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The Remnant's Walk



Congregation of YHWH Jerusalem

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is a Worldwide Ministry aimed at restoring the Faith once delivered by Yahshua of Nazareth to the Congregation at its inception close to 2,000 years ago. This restoration needs to take place in order to reach those with ears to hear and eyes to see the truth from the lies so that the good news of the Kingdom shall be preached in all the world for a witness unto all nations (*Matthew 24:14*).

We encourage all those who consider themselves to be true believers to ask: "Which congregation do I belong to? The true faith our Savior Yahshua the Messiah set down in the year 30 CE, or the false doctrine, drenched in paganism and sun worship, as set down by Constantine in 325 CE?" The two are vastly different, and we cannot serve two masters (*Matthew 6:24*).

One was a Hebrew Congregation with a Hebrew Savior that was completely Torah observant. The other was and still is a counterfeit, lawless church, sealed by the decrees of Constantine and implemented for the sole purpose of deceiving and enslaving mankind (*Revelation 12:9*). The articles contained in this publication are motivated by the Word of Truth, the Holy Scriptures, inspired by our Almighty Father Yahweh and Yahshua Messiah, His Son. Words made manifest through the power of the Holy Spirit (*2 Timothy 3:15-17*).

Some articles are reprint articles from the old Good News magazine and will say reprint. May you be blessed and grow in truth and Spirit. In His wonderful name, Shalom ...



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Personal

by Don Esposito

Greetings Brethren,

And shalom in the wonderful name of Yahshua Messiah. In this personal, I would like to share what an awesome plan of redemption that our Heavenly Father Yahweh has for His people. Yahweh is a restorer, and even when mankind fails, Yahweh continues to redeem him and to show mercy and kindness.

Yahweh started His plan of salvation through one man Adam, and when Adam failed at his job to bring souls into Eden, then Yahweh prophesied that a seed of Adam would come who would restore what Adam lost.

Gen 3:15 *And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.*

This is the very first messianic prophecy of which Yahshua Messiah fulfilled. Noah, whom Yahweh continued His covenant promise with was a direct descendant of Adam, and Abraham was a descendent of Noah. Abraham went on to have Isaac, who fathered Jacob, whose name was changed to Israel, and he is the father of the 12 tribes of Israel, including Judah, who eventually fathered a son, down to King David, and then to Yahshua Himself.

We know that from the time of the New Covenant Yahweh opened salvation to all mankind by allowing them to be grafted into the covenant of Israel, and accept Yahshua's sacrifice for forgiveness of their sins and join the New Covenant that Yahweh made with Israel.

Heb 8:6 But now, Yahshua the Messiah hath received a ministry which is greater than that: also by so much more, He is a Mediator of a better covenant, and so are the promises greater than the first covenant.

Heb 8:7 For if that first was faultless, there would have been no need for a second.

Heb 8:8 For finding fault with them, He said to them, "Behold, days are coming, says YAHWEH, and I will make a new covenant with the house of Israel and the house of Judah;

Heb 8:9 not according to the covenant which I made with their fathers in the day of My taking hold of their hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I rejected them, says YAHWEH.

Heb 8:10 Because this is the covenant which I will covenant with the house of Israel after those days, says YAHWEH, I will give My Laws into their mind, and I will write them on their hearts, and I will be their Elohim, and they shall be My people."

Heb 8:11 And they shall no more teach each one their neighbor, and each one his brother, saying, Know YAHWEH; because all shall know Me, from the least of them to their great ones.

Heb 8:12 For I will be merciful to their unrighteousness, and I will not at all remember their sins and their lawless deeds." (Jer. 31:31-34)

This scripture in the book of Hebrews was directly quoted from Jeremiah 31:31-34. However, due to Israel being cast out of the land by the Romans in 70 AD, and replacement theology by the universal church which started after that Yahweh's plan of salvation through the 12 tribes of Israel has been lost to most people.

Most Christian pastors say that the church has replaced Israel, and yet you cannot even find the word church in the entirety of the New Testament. The original word in Aramaic and Hebrew is “*Eda*” and means congregation and is the same word used for the congregation or tribes of Israel. In the Greek, the word is *ecclesia*, and has the same meaning, being the people, not a building or corporate entity.

When Yahshua sent out His disciples, He told them not to go the way of the Gentiles, but to go look for the scattered tribes of the house of Israel.

Mat 10:5 Yahshua sent these twelve out, charging them, saying do not go into the way of the heathen, and do not go into a Samaritan city.

Mat 10:6 But rather go to the lost sheep of the house of Israel.

Mat 10:7 And going on, proclaim, saying, the kingdom of Heaven has drawn near.

Again, this did not mean that Gentiles could not join the New Covenant, on the contrary, they were most welcome to, but the primary function of the apostles going out was to look for the lost tribes of Israel and let them know that Yahweh was restoring them into His covenant once again.

Unfortunately, Judah as a tribe rejected this message of Yahshua as Messiah and He being the only door to enter the New Covenant, although some Jews individually accepted the message and also joined the New Covenant through the shed blood of the Son of Yahweh.

Joh 10:7 Then Yahshua again said to them, Truly, truly, I say to you that I am the gate of the sheep.

Joh 10:8 All who came before Me are thieves and robbers, but the sheep did not hear them.

Joh 10:9 I am the gate. If anyone enters through Me, he will have life, and will go in, and will go out, and will find pasture.

Joh 1:11 He came to His own, and His own did not receive Him.

Joh 1:12 But as many as received Him, to them He gave authority to become sons of Elohim, to the ones believing into His name,

But, we also know that Yahweh in His unending love and mercy for Judah will also redeem them as a tribe when He redeems.

Zec 12:10 *And I will pour on the house of David, and on those living in Jerusalem, the Spirit of grace and of prayers. And they shall look on Me whom they have pierced; and they shall mourn for Him, as one mourns for an only son, and they shall be bitter over Him, like the bitterness over the first-born.*

Because this great and wonderful plan of redemption through the house of Israel was lost through false replacement theology, Christians also lost the fact that in the Millennium there will be a real Kingdom here on earth in Israel, and Yahshua will be ruling from Jerusalem for the thousand-year period, and the tribes of Israel will be restored to their land (Ezek. 40-48).

This is the Good News that Yahshua brought to Israel 2,000 years ago, and this is the Good News that was prophesied to be a witness to all nations before His return. And the beginning of this restoration process was Yahweh restoring His family name in these last days.

Yahweh will get all the glory for His wonderful plan of salvation through the shed blood of His Son, Yahshua. His name, which means Yahweh's salvation, is the only name in the universe that people can be saved by (Acts 4:12).

There is no longer a reason to be deceived, as Yahweh clearly states if they don't preach according to the Torah there is no light in them (Is. 8:20). Anyone coming in the false names of god and Jesus is actually denying the great end-time work of restoration of the 12 tribes of Israel and the entire world.

May we be accounted worthy to be a part of this great end-time restoration by Yahweh, the Creator!

*B'Shem Yahshua,
Elder Don*

AS ARABS AND ISRAELIS STRUGGLE FOR PEACE IN THE MIDDLE EAST



Reprint from 1973

(Here is an article from 1972 about Israel and the Arabs at war back then, and it seems today the situation is quite similar.)

To examine the key issues standing in the way of Middle East peace, members of our television production team interviewed Arab and Israeli diplomats and political leaders at the United Nations and in the Middle East. Here is their report.

There is no question that both Israel and the Arab states fervently desire peace. During interviews and talks with officials on both sides, it was not difficult to detect a series of like sounding desires from both sides for a cessation of hostilities.

Ambassador Toukan, chief representative of Jordan at the United Nations told us: "On behalf of the Arabs, I say that *nobody* would like to resume hostilities." Mayor Teddy Kollek of Jerusalem and other Israelis we talked with expressed the same sentiments on behalf of Israel.

A Common Ground? In view of the apparent animosity evidenced in the Middle East, we asked: "Do Israelis and Arabs have a deep-seated, irreconcilable hatred for one another?"

"I'll speak for the Israelis," said Ezer Weizman, former Israeli Air Force commander. "There's definitely little hatred, very little hatred." Speaking for the Arabs, former Jordanian Defense Minister Anwar Nusseibeh, a lifelong resident of Jerusalem said, "We have nothing against the Jews as Jews, neither racially speaking—we believe that we come from the same roots—or on the basis of religion because our religion is based on the Jewish tradition."

Both sides claim they can *potentially* live peacefully together in the same corner of the earth. "Personally, I think that there is a

possibility for coexistence here," said Colonel Joseph Caleff, a spokesman for the Israel Defense Forces. Mr. Nusseibeh echoed this idea when he told us, "There was never any reason why there should be any conflict between us and the Jews."

What of the Future?

Both peoples express even greater optimism for the future. When asked "Do you feel that the majority of the Arab people would really be happier if Israel ceased to exist?" Mr. Nusseibeh replied: "Ceased to exist? I think there is a great future awaiting the Arabs and the Jews in this area once they forget these political divergencies between them. However, this is very much in the future.

