience.

Tis sad to acknowledge, that such who will not be corrected for reason of having yielded him/herself to the subtlety of pride and choosing a free will that is not in accord with Yahweh’s, if permitted by the presbyter(y) to occupy place in the Assembly, will become but spots in the Assembly’s feasts of charity as these will think to feed themselves without fear (Jude 1:12).

Yes, tis sad that one falling away from Grace, and hence from Mercy – recall that stipulation in Hebrews 6:4-6 and 10:26-27 – has committed that irreconcilable sin unto death ... for which, “I do not say that he shall pray for it” (1 John 5:16). (See also, Jeremiah 7:16).

Therefore, we reiterate what was said before, the presbyter(y) who overlooks and neglects this responsibility has but become a partaker in the other’s sins and risks, too, on that great and notable day giving account before the Chief Shepherd and Bishop of men’s souls with grief and receive assignment with the company of the devil and his angels in the Lake of Fire.

Conclusion: Our Responsibility

With all that’s been said, it is imperative that each of us knows him/herself ... continually proving, examining, and judging ourselves – lest we should be judged – whether we are obedient in all things (2 Cor. 13:5; 1 Cor. 11:31), that this should not become a witness against us: *They went out from us, but they were not of us; for if they had been of us, they would [no doubt] have continued with us: but [they went out] that they might be made manifest that they were not all of us*, 1 John 2:19.

We are laborers together with Yahweh in this enterprise of salvation (2 Cor. 6:2). He has ordained, moreover, that we should neither neglect the Gift that is given us (1 Tim. 4:14), nor forsake the assembling of ourselves together, as the manner of some is but

instead, exhorting one another and so much the more, as the day of Yahshua’s return approaches (Heb. 10:25). We cannot overstate these things. It is written, that “Two are better than one ... For if they fall, the one will lift up his fellow: but woe to him *that* is alone when he falleth; for *he hath* not another to help him up ... and a threefold cord is not quickly broken” (Eccl. 4:9, 10, 12). And because Yahweh will not assume to Himself that which He has assigned to us, it behooves us then,

- not to lean to our own understanding, but to trust and acknowledge Yahweh in all our ways (Prov. 3:5) by,
- reckoning ourselves to be dead indeed unto sin (Rom. 6:11);
- not letting sin therefore reign in us, that we should obey it in the lusts thereof (Rom. 6:12);
- neither yielding our members – eyes, ears, tongue, hands, feet – as instruments of unrighteousness (Rom. 6:13); and accomplished by,
- pronouncing judgment upon every thought, word, and deed that would exalt itself against the Commandment of Yahweh, before every thought, word, or deed finds expression out of the abundance of the heart (2 Cor. 10:5; Matt. 12:34).

Negligence in doing these things will give place to becoming distracted, drawn away, tempted, enticed, beset, brought into bondage to, and overcome by, Satan – the seven steps to perdition – with falling away set on the horizon and making sin, therefore, to become a very short word to a very long sentence: D-E-A-T-H!

And so, the Scriptures are purposed by Yahweh to help us. And They will, too, if we give the more earnest heed to Their didactics and to ourselves. Hence, we have provided us in the Scriptures among many more, these nine-word couplets:

- “continued steadfastly” (Acts 2:42);
- “examine yourselves” (2 Cor. 13:5);
- “work out” (Phil. 2:2);
- “follow after” (Phil. 3:12);
- “reaching forth” (Phil. 3:13);
- “press toward” (Phil. 3:14);
- “hold fast” (2 Tim. 1:13);
- “give diligence” (2 Pet. 1:10); and,
- “earnestly contend” (Jude 1:3).

We conclude, therefore, “if [we] do these things, [we] shall never fall” away (2 Pet. 1:10).

~ Elder John W. Reece

Brethren Behaving Badly



We would like to say that all the brethren we know are apprehending that excellent stature and maturity found in Messiah, but we cannot. For we know of whole assemblies which are divided among themselves.

This should not be the case, but it is not something new. In Revelation chapters two and three, Yahshua the Messiah addressed problems He observed among five of the seven notable assemblies in Asia Minor. Only Philadelphia and Smyrna were spared His rebuke and admonition, and His exhortation to repent and overcome with promises awarded their accomplishments. Examination of ourselves would also reveal that we, too, have room for spiritual growth.