"In the meantime, we're not asking that the Israelis should cease to exist as a political entity. All we ask is that they should withdraw from the territory which they occupy in order to give us an opportunity to exist. It isn't a case of them not existing. It's a case of our not existing now, as a political entity!"

Weizman, when asked if he foresaw a time when Israel could join with various Arab states in a Middle East Common Market, answered, "Definitely. However," he continued, "it might take 25 years."

But *why* 25 years? Why not now?

Mr. Nusseibeh may have given us the answer when he stated: "In spite of the fighting we still see no reason why Arabs and Jews should not be living together, *under the right conditions*."

Unfortunately, Israeli and Arab concepts concerning "right conditions" are miles apart. Given 25 years or so it is felt that one side or the other or both *might* sufficiently relent so that an agreement would be achieved.

The differences between the two sides, in a nutshell, are these: The Arabs (or at least the moderates among them) say that if Israel *first* withdraws from all the territories it occupied in the Six Day War—thereby showing it is not expansionist-minded—peace will be the result. The Arabs will *then* be prepared to accept Israel's presence.

The Israeli government on the other hand has said that if the Arabs *first* make real peace—then Israel will withdraw from at least some of the occupied area. After all, the Jews say, without a peace settlement, withdrawal to pre-war borders only means a return to conditions as they were before the war—hardly peaceful times.

The Israelis had originally insisted on face-to-face negotiations between the two sides *first* (which to the Arabs means tacit recognition of Israel). They later agreed to indirect negotiations through U.N. mediator Gunnar Jarring as well as a partial withdrawal in the Sinai provided Egyptian troops would not cross the Suez Canal. Egypt rejected this idea, looking upon it as a denial of its sovereignty in an area it considers an integral part of Egypt.

No Trust From Either Side

All this political maneuvering boils down to a simple reality. Neither side trusts the other. Both sides want peace but not at the expense of weakening their position vis-a-vis the other side. And after what has happened to both peoples over the last decades, it is not hard to see why.

On a low hill to the west of Jerusalem are found a series of buildings and monuments making up what is called in Hebrew, Yad Vashem. This is the commemoration authority established by the Jewish people to remember and document the physical suffering and annihilation of one-third of all Jews in what Hitler called the "final solution to the Jewish problem."

We had the opportunity to speak, on site, with Gideon Hausner, a member of Israel's Knesset (Parliament) and formerly the Attorney-General of Israel. He was the prosecuting attorney at the trial of Adolf Eichmann. Hausner had some significant observations to make on the impact of the Nazi "final solution" regarding the Jewish people.

"This produced such a deep wound that we have not yet been healed of it—over a generation after the event.

"There are today 20 million more Japanese than there were at the time of Pearl Harbor. There are 40 million more Russians than on the day when Hitler invaded Russia. There are 15 million more Germans for all their losses. The only nation, which still lingers behind even numerically are the Jews. We still count in the whole world 15 million people as compared to 17½ million with which we entered World War II.

"This produced such a deep trauma that it is not and probably will not be overcome, neither in this generation nor in the next generations. We were a victim of brutality, unbridled brutality, with the whole world watching. No one offering asylum, no one lifting a finger to assist us. Israel was not yet in existence, so we had no means of our own to help our brothers in Europe.

"We have learned our lesson from what happened in the 20th century, not in a remote past; in the heart of Europe, not in some dark jungle. All this happened with the world watching on.

"Now, of course, we would like to see at long last some peace coming to our people. However, this must be a peace, which would assure us that there will be no further 'final solutions.' Before the Six Day War, we heard this on all sides here that the Arabs are going to finish what Hitler left unfinished. Well, it sounded familiar when they spoke about it because we knew it was done once. We won't be able to survive anything similar.

"That is why in all our thinking and political motivation we have to secure ourselves now, physical conditions, territorial conditions. These must not be conducive to further aggressions, tempting people into thinking that it's easy to massacre Jews, and assuming it's easy to put an end to them. That's why we would like to have some sort of a secure existence, something which, as a matter of fact, every nation in the world has gotten for itself. We are entitled to it too."

These feelings run very deeply in the hearts of Israelis of all walks of life. Almost every weekday Yad Vashem is visited by busloads of Israeli school children to learn how many of their own relatives came to horrible deaths and to see exhibits of the privations and tortures which in some cases their own parents faced. Israeli soldiers also study the holocaust period, believing that it is they who stand between their people and yet another holocaust.

The Israelis find it difficult to trust other nations and their peace packages, be they in

the form of United Nations "Guarantees," Big Four agreements, or in the proposals of Arab states themselves.

Arabs Equally Distrustful

The Arab peoples also feel betrayed. Promised independence by Britain during World War I, the Arabs found themselves divided into British and French mandates after the war. Arabs look upon the state of Israel as a Western creation—in effect, as a bridgehead of Western "imperialism."

Most Arab states do not even trust one another. This is profusely illustrated by the attempted overthrow of King El Hasan of Morocco; the fighting between Palestinian guerrillas and Jordanians; the subsequent clash between Jordan and Syria; the enmity between Syria and Iraq. If the Arabs cannot trust their own, how can they be expected to trust Israel?

Primary Aims of Both Antagonists

This same mistrust prevents the two sides from getting together. Meanwhile, each side continues to work toward the goals it considers most vital.

To the Israelis the most important goal is *security*. Israel must be strong enough to prevent the Arabs from driving them into the sea.

For this reason, Israel probably will not give up all the occupied territories. It may gamble some of its strategic positions for the sake of a potential peace but cannot gamble all. For many Israelis, to return to the borders of 1967 means to return to an Israel that was just too tempting a target for President Nasser and his allies back in 1967.

Israelis are convinced that even if a peace agreement were reached, Arabs would not greet the Jews with open arms. "You do not reverse overnight 25 years of anti-Israel teachings that the Arab people have continually been exposed to," reason many Jews.

Therefore, to the Israelis, security remains the primary consideration. As far as they are concerned, good fences do make good neighbors.

The Arab Side

To the Arabs the primary considerations are two-fold. A story that occurred after the Six Day War illustrates one of those.

Israeli officials were taking a group of Arab notables from Gaza on a tour of the Knesset building in Jerusalem in hopes of achieving goodwill. At the close of the tour, one of the Arabs was not completely satisfied that he had seen everything.

"Where is the map?" he wanted to know.

"What map?" the puzzled Israelis asked.

"You know," he replied, "the map of the greater Israel—from the Nile to the Euphrates."

"But there is no such map," the Israeli guide explained. But this the Arab refused to believe.

Arabs know that in the Bible the Elohim of ancient Israel promised that nation all the land from the Euphrates to the "River of Egypt." This the Arabs believe is the Nile while most Jewish commentators feel it only refers to the Wadi El Arish in eastern Sinai. Of course, most Jews do not look upon that biblical statement as being necessarily prophetic anyway. But Arabs who scrutinize the conditions of modern Israel's birth and subsequent conquests are absolutely convinced Israel is planning to expand even further than at present.

As a condition for peace, the Arabs therefore want *all* the occupied territories back. This they say will show that Israel truly desires peace and not expansion. The Arabs believe the Israelis are militarily superior to them and that this is all the security they need. They point to their own defeat in the Six Day War as proof.

Israelis on the other hand are not so sure. They are convinced the Arabs have made sizable gains in closing the military power gap since the war. Russian "advisers" and anti-aircraft weapons are present in greater numbers than before. Besides, Israel does not want to go to war again even if it would mean a *greater* victory than in 1967 because so many of their people were killed in the war and subsequent border skirmishes.

The Second Arab Concern

The second main consideration to the Arabs is solving the problem of the Palestinian refugees, homeless since 1948. This is often referred to by the catch-all phrase, "restoration of the rights of the Palestinian people." To moderate Arabs this means granting all the refugees the choice of returning to their former homes in Israel or granting compensations for their lost holdings. To the more extreme Arabs it means the abolition of Israel as a viable nation and its replacement with a mixed Arab-Jewish state to be called Palestine.

Israelis often ask why the Arabs after 23 years have not provided homes and jobs for the Palestinian refugees within their borders as Israel has provided for the 600,000 or so Jewish refugees from Arab lands. It is at this point that the Arabs cease to be merely Arabs. The Palestinians, they explain, are *Palestinians*. They are not Syrians, Egyptians, Lebanese, or Iraqis. They therefore cannot be settled in those countries.

No Arab state has granted the refugees citizenship except for Jordan, which was once

part of Palestine. But even in that nation, no effort has been made at dispersing and re-settling the refugees among the native Jordanians.

Israel has said it cannot take in sizable numbers of these refugees, many of whom have been taught to hate the Israelis over these many years. They further point out that almost all the Arab states (except Egypt and Lebanon) have far more room for settling the refugees than they do.

On the other hand, the Arabs believe that it is not their responsibility to compensate the Palestinian refugees—even though they are Arabs—for lost land and properties, since it was Israel that took it from them. And so, after 23 years the frustrated refugees remain in their camps unwanted by either the Israelis or their fellow Arabs.

Latest Developments in the Middle East

To date, no agreement has been reached. The recent American diplomatic attempts at reaching an interim settlement between Israel and Egypt to reopen the Suez Canal have produced few, if any, meaningful results. Meanwhile, the tenuous cease-fire along the canal lingers on.

Egypt's President Sadat has said that if an agreement under which Israel would agree to return all occupied lands is not reached by the end of this year, the Arabs will have no recourse but to go to war. Sadat apparently is willing to take this course, he has said, even if the cost will be a million Egyptians dead.

In his tough stance, he is finding support from his two more militant partners in the new "Federation of Arab Republics"—Libya and Syria. Meeting in Damascus, Syria in August, for the signing of the constitution of the federation, Egypt's President Sadat along with Libya's Colonel Qaddafi and Syria's General Assad announced a return to the tough "no negotiations, no concessions of *occupied* Arab territory and no sacrifice of the rights of the Palestinians," position.

The realities of the stand-off situation are forcing many Israelis to assess the possibilities of yet another war. "You must realize," former Air Force Commander Weizman told us, "that if a battle starts again between us and the Arabs, it's going to be a more severe one, a tougher one, I think a longer one than the Six-Day War, and it might again change the looks of the Middle East."

"Severe, tougher, longer," these are unpleasant words which everyone hopes never come to pass. The possibility must, however, be considered.

The key question not yet discussed is: where do the great powers fit in? In truth, both Arabs and Israelis would like to be independent of the big powers but currently find this impossible.

The Arabs feel they must have Soviet aid to keep pace with the Israelis. The Israelis feel they must have Western assistance to keep pace with the Soviet-supplied Arabs.

There is no question on whose side Russia is. There is hardly a defensive weapon (short of nuclear)—no matter how sophisticated—with which the Soviets have not provided the Arabs. Even some of the weapons, which Russia has denied North Vietnam, have been added to Egypt's arsenal.

As for the United States, it seems to vacillate between outright support of Israel and a more evenhanded, balance-of-Mideast-power approach.

The exact position the Common Market adopts on the Middle East remains to be seen. But one thing is certain. The Europeans cannot afford to remain uninvolved.

Is Peace Possible?

As war clouds hover over the Middle East and the world at large, the question must be asked, "Can peace come to the Middle East? Is it even possible?"

Most people are optimists at heart and answer the question "yes." It is only the *how* of it that eludes them.

Across the street from the United Nations building in New York, the words of an ancient prophet are inscribed on a wall: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." The passage is from the prophet Isaiah.

But the first part of the very same verse, not quoted, explains why man has not yet achieved the peace so beautifully described by the latter part. "And He shall judge among the nations and shall rebuke many people" (Isa. 2:4).

The Middle East situation desperately needs someone to judge between Jews and Arabs—to judge firmly, equitably, and with concern for both. Such a Judge has yet to arrive on the scene.

WHERE DID THE ORIGINAL APOSTLES GO TO?

Reprint by Ronald Kelly



Why has the truth about the journeys of the original 12 apostles been hidden from public knowledge?

You read plainly of Paul's travels through Cyprus, Asia Minor, Greece, and Italy. But the movements of the original 12 apostles are a mystery. Why? Did it ever seem strange to you that most of the New Testament, following the book of Acts, was written by Paul, and not by Peter? Did you ever wonder why, after Peter initiated the preaching of the gospel to the nations at the house of Cornelius (Acts 10 and 11), he and others of the 12 apostles suddenly vanished from view? And why only Peter and John reappear, for a fleeting moment, in Jerusalem at the inspired conference recorded in Acts?

You read only of Paul's ministry to the nations. Why? What happened to the 12 apostles? There is a reason why the journeys of the 12 apostles have been cloaked in mystery—until now.

You probably have been told that Yahshua chose the 12 disciples, ordained them apostles, sent them, first, to preach to the Jews. When the Jews, as a nation, rejected that message, you probably

have supposed that the apostles turned to the nations.

Nothing could be further from the truth.

It was the Apostle Paul, called years later as a special apostle, who was commissioned to bear the gospel to the nations. To Ananias, who was sent to baptize Paul, Messiah said: "Go, for he"—Saul, later named Paul—"is a chosen vessel of Mine to bear My name before nations, kings, and the children of Israel" (Acts 9: 15).

It was Paul, not any of the 12, who said, "From now on I will go to the nations" (Acts 18:6). Yahshua would have not called Paul as a special apostle to carry the gospel to the nations, if the original 12 had been commissioned to preach to the Gentiles. Then to whom were the 12 apostles sent?

Matthew 10:5-6: "These 12 Yahshua sent out and commanded them, saying, do not go into the way of the nations, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel."

The 12 were forbidden to spread the gospel

among the nations.

It was Paul who was commissioned to do that work. The 12 were to go, instead, to the “lost sheep of the house of Israel”—the lost Ten Tribes. Granted, Messiah did send Peter to the home of Cornelius (Acts 10 and 11) to open the gospel to the nations, but Peter’s life mission was to carry the gospel to the “lost sheep of the house of Israel.” Peter merely opened the door, as the chief apostle, for the nations. It was Paul who went through the door and brought the gospel to the nations. Peter, in his capacity of chief apostle, made one trip to the gentile Samaritans, but that was not to bring the gospel to them. Phillip had done that. Peter and John merely prayed for the Samaritans that they would receive the Holy Spirit (Acts 8:5, 14-17).

The 12 apostles were not sent to the nations, but to the “lost sheep of the house of Israel.” It was Paul who went to the nations.

If the world had known the lands to which the 12 apostles journeyed, the house of Israel would never have been lost from view! But YAHWEH intended, for a special purpose, which few understand, that the identity of the lost house of Israel should not be revealed until this pulsating 20th century.

“House of Israel” Identified

Whole books of the Old Testament are devoted to the power struggles between Israel and Judah. The first time the word “Jews” appears in the Bible you will discover the king of Israel, allied with Syria, driving the Jews from the Red Sea port of Elath (II Kings 16: 6-7).

The northern 10 tribes, the house of Israel, were overthrown and led into captivity (721 BC) by the mighty Assyrian Empire. Its people were led into captivity beyond the Euphrates River and planted in Assyria and the cities of the Medes around Lake Urmia, southwest of the Caspian Sea. The House of Israel never returned to the area. The nation became known in history as the “Lost Ten Tribes.” To them Yahshua sent the 12 apostles!

The House of Judah—the Jewish people—remained in Israel until the Babylonian invasions under King Nebuchadnezzar more than 100 years later. Judah was deported to Mesopotamia. Seventy years after the rise of Babylon to a position of world power, the Jews in 538 BC returned to the original land of Israel. In history

they now became commonly known as “Israel” because they were the only descendants of Jacob—or Israel—now living in the land. Yahshua “came to His own”—the House of Judah, the Jews—“and His own did not receive Him” (Jn. 1:11). Yahshua was of the lineage of David, of the House of Judah. When His own people—the Jews rejected Him, He did not turn to the nations. It was Paul who did. Instead, Yahshua said to the woman of the Gentiles, “I was not sent except to the lost sheep of the house of Israel” (Matt. 15:24).

He commissioned His original 12 disciples: “Go to the lost sheep of the house of Israel”. They did go, but history has lost sight of where they went. Their journeys have been shrouded in mystery—until now!

What the New Testament Reveals

The history of the New Testament congregation is preserved in the book of Acts. But have you ever noticed that Acts ends in the middle of the story? Luke doesn’t even finish the life of Paul after his two years’ imprisonment. Why?

You will find the answer in Messiah’s commission to Paul. Even before Paul was baptized, Messiah had planned the future work he was to accomplish.

First, Paul was to teach the nations—which he did in Cyprus, Asia Minor, and Greece. Second, he was to appear before kings—an event brought about by a two-year imprisonment at Rome. At the end of this two-year period, during which no accusers appeared, Paul would automatically have been released according to Roman law. It is at this point that Luke strangely breaks off the story of Paul’s life. See Acts 28:31.

But Paul’s third mission was not yet accomplished. Messiah had chosen Paul for a threefold purpose—“to bear (His) name before the nations, kings, and the children of Israel” (Acts 9:15).

He, too, was to end his work among the lost ten tribes! Luke was not permitted by Messiah to include in Acts the final journeys of Paul’s life. It would have revealed the whereabouts of the children of Israel.

It was not then YAHWEH’s time to make it known. But the moment has come, in this climatic “time of the end,” to pull back the shroud of history and reveal where the original 12 apostles went. Now turn to the book of James. To whom is the book addressed?

“Jacob, a servant of YAHWEH and of the Master Yahshua, to the twelve tribes which are scattered abroad: greeting” (James 1:1).

This book is not addressed to the nations. It is not addressed exclusively to Judah—the Jews. It is addressed to all 12 tribes. To the House of Israel—the lost ten tribes.

Have you ever noticed that the letter of James, like the book of Acts, ends abruptly, without the normal salutations? (James 5:20.) In the original inspired Greek New Testament every one of Paul’s letters ends with an “Amen.” Every one of the four gospels ends with an “Amen.” The book of Revelation ends with an “Amen.”