The Apostle Paul's Warnings

The Apostle Paul faced great hardships, even to the point of death, so that he would not rely on himself (2 Cor. 1:9), but on Him who had begun a good work in him (Phil. 1:6). In many respects, he experienced trials similar to those of the Messiah (2 Cor. 4:10; Gal. 6:17). Principal among the perils which troubled Paul was "brethren," falsely so called.

Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. [I have been] on frequent journeys, in dangers from rivers, dangers from robbers, dangers from [my] countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; [I have been] in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure, 2 Corinthians 11:25-27. (The New American Standard Bible 1995 used throughout.)

So, when are brethren, not brethren? When they are found outside Yahweh's will; when they are no longer walking in the Spirit of Yahweh, but pursuing their own will.

For many walk, of whom I often told you, and now tell you even weeping, [that they are] enemies of the stake of Messiah, whose end is destruction, whose mighty one is their appetite, and [whose] glory is in their shame, who set their minds on earthly things, Philippians 3:18-19.

Probably, these many were they of Judaism who resisted him and his message – always set to subvert the wholesome words and sound doctrine he delivered his audiences, even taking oaths to kill him (Acts 23:12).

In Acts, chapter 20, he sent for the elders of the Assembly at Ephesus and warned them, saying,

And from among yourselves men will arise, speaking perverse things, to draw away the disciple after them, Acts 20:30. Of some, he would write further,

For such men are false apostles, deceitful workers, disguising themselves as apostles of Messiah. No wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds, 2 Corinthians 11:13-15.

Paul's warnings should still be noted today so that we are not ensnared by those who would teach things contrary to the Word of Yahweh. We do well, therefore, to stay studied in Scripture ... firmly established in sound doctrine so as not to be carried about with every wind of doctrine.

*As a result, we are no longer to be children, tossed here and there by waves and carried about by every **wind of doctrine**, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all [aspects] into Him who is the head, [even] Messiah, from Whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love, Ephesians 4:14-16.*

False teachers and so-called brethren can be identified by their lawless deeds (Matt. 7:15-23), who are more concerned with looking upon their own things (Phil. 2:4) than seeking to encourage others to live by Yahweh's Spirit.

Paul in writing to the Assembly at Rome, while noting their faithfulness, he still enjoined them toward faith and gave clear guidance on who were, and who were not, Yahweh's children. *For all who are being led by the Spirit of Elohim, these are sons of Elohim*, Romans 8:14, alerting them further, to "keep their eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them" (Rom. 16:17).

To Corinth, after addressing many issues among them, Paul expresses his concern that during his next visit, he might not find them doing those things in accordance with the Spirit of Yahweh, but rather of the flesh.

For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps [there will be] strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances, 2 Corinthians 12:20.

Was he genuinely concerned? Indeed, he was. *Apart from such external things [as mentioned previously], there is the daily pressure on me of concern for all the assemblies, 2 Corinthians 11:28.*

False Worship

Among the Galatian brethren who lived in a polytheistic society, some were backsliding into false worship of the deities of their culture, and observing days and seasons apart from those stipulated by Scripture. (You will recall that King

Solomon was also carried away by his many foreign wives, who ultimately led him astray from the pure worship of Almighty Yahweh and the consequences that befell him.)

The Apostle Paul in his letter to the Galatians rehearses to them their former estate, taking them back to a time when they did not know Yahweh.

However at that time, when you did not know Elohim, you were slaves to those which by nature are no mighty ones. But now that you have come to know Elohim, or rather to be known by Elohim, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? You observe days and months and seasons and years. I fear for you, that perhaps I have labored over you in vain, Galatians 4:8-11.

Today, too, we must be guarded from turning back to the counterfeit of Yahweh's Appointed Times, provided us in chapter 23 of Leviticus, saying, "My Appointed Times are these ..." and then, listing them in order – seven annual Holy Days, none of which are the so-called holidays of man. (Send for our In-Depth booklet called, **Biblical Holy Days**.)

Mankind's Proclivity

Mankind **declines** toward what feels good and what takes the path of least resistance and which, more often than not, supplies a bad outcome. This is what got Eve into trouble when she was presented with what she saw: *When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make [one] wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate, Genesis 3:6.*

There are three things we can see of Satan's subtlety in Genesis, chapter 3:

- **Doubt** the Word of Yahweh – "Indeed, has Elohim said, you shall not eat from any tree of the garden?" (verse 1);
- **Deny** Yahweh's warning – "You shall not surely die" (verse 4); and finally,
- **Defy** Yahweh – "You will be like Elohim, knowing good and evil" (verse 5).