This little word “Amen,” of Hebrew origin, signifies completion. In the New King James (most modern versions are incorrect, and in several instances leave off the proper ending found in the official printed Greek text) every one of the New Testament books ends with an “Amen” except three—Acts, James and 3 John. In these three, and these three only, the word “Amen” is not in the inspired original Greek. It is purposely missing. Why?

Three Missing Words

Each missing “Amen” is a special sign. It indicates YAHWEH wants us to understand that certain knowledge was not to be made known to the world—until now, when the gospel is being sent around the world as a final witness before the end of this age.

YAHWEH purposely excluded from the book of Acts the final chapters in the history of the early congregation. It was part of YAHWEH’s plan that the House of Israel should lose its identity and think of itself as the nations.

If the book of James ended with the ordinary salutation, the nations of Israel would have been disclosed. Paul often ends his letters with names of places and people. See the last verses of Romans, Colossians, and Hebrews, for example. This is the very part missing, purposely, from James.

And why is the short letter of 3 John missing an “Amen”?

YAHWEH did not permit John to make known, in plain language, the full nature of a conspiracy by which some sought to gain control of local congregations, expel those truly converted and

loyal to the Apostle John, and make the truth acceptable to the majority of the Roman Empire (See 3 John 9 and 10). The missing “Amen” is to tell us to look elsewhere in the Bible for the answer. The conspiracy is described, if you have eyes to see, Rev. 17, Acts 8, and many other chapters of the Bible.

Wars Reveal Where

From James 4:1 we learn that wars were being waged among the lost ten tribes of Israel. “Where do wars and fights come from among you?” asks James.

No wars existed among the Jews until the outbreak, several years later, of the revolt against the Romans. These wars absolutely identify the lost House of Israel—the lands to which the apostles journeyed.

James wrote his book about A.D. 60 (he was martyred two years later, according to Josephus). Just prior to A.D. 60 only two areas of the world were torn by wars and civil fighting. When you discover where these areas were, you will have located where the lost Ten Tribes, addressed by James, were then living. All one needs to do is to search the military history for the period immediately before and up to the year A.D. 60. Those two lands were the British Isles and the Parthian Empire.

But these were not the only lands to which the exiled House of Israel journeyed.

To Whom Did Peter Write?

1 Peter 1:1: “Peter, an apostle of Yahshua, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.”

These were not the nations. Peter was not the apostle to the nations (Gal 2:8). Paul was. Notice the word “strangers.” It does not mean nations. The original Greek is *parepidemos*. It means “a resident foreigner,” literally, “an alien alongside.” It refers not to the nations, but to foreigners who dwelt among the nations.

Peter was addressing part of the lost Ten Tribes who dwelt among the nations as aliens or strangers. He was not writing primarily to the Jewish people. He would not have addressed them as “strangers,” for he was himself a Jew.

Now notice the regions to which Peter addressed his letter. They are all located in the northern half of Asia Minor, modern Turkey. These lands lay immediately west of the Parthian Empire. Paul did not preach in these districts. Paul spent

his years in Asia Minor in the southern, or Greek half. “And so I have strived,” said Paul, “to preach the gospel, not where Yahshua was named, lest I should build on another man’s foundation” (Ro. 15:20).

Paul did spread the gospel in the province of Asia—but only in the southern half, in the districts around Ephesus. Paul was expressively forbidden to preach in Mysia, the northern district of the Roman province of Asia (Acts 16:7-8). Those were the regions in which the lost sheep of the house of Israel dwelt as strangers among the nations! Paul did preach, on his first journey, in southern Galatia, in the cities of Iconium, Lystra, and Derbe (Acts 14).

Remnant of The Tribes on Shores of Black Sea

A remnant of the House of Israel was settled on the shores of the Black Sea in northern Asia Minor in early New Testament times. Greek writers, in the time of Yahshua, recognized that the regions of northern Asia Minor were non-Greek (except for a few Greek trading colonies in the port cities). New peoples, the Greeks tell us, were living in northern Asia Minor in New Testament times. Here is the surprising account of Diodorus of Sicily: “Many conquered peoples were removed to other homes, and two of these became very great colonies: the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus, and the other was drawn from Media and planted along the Tanais (the River Don in ancient Scythia—modern Ukraine, north of the Black Sea, in Southern Russia).” Book II, #43.

Notice the areas from which these colonies came—Assyria and Media. The areas to which the House of Israel was taken captive! “So Israel was carried away from their own land to Assyria, as it is to this day” (II Kings 17:23). The king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes” (verse 6).

When the Assyrians were later removed from their homeland toward northern Asia Minor, part of the House of Israel migrated with them. We find them still there in New Testament times.

The Bible and secular history clearly point to where the lost Ten Tribes migrated after their removal from the area of Palestine by the Assyrians in 721 B.C.! When we find where the lost Ten Tribes were, we will have found where the original apostles went! By the early New

Testament times, remnants of the House of Israel had settled in the British Isles and the Parthian Empire. Some had migrated toward northern Asia Minor. Now draw back the curtain of history and see where each of the original 12 apostles preached.

One valuable source of information is the Greek and Latin *Ecclesiasticae Historiae* of Nicephorus Callistus. Another, in English, is *Antiquitates Apostolicae* by William Cave. Universal Greek tradition declares that the apostles did not leave the Syro-Palestinian region until the end of 12 years ministry. The number 12 symbolizes a new organized beginning. Before those 12 years were up one of the apostles was already dead—James, the brother of John. He was beheaded by Herod (Acts 12:1-2).

Simon Peter in Britain

Where did Peter spend most of his time after those first years in the Holy Land? Metaphrastes, the Greek historian says: “Peter was not only in these western parts”—the western Mediterranean—“but particularly that he was a long time.”—here we have Peter’s main life work to the lost tribes—“in Britain, where he brought many nations to the faith.” (See p. 45 in Cave’s *Antiquitates Apostolicae*.)

Peter preached the gospel in Great Britain and Rome. The true gospel had not been publicly preached in Rome before Paul arrived in A.D. 60. Paul never mentioned Peter in his epistle to the brethren in Rome, most of whom had been converted on Pentecost in A.D. 31.

Not even the Jews in Rome heard the gospel preached before Paul arrived.

“And it came to pass after three days that Paul called the leaders of the Jews together” (Acts 28:17). Continuing, verses 21–23. “And they”—the Jews at Rome—“say to him, We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you. But we desire to hear from you what you think, for concerning this sect, we know that it is spoken against everywhere. So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the Kingdom of YAHWEH, persuading them concerning Yahshua from the Law of Moses and the Prophets, from morning till evening.”

The fact that Peter preached in Britain is evidence that part of the lost House of Israel was there. And

significantly, in A.D. 60 great wars overtook Britain—just as James warned the 12 tribes of Israel (Jam. 4:1).

Where are Peter and Paul Buried?

No one, it seems, has thought to question the tradition of Peter and Paul being buried in Rome. Paul was brought to Rome in A.D. 67. He was beheaded in the end of spring A.D. 68, and then buried on the Ostian Way. But are his remains still there? Universal tradition declared the Apostle Peter was also brought to Rome in Nero's reign and martyred about the same time. Many pieces of ancient literature—some spurious, some factual—confirm that both Simon Magus, the false apostle who masqueraded as Peter, and Simon Peter himself died at Rome. The question is, were the bones of the apostles Peter and Paul moved from Rome?

Yes! In the year 656 Pope Vitalian decided the Catholic Church should send the remains of the apostles Peter and Paul. The Pope therefore ordered them sent to Oswy, King of Britain! Here is part of his letter to the British king: "However, we have ordered the blessed gifts of the holy martyrs, that is, the relics of the blessed apostles, Peter and Paul, and of the holy martyrs, Laurentius, John, and Paul, and Gregory, and Pancratius, to be delivered to the bearers of these our letters, to be by them delivered to you" (Bede's *Ecclesiastical History*, book III, chapter 29).

The bones of Peter and Paul were sent by the Pope from Rome to Britain—to the land of the lost Tribes of Israel. About a century and a half earlier Constantius of Lyons took the relics of all the apostles and martyrs from Gaul and buried them in a special tomb at St. Albans in Britain (*Life of St. Germanus*).

And Andrew His Brother?

Britain, after A.D. 449, was settled by hundreds of thousands of new people in Peter's day. History knows them as Angles and Saxons. They came originally from the shores of the Black Sea to the Cymbric Peninsula (Denmark) opposite Britain. Which one of the 12 apostles preached to their ancestors while they abode by the Bosphorus and on the Black Sea? "In this division St. Andrew had Scythia, and the neighboring countries primarily allotted him for this province. First, then, he traveled through Cappadocia, (Upper) Galatia, and Bythinia, and instructed them in the faith of Messiah, passing all along the Euxine Sea"—the

old name for the Black Sea—" ... and so into the solitudes of Scythia."