The end, however, of **Doubt**, **Deny**, and **Defy** is **Death**. (Gen. 2:17). We remember these as the four "**D**"s – four "**D**"s to avoid.

The breadth of the Scriptures reveals these four "**D**"s as responsible for what we see in mankind and sometimes, among those whom we think are brethren.

Cliques and Favoritism

For I have been informed concerning you, my brethren, by Chloe's [people], that there are quarrels among you. Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Messiah." Has Messiah been divided? Paul was not put to the torture stake for you, was he? Or were you baptized in the name of Paul? 1 Corinthians 1:11-13.

Some take the attitude that their assembly is the only true assembly, and that unless one is in fellowship with them, they are but strangers to the covenant of promise and alienated from the commonwealth of Messiah's Body.

But, wait just a minute. There were seven assemblies in Asia Minor during the first century, and despite certain issues with some of them, Yahshua addressed them all as assemblies with brethren sharing the same hope and promises. Clearly, He commends their good works while addressing their deficits, and all without suggesting to any that one assembly should emulate any other.

While He compliments Philadelphia and Smyrna for their continuing steadfastly in the faith, He doesn't hold these two up to the other five as models toward which they need to attain. So why should any adopt an "us" vs. "them" mentality today? Nevertheless, this is happening among some today.

Yahshua isn't pleased with such attitudes. All judgment has been committed to His trust. So, who are we, or any other, to presume that one will lose the Spirit if he leaves one assembly for another which also, share a common faith?

Everyone who names the Name of Yahshua Messiah and been immersed in His Name, and who believe in, and walk by, the fundamentals of faith should be united in the same mind, speech, and judgment in the Body of Messiah (1 Cor. 1:10) and should also, be welcomed and received in fellowship.

For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Messiah, and individually members one of another, Romans 12:4-5.

After all, [there is] *one body and one Spirit, just as also you were called in one hope of your calling; one Master, one faith, one baptism, Ephesians 4:4-5* and one Name, Yahshua, and "no other name under heaven that has been given among men, by Which we must be saved" (Acts 4:12).

And so, regarding cliques and favoritism among



us, we read James denouncing these:

My brethren, do not hold your faith in our glorious Master Yahshua Messiah with [an attitude] of personal favoritism. For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool," have you not made distinctions among yourselves, and become judges with evil motives? Listen, my beloved brethren: did not Elohim choose the poor of this world [to be] rich in faith and heirs of the kingdom which He promised to those who love Him? But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? Do they not blaspheme the fair name by which you have been called? James 2:1-7.

Don't Sow Discord

We should not want to sow discord among brethren but which often occurs through those things forbidden by Scripture, namely, by busybodies tattling and talebearing ... some with deceitful tongues, speaking things which they ought not. Even some matters that may be true are better kept confidential. The Scriptures warn and inform us about what constitutes acceptable behavior:

- *Whoever secretly slanders his neighbor, him I will destroy; no one who has a haughty look and an arrogant heart will I endure, Psalm 101:5.*
- *He who conceals hatred [has] lying lips, and he who spreads slander is a fool, Proverbs 10:18.*
- *He who goes about as a talebearer reveals secrets, but he who is trustworthy conceals a matter, Proverbs 11:13.*
- *Then you will call, and Yahweh will answer; you will cry, and He will say, "Here I am." If you remove the yoke from your midst, the pointing of the finger and*

speaking wickedness, Isaiah 58:9.

- *Women [must] likewise [be] dignified, not malicious gossips, but temperate, faithful in all things, 1 Timothy 3:11.*

By bridling our tongues, we exercise the fruit of the Spirit.

But one who looks intently at the perfect law, the [law] of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his [own] heart, this man's religion is worthless, James 1:25-26.

Helping the Brethren

When we hear one speaking negative comments about others, we have an opportunity to help him take a step toward righteousness.

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; [each one] looking to yourself, so that you too will not be tempted. Bear one another's burdens, and thereby fulfill the law of Messiah, Galatians 6:1-2.

The Scriptures provide us with clear guidance toward being mindful of our words, and how we should interact with members within the Body of Messiah, and with them outside the Body of Messiah.

Let no unwholesome word proceed from your mouth, but only such [a word] as is good for edification according to the need [of the moment], so that it will give grace to those who hear. Do not grieve the Holy Spirit of Elohim, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as Elohim in Messiah also has forgiven you, Ephesians 4:29-32.

Doing these things manifests that we have submitted ourselves to Yahweh's Spirit Which enables us, out of the abundance of our hearts and as much expressed by our tongues, to love others as Yahweh through Messiah has loved us.

This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to

you. You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My Name He may give to you. This I command you, that you love one another, John 15:12-17.

But a Time to Separate?

There may, however, come a time when we will need to separate from other brethren – when unrepentant sin disables fellowship, as not even Yahshua will forgive that (Heb. 10:26-27).

Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them, Romans 16:17.

But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge those who are within [the assembly]? But those who are outside, Elohim judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES, 1 Corinthians 5:11-13.

Now we command you, brethren, in the Name of our Master Yahshua Messiah, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us, 2 Thessalonians 3:6.

The Protocol for Disciplining an Unruly Brother

The Scripture guide us in the manner with which to discipline an unrepentant sinner.

If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen [to you], take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. If he refuses to listen to them, tell it to the assembly; and if he refuses to listen even to the assembly, let him be to you as a Gentile and a tax collector, Matthew 18:15-17.

The pastoral epistles (1 & 2 Timothy and Titus) provide for the government of assemblies – a presbytery of elders and deacons to fulfill their respective roles within an assembly. Yahweh's Assembly in Yahshua is composed of elders and deacons who oversee and maintain order, and when necessary, seek to resolve issues among brethren lest they should disturb the peace of the faith community. Criminal activity, however, is made subject to duly-established law enforcement.

A majority consensus among the members of the presbytery is sufficient to have a record to show the discipline and/or disfellowshipping of an unrepentant sinner. These records are kept so that if and when changes to the composition of the presbytery occur, there is a record of these proceeding in the event the reprimanded individual attempts a return into the assembly.

While disciplinary action such as disfellowshipping a member is not an easy undertaking, its purpose is that the one disciplined might awaken to righteousness and repent of his conduct so that he can be reconciled and restored.

Sometimes, however reconciliation and restoration are not possible.

Ananias and Sapphira come to mind. Having sold land, they lied about the proceeds they had received and pledged to bestow to the Assembly. Their experience is a case-study serving as an admonition to us of what can happen when given an opportunity to confess and repent of sin but then, passing on the occasion of receiving forgiveness and restoration.

But a man named Ananias, with his wife Sapphira, sold a piece of property, and kept back [some] of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back [some] of the price of the land? While it remained [unsold], did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to Elohim." And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it. The young men got up and covered him up, and after carrying him out, they buried him. Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. And Peter responded to her, "Tell me whether you sold the land for such and such a price?" And she said, "Yes, that was the price." Then Peter [said] to her, "Why is it that you have agreed together to put the Spirit of Yahweh to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out [as well]." And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband. And great fear came over the whole assembly, and over all who heard of these things, Acts 5:1-11.

This account of a lying tongue is a lesson of grave consequences.

On the other hand, in another matter by which a man had had unlawful carnal relations with his stepmother (1 Cor. 5:1-5), disfellowshipping had a positive outcome:

Sufficient for such a one is this punishment which was [inflicted by] the majority, so that on the contrary you should rather forgive and comfort [him], otherwise such a one might be overwhelmed by excessive sorrow. Wherefore I urge you to reaffirm [your] love for him, 2 Corinthians 2:6-8.

Conviction and contrite repentance of sin, forgiveness, reconciliation, and restoration – this is exactly the outcome desired so that we all might progress toward perfection.

Our High Calling, Defined

Therefore, if we claim to be spiritual, we should walk on higher ground. This then becomes our calling.

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, 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. Paul speaks further:

*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 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. Therefore, **accept one another**, just as Messiah also accepted us to the glory of Elohim, Romans 15:1-7.*

Paul rightly emphasizes the Messiah and what He did for us in encouraging us to be grateful, compassionate, and full of humility toward the brethren and, toward all peoples ... recognizing our own previous shortcomings but now, having the opportunity to serve others in the Spirit of Yahweh rather than ourselves.