Once Andrew "went next to Trapezus, a maritime city upon the Euxine Sea, whence after many other places he came to Nice, where he stayed two years, preaching and working miracles with great success, thence to Nicomedia, and so to Chalcedon; whence sailing through the Propontis he came by the Euxine Sea to Heraclea, and from thence to Amastris ... He next came to Sinope, a city situated upon the same sea ... here he met with his brother Peter, with whom he stayed a considerable time ... Departing hence, he went again to Amynsus and then ... he purposed to return to Jerusalem"—the headquarters congregation.

"Whence after some time he betook himself ... to the country of the Abasgi (a land of Caucasus). Hence he removed into ... Asiatic Scythia or Sarmatia, but finding the inhabitants very barbarous and intractable, he stayed not long among them, only at Cherson, or Chersonesus, a great and populous city within the Bosphorus (which is the modern Crimea), he continued some time, instructing and confirming them in the faith. Hence taking ship, he sailed across the sea to Sinope, situated in Paphlagonia" (pp. 137-138 of Cave's *Antiquities of the Apostles*).

Here we find Andrew preaching to the very areas in Asia Minor which Paul bypassed. From this region, and from Scythia north of the Black Sea, migrated the ancestors of the Scots and Anglo-Saxons, as we have already seen. They are the House of Israel—or else Andrew disobeyed his commission!

And the Other Apostles?

Simon "directed his journey toward Egypt, thence to Cyrene, and Africa ... and throughout Mauretania and all Libya, preaching the gospel ... Nor could the coldness of the climate benumb his zeal, or hinder him from shipping himself and the right doctrine over to the western islands, yea even to Britain itself. Here he preached and had many miracles." Nicephorus and Dorotheus both wrote "that he went at last into Britain, and ... was crucified ... and buried there" (*Antiquitates Apostolicae*, p. 203).

Another of the 12 apostles is found preaching to the lost Tribes of Israel in Britain and the West. But what is Simon the Zealot doing in North

Africa? Were remnants of the House of Israel living there too? Had some fled westward in 721 B.C. at the time of the Assyrian conquest? Here is Geoffrey of Monmouth's answer: "The Saxons ... went unto Gormund, King of the Africans, in Ireland, wherein, adventuring thither with a vast fleet, he had conquered the folk of the country. Thereupon, by the treachery of the Saxons, he sailed across with a hundred and sixty thousand Africans into Britain ... (and) laid waist, as hath been said, well-nigh the whole island with his countless thousands of Africans" (book xi, sections 8, 10).

These countless thousands were not Berbers or Arabs. They were whites who came to Ireland from North Africa and Mauritania, where Simon preached. These, declares the Universal History (1748 – Vol. xviii, p. 194), "gave out, that their ancestors were driven out of Asia by a powerful enemy, and pursued into Greece; from whence they made their escape" to North Africa. "But this ... was to be understood only of the white nations inhabiting some parts of western Barbary and Numidia."

What white nation was driven from the western shores of Asia? The House of Israel! Their enemy? The Assyrians! For almost three centuries after the time of Simon Zelotes they remained in Mauritania. They are not in North Africa today. They arrived in Britain after A.D. 449, the time of the Anglo-Saxon invasion.

And Ireland Too

Another of the apostles sent to the lost sheep of the House of Israel was James, the son of Alphaeus. Some early writers were confused by the fact that two of the 12 apostles were named James. James, son of Alphaeus, was the one who left Israel after the first 12 years. The deeds of this apostle are sometimes mistakenly assigned to James, John's brother. But that James had already been martyred by Herod (Acts 12:1). Where did James, son of Alphaeus, preach? "The Spanish writers generally contend, after the death of Stephen he came to the western parts, and particularly into Spain (Some add Britain and Ireland.) (*Antiquitates Apostolicae*, p.148).

Yet another apostle sent to the lost sheep of the House of Israel ends in the British Isles—Ireland as well as in Britain.

Even in Spain, James spent some time. From ancient time, Spain was the high road of migration

from the eastern Mediterranean Sea to the British Isles. The ancient royal House of Ireland for a time dwelt in Spain. The prophet Jeremiah passed through Spain into Ireland with one of Zedekiah's daughters (Jer. 41:10; 43:6). Even today a vital part of the Iberian Peninsula—Gibraltar—belongs to the birthright tribe of Ephraim—the British. From an old volume, published in 1674, by William Camden, we read: "The truth was planted here most anciently by Joseph of Arimathea, Simon Zelotes, Aristobulus, by St. Peter, and St. Paul, as may be proved by Dorotheus, Theodoretus, and Sophronius" (*Remains of Britain*, p. 5).

Paul is now included! "I shall go by way of you to Spain" (Romans 15:28). Clement of Rome, in his letter to the Corinthians, confirms Paul's journey to the West. But did that include Britain?

"St. Paul brought salvation to the isles that lie in the ocean" (book i, on Psalm cxvi, p. 870).

The British Isles! Remember that the third and last part of Paul's commission, after he revealed Messiah to the kings and rulers at Rome, was to bear the name of Yahshua to "the children of Israel" (Acts 9:15)—the Lost Ten Tribes.

On the Shores of the Caspian Sea

James referred to Israel as scattered abroad. We have found them in Northwest Europe. And in North Africa, from whence they migrated into Ireland and Britain in the fifth century. And in northern Asia Minor, associated with the Assyrians. In A.D. 256 they migrated from the regions of the Black Sea to Denmark, thence into the British Isles in 449.

But remnants of the lost Ten Tribes were yet in another vast region beyond the confines of the Roman Empire. That region was known as the Kingdom of Parthia.

The Parthians appear near the Caspian Sea around 700 B.C. as slaves of the Assyrians. "According to Diodorus, who probably followed Ctesias, they passed from the dominion of the Assyrians to that of the Medes, and from dependence upon the Medes to a similar position under the Persians."

(*The Sixth Great Oriental Monarchy*, p. 26, quoted from Diodorus Siculus, ii 2, # 3; 34, # 1 and # 6). The Parthians rose to power around 250 B.C. in the lands along the southern shores of the Caspian Sea. That was the land into which a major part of Israel was exiled! Some of the lost Ten Tribes remained in the land of their captivity until A.D. 226, when the Persians defeated the

Parthians.

When James wrote his letter about A.D. 60 the world was at peace except for two regions—Britain and the lands where the Israelites lived.

The Greek historians reveal that Thomas brought the Gospel to “Parthia, after which Sophronius and others inform us, that he preached the gospel to the Medes, Persians, Carmans, Hyrcani, Bactrians, and the neighbor nations” (*Antiquitates Apostolicae*, p. 189). These lands we know today as Iran (Persia) and Afghanistan, and as far as western India. In apostolic days a major part of this region was subject to the Parthians.

Though certain Israelites had left the region already, multitudes remained behind, spread over adjoining territory. They lost their identity and became identified with the names of the districts in which they lived.

Josephus, the Jewish historian, was familiar with Parthia as a major dwelling place of the Ten Tribes. He declares: “But then the entire body of the people of Israel (the Ten Tribes) remained in that country (they did not return to Israel); wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers” (*Antiquities of the Jews*, book xi, chapter v, #2).

The very area to which Thomas sojourned was, reports Josephus, filled with uncounted multitudes of the Ten Tribes. Josephus was, apparently, unaware of those who had already migrated westward. But he does make it plain that only the House of Judah ever returned to Palestine. The House of Israel was: “beyond Euphrates till now.” Parthia was defeated by Persia in A. D. 226. Expelled from Parthia, the Ten Tribes and the Medes moved north of the Black Sea, into Scythia. (See R.G. Latham’s *The Native Races of the Russian Empire*, p. 216).

From there, around A.D. 256, the Ten Tribes migrated with their brethren from Asia Minor into Northwest Europe. Thomas also sojourned into northwest India, east of Persia, where the “White Indians” dwelt, who have since, like the Frisians earlier in 330 B.C., migrated from India far to the northwest.

Bartholomew shared, with Thomas, the same

vast plains, according to Nicephorus. Bartholomew also spent part of his time in neighboring Armenia and a portion of Upper Phrygia in Asia Minor. This was the same district to which Andrew carried the gospel and to which Peter sent two of his letters.

Jude, also named Lebbaeus Thaddaeus, had part in the ministry in Assyria and Mesopotamia. That is part of Parthia which Josephus designated as still inhabited by the Ten Tribes. The Parthian kingdom, which included remnants of the Ten Tribes, possessed Assyria and Mesopotamia during most of the New Testament period.

Scythia and Upper Asia, (meaning Asia Minor) were the regions assigned to Philip. (See Cave’s *Antiquitates Apostolicae*, p. 168.)

Scythia was the name of the vast plain north of the Black and Caspian Seas. To this region, a great colony of Israelites migrated after the fall of the Persian Empire in 331. From Scythia migrated the Scots. The word Scot is derived from the word Scyth. It means “an inhabitant of Scythia.” The Scots are part of the House of Israel.

Interestingly, the word Scythia, in Celtic, has the same meaning that Hebrew does in Semitic—a “migrant” or “wanderer.” Hosea 9:17 says Ephraim will be a wanderer among the nations.