Conclusion

We are not to be high-minded, proud, or think more highly of ourselves than we should. Let's follow the instructions we find throughout Scripture of how we should behold what manner of persons we should be and to behave ourselves during this life that now is ... all, in preparation for the life that shall be.

Only conduct yourselves in a manner worthy of the evangel of Messiah, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the evangel, Philippians 1:27.

Loving and serving one another is the fulfillment of the Laws of Yahweh. It is the expression of the weightier matters of the fundamental laws we find throughout the Bible to be good and right to observe.

- *You shall not take vengeance, nor bear any grudge against the sons of your people, but **you shall love** your neighbor as yourself; I am Yahweh, Leviticus 19:18.*
- *The stranger who resides with you shall be to you as the native among you, and **you shall love him as yourself**, for you were aliens in the land of Egypt; I am Yahweh your Elohim, Leviticus 19:34.*
- *Do not say, "Thus I shall do to him as he has done to me; I will render to the man according to his work," Proverbs 24:29.*
- *In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets, Matthew 7:12 (Luke 6:31).*
- *Owe nothing to anyone except to **love one another**; for he who loves his neighbor*

*has fulfilled [the] law. For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL **LOVE YOUR NEIGHBOR AS YOURSELF.**" **Love does no wrong to a neighbor**; therefore love is the fulfillment of [the] law, Romans 13:8-10.*

- *For the whole Law is fulfilled in one word, in the [statement], "YOU SHALL **LOVE YOUR NEIGHBOR AS YOURSELF.**" But if you bite and devour one another, take care that you are not consumed by one another, Galatians 5:14-15.*
- *If, however, you are fulfilling the royal law according to the Scripture, "YOU SHALL **LOVE YOUR NEIGHBOR AS YOURSELF,**" you are doing well. But if you show partiality, you are committing sin [and] are convicted by the law as transgressors, James 2:8-9.*

Knowing these principles of truth comes with great responsibility. We have no excuse, as it is easy to see what is written in the Scriptures about how we should live our lives and treat one another.

Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea, Mark 9:42.

Therefore let us not judge one another anymore, but rather determine this – not to put an obstacle or a stumbling block in a brother's way, Romans 14:13.

~ Elder David Brett

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YAHWEH'S FEAST OF TABERNACLES

excerpt from “*Biblical Holy Days*”

Yahshua the Messiah Kept Tabernacles

In Leviticus 23:34 we read Yahweh's command for the sixth Feast:

Speak unto the children of Israel, saying, “The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto Yahweh.”

The seventh chapter of John shows Yahshua had obediently kept the wonderful Feast of Tabernacles. Note the dynamic wisdom of Yahweh's Word as our Savior taught at this Feast: *Now about the midst of the feast Yahshua went up into the Temple and taught. And the Jews marveled, saying, “How knows this man letters, never having learned?” Yahshua answered and said, “My doctrine is not mine, but His that sent Me,”* John 7:14-16. See also Luke 4:31-32.

A consistent point made by our Savior was the coming of the Kingdom of Yahweh (Mark 1:14, Matt. 4:23 and Luke 4:43). We also have the teachings of the prophets concerning Yahweh's Kingdom to be established on this earth (Isa. 2:1-4; Jer. 23:6, 33:16; Ezek. 48:30-35; Dan. 7:14, 27, and Rev. 5). All taught the imminent establishment of Yahweh's Kingdom.

After these undeniable proofs, the question we must ask is, were the annual Sabbaths really done away? Furthermore, will they no longer be kept by Yahweh's people after the Kingdom comes?

All Will Be Compelled to Keep Tabernacles

Following the establishment of the Kingdom on earth, Isaiah 66:23 points out in Yahweh's inspired Word:

And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall ALL flesh come to worship before Me, saith Yahweh.

The whole world will be keeping the weekly and annual Sabbaths of Yahweh from month to month, Sabbath to Sabbath, when Yahshua rules. This will take place after the great destruction and war prophesied for the end of the age. Yahweh is calling out a people to rule with the Messiah and to teach others His laws.

Zechariah clearly shows that Yahweh will discipline those who don't think the Holy Days and Sabbaths are important in the times ahead of us. Notice his warning in Zechariah 14:16-19:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yahweh of hosts, and keep the Feast of Tabernacles.

Take note that this takes place after the great battle around Jerusalem at the end of the age, all of which is future. Let's continue with Zechariah: *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yahweh of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague wherewith Yahweh will smite the heathen that come not up to keep the Feast of Tabernacles. This shall be the plague wherewith Yahweh will smite the heathen that come not up to keep the Feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles.*

As we have just seen, Yahweh's Feasts will eventually be kept by all nations, including the heathen. Everyone will be keeping His special days ordained for our own good. Just as ancient Israel was called out of a heathen Egypt to observe His Feasts (Ex. 3:18, 5:1, 7:16; Hos. 11:1), Yahweh today is calling out of the world a people for His Name, to observe His Feasts and to spend this special time in a deeper study of His Word.

His days prepare us for the millennial rule of sacred Law and Order. Living apart from the world for a week in joyful peace and plenty becomes meaningful spiritually as well as physically.

Chapters 43-46 of Ezekiel indicate what will take place during the Millennium. Ezekiel 45:17-25 shows that not only will everyone keep the new moons and Feasts, but also those who have not yet surrendered to Yahweh will find that they must worship Yahweh just as did ancient Israel – with animal and meal sacrifices and offerings!

They will learn of Yahweh by performing the various offerings and doing exactly as ancient Israel did. Thus, through experience everyone will learn that all worship centers on Yahweh, and Yahshua is the only way we can approach Yahweh. He is the “door” to pure worship (John 10:7).

We are given the opportunity now to learn the purpose behind the various sacrifices and the deeper meaning of the worship Yahweh has ordained.

The Eighth Day

In Leviticus 23:36 we read of the last Feast: *Seven days you shall offer an offering made by fire unto Yahweh: on the Eighth Day shall be an holy convocation unto you; and you shall offer an offering made by fire unto Yahweh: it is a solemn assembly; and thou shall do no servile work therein.*

Yahweh's people are being called to be in His Kingdom, Revelation 1:6, and to reign on earth, Revelation 5:10. Those in the first resurrection won't be affected by the second death (Rev. 20:6).

If you are worthy of that first resurrection, you will become a priest in the Kingdom under Yahshua the Messiah, our High Priest. You will be expected to teach others Yahweh's law. This includes the observance of both the weekly and annual Sabbaths, for as already shown, Zechariah says all those remaining after the end-time battle around Jerusalem shall come to Jerusalem to worship (Zech. 14:16-18).

Assume you made the first resurrection and are in the Kingdom. Yahshua says to you, "Go and tell that group of people in (a certain area) that they must come and keep the Feast of Tabernacles." How would you know when it started? Would you know what to do during the Feast? Would you know how long the Feast lasts?

Suppose these people refuse to come. Yahshua tells you that if they don't come, you are to keep the rain from them. If they still refuse to come, you are to bring a plague upon them.

Provocative Question from the Future

What response could you give if they said to you, "What gives you the right to tell me to keep the Feast of Tabernacles when you have not kept it a day in your life? How can you keep the rain from us when you yourself do not even know how long the Feast is to be kept? How can you bring a plague upon us when you don't know about the Feast, don't know what to do, and have not kept it yourself?"

How would you answer these questions? Could you state that you observed Yahweh's Feasts when it seemed the entire world ignored His Word? Could you say you kept them as best you could and met with His people in convocation as we are commanded?

Even in our world, a judge does not hold court unless he has a good understanding of the laws of the land. He must first be trained or serve as a practicing attorney who passed the bar examinations. To be a priest and a judge in Yahweh's Kingdom we are expected to render righteous judgment. We learn His ways now!

We are to study His Word so that we comprehend the deeper meaning of the sacrifices and study the rich meaning of these special days that Yahweh has given us for our own good.

You may be saying, "Oh, when the time comes, Yahweh will teach me all I need to know to rule in His kingdom."

There are many places in Scripture warning us to make ourselves ready now while we have the opportunity. Take note of Revelation 19:7, which says, *Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come and His wife has made herself ready.* We are not to wait and expect the Savior to tell us everything later.