Matthew, Metaphrastes tells us, “went first into Parthia, and having successfully planted the truth in those parts, thence traveled into Aethiopia, that is, the Asiatic Aethiopia, lying near to India” (*Antiquitates Apostolicae*, p. 182).

For some centuries this region of the Hindu Kush, bordering on Scythia and Parthia, was known as “White India.” It lies slightly east of the area where the Assyrians settled the Israelite captives.

From there prophecy reveals they migrated to northwest Europe in the sixth century. Dorotheus declares Matthew was buried at Hierapolis in Parthia. Ethiopic and Greek sources designate Dacia (modern Romania) and Macedonia, north of Greece, as part of the ministry of Matthias. Dacia was the extreme western part of Scythia. From Dacia came the Normans who settled in Scandinavia, France, and Britain.

The French tradition that Mary, the mother of Yahshua, journeyed to Gaul (modern France) lends weight to John’s having been in Gaul in his earlier years. Paul knew Gaul to be an area settled by the House of Israel. He bypassed Gaul on his way from Italy to Spain (Rom. 15:24, 28).

THE NAME ABOVE EVERY NAME!

יהושע

By Don Esposito

Let me start by saying after I did the translation of the Hebraic Roots Bible, I realized that in many specified scenarios the translator can choose from a number of words and phrases that may all fit the translation in many given circumstances. Also, in many languages, such as Hebrew, there are many things that may be implied in a word but not in the actual definition, which also makes it harder to translate, and more important for proper study notes for the translation.

The second thing to remember, and this is what I believe may be somewhat of a stumbling block in the Sacred Name Movement, is that the movement is basing much of their premise primarily on the English transliteration of Hebrew names, in which English was only a language from about the 1600's, instead of Hebrew and Aramaic, in which the Bible was written.

My point is as follows: there have been discussions on whether the name of the Savior was originally Yeshua or Yahshua. And the answer in reality is neither, as both are English transliterations, which try to give the original intent. But the original intent was not written in English, but Hebrew and Aramaic, which has no true vowels. There are letters such as the vav, and ayin that at times make vowel sounds, but Hebrew and Aramaic have only simple markings, which even came later as the original language did not even have markings for vowel points. As a matter of fact, even the original Torah given to Moses by Yahweh did not even have separation of words, but simply letters all uniformly set in rows.

So, in English some may put the name as Y'shua while others will use Y'hshua. The first being the shortened Aramaic and the second being the elongated Hebrew. Sometimes the Hebrew also has the letter vav after the 'hey'. And even in English, the words 'hey' and 'hay' both have the same phonetic sound, as in the Hebrew vowel pointing of the patach and kametz, and even the tzirei is barely recognizable.

As a matter of fact, names in biblical times were created much earlier than an alphabet. And the alphabet, which came later, had to try to fit the phonetic sounding of the name, which was not always the case, and so names do not have to fit a particular grammatical rule.

Some have also mixed up the Jewish acronym "yeshu" which is used by Jews for our Savior's name and means "may his name and memory be blotted out forever," to be the same name as the Aramaic, Yeshua. There has been ample evidence from archaeology showing that in the first century the Aramaic name Yeshua (which simply means salvation) was a common name of about one in four males. So, to say the name Yeshua is a curse or some other nonsense, as I have heard from some circles, only shows their ignorance and they do nothing to promote the true names of our heavenly Father Yahweh or His set apart Son Yahshua.

What we also know is that the name Yahoshua or Yahshua are both the Hebrew form of the same name and both were used in the first century, with the 'o' being dropped much of the time during the Herodian period, and Yahshua being the more common form corresponding to the Aramaic Yeshua. There is no reasoning to this linguistically, but a simple fact of the custom of the time, just as my name could be Don or Donald depending on who is addressing me.

And although I am admitting that Yeshua was an Aramaic form of Yahshua, I prefer to use Yahshua because it was prophesied that the Savior and Messenger of Yahweh would have the name of the Father, Yah Yahweh, in His name.

Exo 23:20 Behold, I am about to send a messenger before you, to guard you in the way, and to bring you to the place which I have prepared.

Exo 23:21 Be on guard before Him, and listen to His voice. Do not be rebellious against Him,

for He will not forgive your transgressions; for **My name is in Him.**

Also, Yahshua came in His Father's name and Heb. 1:4-5 clearly states that He (Yahshua) had a more excellent name than the cherubs because He was a Son and took on the family name of Yahweh, whereas the cherubs had the generic title of "El" in their names, such as *GabriEL*, and *MichaEL*.

Heb 1:4 and He is altogether superior to the cherubs, **just as the name He has inherited is a more excellent name than theirs.**

Heb 1:5 For to which of the cherubs did He ever say, "You are My Son; today I have begotten You?" And again, **"I will be a Father to Him, and He shall be a Son to Me."**

So, I believe from the Scriptures stated, and many others, that **Yahshua** better describes the Savior and Son of Yahweh from a linguistic standpoint, and who only had the proper set apart name for the authority to be Savior of Israel and the world.

Act 4:10 let it be known to all of you, and to all the people of Israel, that in the name of Yahshua, Messiah, the Nazarene, whom you crucified, whom YAHWEH raised from the dead, in this name this one stands before you whole.

Act 4:11 This One is the Stone rejected by you the builders, the One who has come to be into the Head of the Corner; (Psa. 118:22)

Act 4:12 And there is salvation in no other man, for neither is there any other name under Heaven having been given among men by which we must be saved.

And as where the name "*Yeshua*" simply means salvation, the name "*Yahshua*" means Yahweh's salvation, and the above scripture is clearly stating that the name of the Son Yahshua would be a more excellent name than the cherubs, because it has the family name of Yah, compared to the cherubs having the generic title of "El."

And as we see in the following verses the cherub Gabriel came to have Mariam name the very Son of Yahweh, not just any common name meaning salvation, but to name the child after Yahweh, the Father, to show whose salvation is being borne into the world.

Mat 1:20 And as he was thinking about these things, behold, a Cherub of YAHWEH was seen

by him in a dream, saying, Joseph, son of David, do not be afraid to take Mariam as your wife. For that in her is generated by the Holy Spirit.

Mat 1:21 *And she will bear a son, and you shall call His name Yahshua, for He shall save His people from their sins.*

Mat 1:22 And all this happened so that might be fulfilled that which was spoken by YAHWEH through the prophet, saying,

Mat 1:23 "Behold! The virgin will conceive in her womb and will bear a son, **and they will call His name Emmanuel," which is interpreted, our Elohim is with us. (Isa. 7:14)**

Mat 1:24 And being aroused from sleep, Joseph did as the cherub of YAHWEH commanded him, and took his wife,

Mat 1:25 and did not know her until she bore her son, the Firstborn. **And he called His name Yahshua.**

Verse 23 states that this child would be '*Elohim with us*', because He would be the Son of Yahweh and bear the very family name of the Father Yahweh in His name. That is why there can only be one name in which men are saved, as salvation is in Yahweh alone.

Isa 43:11 I, I am YAHWEH; and there is no Savior without Me.

Yahweh sent His only begotten Son Yahshua not to only bring salvation, but to specifically bring **YAHWEH'S SALVATION**. And that is why the Son had the name of the Father physically in His name, and that is why He revealed Yahweh's family name to His disciples and instructed them to baptize new believers in this family name.

Joh 17:26 And I made known Your name to them, and will make it known, that the love with which You loved Me may be in them, and I in them.

Act 2:37 And hearing, they were touched in the heart, and said to Peter and the rest of the apostles, Men, our brothers, What shall we do?

Act 2:38 And Peter said to them, **Repent and be baptized, each of you in the name of Yahshua YAHWEH for the forgiveness of sins**, that you may receive the gift of the Spirit of Holiness.

Also, remember when we are going over this point that writing in biblical times was very rare, so the name was mostly spoken, **NOT** written, and would

have sounded almost exactly the same. Also, when writing was becoming more common the rabbis of the first century felt it improper to write the sacred name of Yahweh and started to change the vowel markings in names carrying the sacred name Yahweh to alter it to sound different. This is where the erroneous and impossible name of Jehovah came about, but also where I believe the Savior's true name of Yahshua (Yahweh's Salvation) started to be written as simply Yeshua, without the name of Yahweh in the name of the Son as Scripture stated.

The COYJ spells our Savior's name in Hebrew Yod, hey, vav, shin, ayin, exactly how it is spelled in the book with the same name, the servant of Moses, Yahoshua the son of Nun. We are transliterating the vowel in English between the Yod and the Hey as the English 'Ah.'

In Hebrew, there are no true vowels but vowel markings. Some letters such as yod, or ayin, and even at times aleph, can take a vowel position but most times the word can be marked without even putting the letter in. Speaking came about much before writing and far before an alphabet, which probably started with the 10 commandments at Sinai. So it is the phonetic speaking that people understood, not the modern Hebrew rules of grammar.