Yahshua kept this Great Day of the Feast (the Eighth Day) with the assembled Jews, according to John 7:37 (where the phrase "the Last Great Day," originates), *In the last day, that great day of the Feast, Yahshua stood and cried, saying, "If any man thirst, let him come unto Me, and drink."*

We believe that the Eighth Day refers to the time following the white throne judgment of Revelation 20. But Yahshua was referring to much more than that. He went on to say that those who believe on Him as the Scripture has said, out of His belly (innermost being) shall flow rivers of living waters.

The Eighth Day pictures the earth finally at peace, with the Spirit of Yahweh permeating not only humans but all creatures on this planet will also benefit from the Edenic paradise. Everyone in eternity will continue to submit to Yahweh's laws, and life will be serene and joyfully productive.

Now is the Time to Commit to Almighty Yahweh

The time is coming when the Spirit of Yahweh will cover the earth as the waters cover the sea. His way of life will be enjoyed by the entire earth and the sin we find in this world will be no more.

Right now Yahweh is calling a people for His Name. He will build again the tabernacle of David which has fallen and will *build again the ruins of it, that the residue of men may seek after Yahweh and all the Gentiles upon whom My name is called*, Acts 15:16-17. Why is all this important to you? Right now Yahshua is building His assembly. A special people are now being called to be kings and priests in His Kingdom. ●



QUESTIONS & ANSWERS

Q I was taught that racial intermarriage was okay, but Yahweh seems to oppose it in Ezra 9:1-14.

A Everything has to be considered in context. In Deuteronomy 7:3-4, Israel was told not to intermarry with any of those within the land of Canaan due to the people taking them away into their vile pagan ways. A similar warning was also given to future kings of Israel, emphasizing that they should not multiply wives, as stated in Deuteronomy 17:17. David and his son, Solomon, however, did not comply with the Scriptural ordinance, and Solomon who took to himself seven hundred wives and three hundred concubines *from the nations concerning which Yahweh had said to the sons of Israel, “You shall not associate with them, neither shall they associate with you, for they will surely turn your heart away after their gods.”* Solomon held fast to these in love, 1 Kings 11:2, **NASB**. Solomon eventually succumbed to offering sacrifices to the pagan deities of his many wives, even constructing shrines to them. Therefore, his heart was taken, as said would happen.

Having said this, the Deuteronomy statute against interracial marriage did not apply outside the promised land (Canaan). Hence, Solomon was able to have an Ethiopian wife. In all of this, the main problem Yahweh wanted to prevent was Israel being influenced by false worship (Psa. 106:35), not the intermarriage of races. For example: Ruth’s acceptance of Yahweh allowed a Moabite to marry Boaz (an Israelite) and join Israel, which reminds us early on, that any foreigner was to keep the same law as the native born (Exod. 12:49). In this case, they would be accepted. “The holy seed” (**KJV**) or “The holy nation” (**NASB**), would then be kept pure, to be a “holy nation” (Exod. 19:6) and a “holy people” (Deut. 7:6) – holy, meaning set-apart to Yahweh.

This becomes even more evident given the Apostle Paul’s illustration of being grafted into the Olive Tree (a reference to the 12 tribes of Israel) in



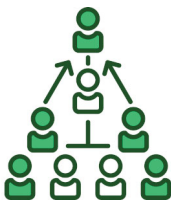
Romans, chapters 9-11. We read further, there is a [a renewal] *in which there is no distinction [between] Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Messiah is all, and in all,* Colossians 3:11, **NASB**. Moreover, Galatians 3:28–29, **NASB**, reads, *There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yahshua. And if you belong to Messiah, then you are Abraham’s descendants (seed, KJV), heirs according to promise.* (For further information, see our Mini-Study, **The Hope of Israel**.)

Q Is it imperative that we ensure all our cooking utensils have not touched pork? We are new converts and are still learning.

A Haggai 2:11–13, Thus says Yahweh of hosts, “Ask now the priests for a ruling: ‘If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it become holy?’ ” And the priests answered, “No.” Then Haggai said, “If one who is unclean from a corpse touches any of these, will the latter become unclean?” And the priests answered, “It will become unclean.”

This illustrates that touching something unclean makes the clean unclean. While there is a ceremonial element under the Levitical priesthood, it remains true that clean and unclean foods (Lev. 11; Deut. 14) are relevant to us, as we are still physical beings. Therefore, eating clean fish from a fryer also used for shrimp — an unclean creature that some claim has scales but actually does not (rather an exoskeleton) — would be inappropriate. The same logic applies to utensils used for serving both pork and beef. Stay safe and clean as much as you can in this unclean world we live in.