One cannot criticize a transliteration into another language as it is up for interpretation, and some languages do not even have some sounds in other languages, as how do you transliterate a chet sound from Hebrew when it doesn't exist in English. Also, some spellings vary, such as Kumran and Qumran, due to this point.

And in English if someone used the word 'hey' or the word 'hay' would anyone really know the phonetic difference in sound?

The phonetic sounding of Yeshua and Yahshua can be very similar. However, it is in the spelling of the name that the true intent of the importance of the name is rendered. This is why the COYJ uses the spelling **Yahshua** because it shows the name of the Father, which He said would be in the name of the Son, but we also believe that all other forms of the Hebrew and Aramaic root of this name, being yod, shin, ayin, represent our Savior. As whether it is a verb, noun, personal name, pronoun, etc., I believe they all point to the saving redemptive work of Yahshua our Savior. That is why the Hebraic Roots Bible is the only Bible we

know of that shows the Savior in every one of these aspects in the Tanakh, and that is the good news message, not the transliterating of the name in other languages as writing was not even common in biblical times.

The only difference with most sacred namers is that they correctly place a kametz at the beginning of the name instead of a shva. As mentioned, the name of the Father is 68 times mentioned as Yah, not Yeh. The rabbis have admitted their changing of the vowels of the sacred name to make sure the reader would not pronounce the name of Yahweh inadvertently when reading the Hebrew Tanakh. Ex. 23:21 states the name of Yahweh's servant has the name of the Father (Yah) in His name. Also, the word Hallelu**YAH**, meaning praise Yah, clearly shows the Father's name begins with Yah not Yeh.

Exo 23:20 Behold, I am about to send a messenger before you, to guard you in the way, and to bring you to the place which I have prepared.

Exo 23:21 Be on guard before Him, and listen to His voice. Do not be rebellious against Him, for He will not forgive your transgressions; **for My name is in Him.**

Because of the great redemptive work that Yahshua did on behalf of His Father Yahweh, Yahweh has exulted His name to be above every name, and this is another reason why we use Yahshua, instead of the common Yeshua.

Php 2:5 For think this within you, which mind was also in Messiah Yahshua,

Php 2:6 who existed in the very form of Elohim, thought it not robbery to be the equal with Elohim,

Php 2:7 but emptied Himself, taking the image of a servant, having become in the image of the sons of men

Php 2:8 and being found in form like a man, **He humbled Himself, having become obedient until death, even the death of a torture stake.**

Php 2:9 For this reason also, **YAHWEH highly exalted Him and gave Him a name above every name,**

Php 2:10 that at the name of Yahshua "every knee should bow," of those in heaven, and those on earth, and those under the earth,

Php 2:11 and "every tongue should confess" that Yahshua Messiah is **YAHWEH, (the Son) to the glory of YAHWEH His Father.**

What Does It Mean to Turn the Other Cheek?



Reprint by David L. Antion

Phyllis is twenty pounds overweight and painfully aware of it. All night long her husband has been making joking remarks to the other partygoers about her. His remarks hurt her deeply, and she feels like crying inside. But on the outside, she laughs and gibes along with everyone else. After all, he is only being clever, and she is getting a bit tubby, isn't she?

On the way home she develops a splitting headache, takes two aspirin and goes to bed without giving him so much as a goodnight kiss. She spends the next day in a cloud of depression, cleaning out the refrigerator for consolation.

A Common Experience

Like Phyllis, a lot of us suffer humiliating experiences which hurt us deeply and perhaps leave permanent scars. There are few of us who haven't come away from a situation wishing we had stood up for our rights—told people that they couldn't walk all over us like that. But we didn't. Instead we walked away feeling aggravated, resentful, angry or perhaps even depressed.

Many of us lack the nerve to say no to the door-to-door salesman, out of line neighbors who ask to borrow prized possessions, or friends who offer us responsibilities in local clubs when we're already over-committed. We might have trouble asking

someone to roll up the car window when our sinuses are already aching, or even asking for somebody across the table to pass the butter.

And a lot of times we are trapped because of this, caught up in a situation of someone else's devising. Because we are forced to act against our will, we feel a great deal of anger and resentment. But again, we are very hesitant to express it, so it comes out as a feeling of hopelessness or helplessness, anger or depression.

Some women especially feel that they have no rights. Having been indoctrinated with the idea that they must at all costs please everyone—husband, children, parents, mother-in-law, next door neighbor, and the entirety of the local PTA—they feel bombarded with conflicting demands that can't possibly be reconciled or fulfilled. They feel that they are helpless pawns—nonpersons who don't have the right to say what *they* want to do in a given situation.

But you might wonder, "Isn't that the way a true believer should behave?" After all, aren't we supposed to turn the other cheek, suffer and let people walk all over us?" Let's examine this question in detail. There are three basic styles of behavior, which experts have classified as passive, aggressive, and assertive.

When Phyllis allowed her husband to make cutting remarks without speaking up in her own defense, she was behaving *passively*—allowing another to take away her rights by default. Social scientists have found that chronic passive behavior begets all kinds of emotional difficulties, and leads to generally poor mental health.

Had she behaved *aggressively*, she might have let others at the party know in a subtle, or not-so-subtle way, that her husband was no prize either—that he let an important deal slip through his fingers last week, that he can’t bowl worth a hoot, and besides, he’s not all that great a lover. She would return some measure for measure, making the poor fellow wish he’d never bothered to crawl out from under his rock and show his face.

Sometimes a person who’s been passive in a certain situation will finally “blow his cork”—he’s taken all he can take, and now he’s going to let them have it. He behaves in an aggressive manner, stomping all over other people’s rights in vengeful retaliation.

Aggressive behavior is not generally socially acceptable. Nor is it usually Christian. “Returning evil for evil” is negative, impolite and hurtful.

The third, and most attractive form of behavior is *assertiveness*. Had Phyllis behaved assertively, she might have remained silent at the party. But on the way home, or perhaps even the next night after her husband had returned from work and had time to relax, she would have approached him in a kind but firm manner. She would have said she accepts his wish that she lose weight. She, too, is painfully aware she has a problem and is doing her best to eliminate it. But she does not like the way he keeps after her constantly, embarrassing her in public and ridiculing her in front of their friends. In fact, his behavior causes her to feel hurt, attacked, put down, and depressed, and this is frustrating to her—it causes her to eat more.

She would say all this nicely and privately, without accusing or belittling him—but she would say her piece and say it firmly. She would let him know that she does not like that kind of treatment and that it would inevitably lead to future conflicts.

But again, the question arises: Is assertive behavior a truly righteous way to act?

After all, didn’t Yahshua humbly and meekly allow Himself to be crucified without standing up for His rights? The Bible shows us that Yahshua Messiah really did behave in an assertive manner. He did stand up for His rights, not allowing a pack of accusers to murder Him *before* His time came to voluntarily give His life for mankind. (see Luke 4:28-30). And even when it was time for Him to die, He asserted His full legal right in not giving out information about His disciples. When the high priest asked Him about His followers, and His doctrine, He answered: “I didn’t do anything in secret, why question Me? Ask those who heard Me. Surely they know what I said.” Then one of the officials nearby struck Him in the face, “Is that the way to answer the high priest?” He demanded. Yahshua then said: “If I said something wrong, then speak up about it. But if I spoke the truth, why did you hit Me?” (John 18:19-23). So Messiah Himself wasn’t intimidated into giving up His rights by a bullying official. He went “as a lamb to the slaughter,” but He went of His own accord, not because some petty officials had some legal right to make Him do so.

Messiah constantly asserted His rights as the Son of Yahweh, healing on the Sabbath in spite of picky pharisaical regulations, and driving the money changers out of His Father’s sanctuary.

The Apostle Paul also behaved assertively. When confronted and this led to his being thrown in jail, uncondemned, but beaten, in spite of his legal immunity to such treatment as Roman citizens, Paul asserted his full rights. He demanded that the magistrates apologize and personally escort him out of prison. When politely asked to leave town, he just as politely ignored the request and entered into Lydia’s house, visiting and comforting the brethren, until he was good and ready to depart.

On another occasion Paul escaped a beating by asking the officials if it was legal to scourge an uncondemned Roman citizen (Acts 22:22-29). (And to falsely claim you were a Roman citizen was punishable by the death penalty.)

So, it would seem that neither the Apostle Paul nor Yahshua “turned the other cheek” in the sense that some interpret Yahshua’s words in Mathew 5. What, then, does this phrase actually mean?

Matthew 5:38-41, part of Messiah's Sermon on the Mount, reads: "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 one who is evil. But if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well; and if anyone forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you" (RSV). Here Messiah is reacting to the *lex talionis* (law of retaliation) of the Old Testament, which stated that revenge was to be appropriate—"an eye for an eye, a tooth for a tooth," no more and no less (see Exodus 21:23-24 and Deuteronomy 19:21).