Q If Ruth is of the bloodline of the Moabites, how is it that King David and Yahshua are then Israelites? I was told the Moabites are a cursed people because of incest.



A Before answering the question, let's address what you were told. Moab, whose descendants became the Moabites, originated with the incestuous relationship of Lot's younger daughter with her inebriated father (Gen. 19:30-38). While incest is a sin (Lev. 18:5-18), there is no direct curse laid upon the children of such sin, unless one looks to the generational curse to the third and fourth generations, pronounced upon those who hate Yahweh by not keeping His commandments (Exod. 20:5-6). However, this generational curse is broken when one repents of his disobedience and becomes an obedient follower of Yahweh. The only other curse incurred by the Moabites and their cousins, the Ammonites, was imposed upon them until the tenth generation for their inhospitable disposition toward Israel during the latter's 40-year wilderness sojourning, and their princes hiring Ba'laam to curse Israel (Deut. 23:4; Neh. 13:1-2). Even repentance in Messiah Yahshua triumphs over this curse.

Now, let's consider your question. Ruth was, by birth, a Moabitess, but when her husband who was an Israelite died (Ruth 1:1-4), she determined to accompany her mother-in-law, Naomi, in returning to Judah, saying, "Do not urge me to leave you or turn back from following you; for where you go I will go, and where you lodge, I will lodge. Your people *shall* be my people, and your Elohim, my Elohim. Where you die, I will die, and there I will be buried. Thus may Yahweh do to me, and worse, if *anything* but death parts you and me" (Ruth 1:16-17, *NASB*).

She marries Boaz, an Israelite, whose descendants include Obed, Jesse and David. When she resolved to make Yahweh her Elohim and married Boaz, she became an Israelite herself, with the same rights as a native-born Israelite, serving Yahweh and keeping His laws (Exod. 12:49).

Throughout Israel's history, there have been those who by birth were estranged from the Covenants of Promise made to Abraham and his successors, but who of their own will came under the authority of Yahweh's Laws and His Covenant of circumcision and were thus, assimilated into the commonwealth of Israel.

The genealogy of Yahshua, and Israelite of the

tribe of Judah, recorded in Matthew, chapter 1, includes Rahab (the prostitute of Jericho) who was married to Salmon, an Israelite and of the tribe of Judah and to whom Boaz, later the husband of Ruth, was born. The inclusion of their names as prominent in Yahshua's ancestry is telling, in that it shows that Yahshua became a Savior for all people. In the end, all who wish to enter into New Jerusalem will do so by going through one of the 12 gates, each of which is inscribed with the names of one of the 12 tribes of Israel (Rev. 21:10-12).

Q "One day is as 1,000 years and 1,000 years as one day. What does this mean?"

A *But do not let this one fact escape your notice, beloved, that with Yahweh one day is like a thousand years, and a thousand years like one day. Yahweh is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance, 2 Peter 3:8-9.*

This idea of 1,000 years being equivalent to one day from Yahweh's perspective was first described in Psalm 90:4: "For a thousand years in Your sight are like yesterday when it passes by, or as a watch in the night." Interestingly, in the context of Psalm 90, we understand that a man's sins shorten life.

Hebrew idioms and poetic language can help us to better understand matters. The meaning of 1,000 years compared to a day is explained in both Scriptures. Peter states that it offers humanity time to repent. He afterward relates what manner of people we should become, BEFORE the culmination of the age (2 Pet. 3:9-14) and makes reference to the prophecies spoken by Isaiah (65:17, 66:22) concerning the "new heavens and new earth in which righteousness dwells" (2 Pet. 3:13). The psalmist, on the other hand, expresses the time comparison (1,000 years equals one day) from Yahweh's perspective, *For a thousand years in Thy sight are like yesterday when it passes by, or [as] a watch in the night*, Psalm 90:4.

The 1,000 years seen as a day for Yahweh show that time functions differently in the spiritual realm than in the physical world. Technically, time doesn't exist without matter.

Symbolically, the Eighth Day, among the Feast of Tabernacles, is understood as a time outside of time – in other words, eternity.

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Come to the Feast!

“On the fifteenth day of this seventh month is the feast
of Tabernacles for seven days unto Yahweh...”

- Leviticus 23:34b