This law limited the amount of revenge one could take on another. In other words, if a man knocked out your tooth, you couldn't break his neck for it. But now Messiah is saying "vengeance is Yahweh's;" that a believer should forgive rather than exact a specific legal penalty from one who wrongs him. In other words, taking *aggressive* action against someone who wrongs you is not in keeping with New Testament principles. We are not to return evil for evil (Rom. 12:17); rather we are to forgive our enemies. Here Messiah is actually advocating assertive behavior—being in control of the situation. If someone takes you to court and demands your inner garment, give him two garments—our outer one as well. (The Tanakh forbade a creditor to keep this cloak or outer garment overnight—Exodus 22:25,26.) If a Roman courier asked you to carry his mail pouch one mile, show him that you are doing it of your own free will. Go an extra mile.

We are not to participate in aggressive retaliation, but Messiah here urges us that we take control of our lives—that we use the options available to us. ("So, you think you have control over my life because you took my shirt. Well, I'll show you that you don't—here's my coat, too, which I'm going to give to you. It's my choice and I want to do it.")

So, if your enemy hungers, feed him. But if he just walks up to you and grabs your chicken salad sandwich, you are not feeding him voluntarily. You are not "turning the other cheek" or "going

the extra mile," because you had *no choice* in the matter.

The Apostle Paul admonished the Corinthians to act assertively rather than to submit to false teachers (II Cor. 11:1-21). The implication is very plain – they ought not to have put up with such people who took advantage of them. They had the right to assert themselves. Instead, they were passive and submissive, encouraging aggressive behavior on the part of those false teachers.

Laying Down Your Life

So Messiah's example is one of *voluntary* sacrifice. He said, "Greater love has no man than this, that a man lay down his life for his friends" (John 15:13, RSV). That's the essence of Christianity. But is it love if a person murders you and takes away your life when you didn't want to give it? A person shows true Christian love when he doesn't have to do it, but freely and willingly *chooses* to share what he has with someone in need. He gives "not grudgingly, or out of necessity," but because he wants to.

And if someone wrongs him, he takes an assertive stand. If that person doesn't comply with his wishes, he has nonetheless maintained his dignity, and he can believe in faith that in spite of the outcome, "All things work together for good to them who love Yahweh, to them who are called according to His purpose" (Rom. 8:28).

Some people say that Christianity contributes to neurosis—that it causes people to "turn the other cheek" in a nonassertive manner, building up a reservoir of frustration that ultimately leads to aggressive behavior. But as we have seen, this kind of "turning the other cheek" is not a true Christianity at all—it's a false understanding of what Yahshua meant and what Yahweh requires.

No, true righteousness calls for freedom—for standing fast in the liberty that Messiah has given us. As assertive believers, we can by our own voluntary choice, give up our rights, and lay down our possessions, our time, or even our lives in service to others. We have been given the freedom of choice and the right to behave assertively.

It Takes COURAGE to Be a True Believer!

Reprint Article by Dibar Apartian



Are you courageous?

The chances are that you will answer: “Not always. At least, not as courageous as I want to be.”

But do you know what courage really is? Has it ever occurred to you that to be deeply and thoroughly converted you have to be deeply and thoroughly courageous?

Indeed, not only does it take courage to *become* converted, but it takes even more to *remain* converted. Amidst moral corruption and confusion—in a world of rebellion and misery—some people think that to disobey law is to show courage. Actually, the contrary is true. It’s much easier to rebel than to obey—easier to follow society, with its customs and traditions, than to stand firm for what is right in YAHWEH’s sight. In plain language, it takes courage to be truly be a Believer.

Courage is the opposite of fear—it is acting against fear.

U.S. President Franklin D. Roosevelt once said that all we have to fear is fear itself. But how can you stop being fearful? How can you get rid of your fears, unless you replace them with something positive, worthwhile and more powerful?

A courageous person does what YAHWEH wants him to do—regardless of the consequences. As a nation, we need more courage. As individuals, we need more courage. In our families, we need more courage. And as a Congregation, we need more courage!

The Source of Power

YAHWEH has chosen “the foolish” and “the weak” things of the world to confound those who are mighty in their own eyes (1 Cor. 1:27). But YAHWEH has not called the cowards of the world to confuse and confound the mighty!

People often mistake meekness for weakness. On your own you can't do much, if anything. You have no real power or wisdom. But with YAHWEH's help and the power of His Spirit, you can do all things.

To be among the "foolish" and "weak" of the world is no excuse for you to live in fear: "For YAHWEH did not give a spirit of cowardice to us, but of power and of love and of good discipline" (2 Tim. 1:7).

Think! If you are truly converted, the Spirit of YAHWEH should bear fruit in you. The Spirit must express, through you, love, joy, peace, patience, kindness, goodness, faithfulness, meekness and self-control (Gal. 5:22-23).

The Bible calls these virtues "the fruit of the Spirit." But do you realize that courage is at the root of each of them? It takes courage to love someone who hates you. It takes courage to express joy in times of sorrow, and to have peace of mind amidst turmoil. It takes courage to be patient or to show kindness, goodness or faithfulness, and to practice self-control. If you feel that your spiritual growth has been slow, you are probably not showing as much courage as you should in your daily Discipleship life.

A true Believer is a soldier—a good soldier. But have you ever seen a good soldier who lacks courage? You showed a certain amount of courage when you first answered YAHWEH's calling, but that was only the starting point. You were called to change your habits, your ways of thinking and living. That takes courage. You were called to turn away from sin. That takes much courage.

No Faith Without Courage

Yahshua came with a message of courage and faith. He said, "The time is complete and the Kingdom of YAHWEH has arrived. Repent and believe in the good news" (Mark 1:15).

When YAHWEH called you to repentance He asked you, through His Word, to first sit down and count the cost, just like the builder of a tower, to see if you had "sufficient to finish it" (Luke 14:28). Notice—He didn't say if you had enough to start the job, but to *finish* it. All along the path, you were told, you would have to face trials and problems.

Both repenting of your sins and believing in the Gospel require courage. Any change in life—especially conversion—requires courage. That's why you need the power of YAHWEH's Holy Spirit to live like a Believer.

If you are convinced, and you should be, that Yahshua is coming soon to change this world and to rule over all nations, then you must be enthusiastic—filled with zeal—despite your difficulties!

Ironically, many of this world's people who call themselves Christians don't believe in Yahshua's return. No wonder they lack courage. But you should not follow their example. You should be like Yahshua, who with courage faced persecutions and condemnations, while being totally innocent of any sin.

Stephen, the first disciple martyr, was also a man of courage. Facing death, he didn't hesitate to proclaim YAHWEH's message and tell the people of their sins. He said, under YAHWEH's inspiration: "Oh stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit. As your fathers did, you do also. Which of the prophets did your fathers not persecute? And your forefathers have killed those who foretold about the coming of the Righteous One, He whom you delivered up and whom you killed! Who received the Torah by the command of cherubs and did not keep it" (Acts 7:51-53).

Would you have this type of courage to face your persecutors, to look in their eyes and proclaim the truth even though it may cost your life? Stephen did. He died for the truth—for the Gospel—for Yahshua's message.

To believe in the Kingdom of Elohim in a world that rejects YAHWEH requires faith. But faith without courage is not faith. Just like Abraham, you must be fully convinced that YAHWEH is able to do what He has promised, and you must act accordingly. Then your faith will be reckoned to you as righteousness (Rom. 4:21-22).

What do you do when you have a serious problem? Do you simply pray about it and wait for the answer? Prayer alone is not enough.

You must do your part. As the saying goes, after praying for a good harvest, you keep on hoeing. Trusting YAHWEH is waiting actively, not passively. And that takes courage! Obedience to YAHWEH sets you apart from the world; it protects you. It makes your life happier and more abundant. It makes you courageous and brings you closer to Him.

YAHWEH loves courageous people! He has promised to never forsake you; you will never go hungry if you are truly of His flock. David wrote: "I have been young and am old, yet I have not seen the righteous forsaken, or his seed begging bread. All the day he is gracious and lends; and his seed is for a blessing" (Ps. 37:25-26).

Men of Courage

The prophets of old were men of courage. When YAHWEH told Joshua to begin the battle to enter the promised land, He commanded, “Be strong and brave” (Josh. 1:6).

The apostles were also men of courage, particularly after they received YAHWEH’s Holy Spirit. It wasn’t easy for them to preach the Gospel amid continuous threats and persecutions. They had to choose between obeying YAHWEH and obeying man—between entering the large gate and the narrow one. They were told by the authorities, “Did we not command you by a command that you not teach in this name? And, behold, you have filled Jerusalem with your doctrine and intend to bring on us the blood of this man” (Acts 5:28). The answer Peter and the other apostles gave was one of faith and courage: “It is proper to be persuaded towards YAHWEH than towards men” (verse 29).

Do you realize that someday you may have to give the same answer to those who persecute you?

Hebrews 11 is generally known as the faith chapter. And talk about faith it does. All of the people mentioned therein lived by faith, but that required much courage. They didn’t simply pray for YAHWEH’s help; they acted and fought as true Believers should.

How about King David? What is the first thing that comes to your mind when you think of him? His sins, perhaps? Or the psalms he wrote? The wives he had? Do you ever think of him as a man of courage?

Look at the attitude he had when the other Israelites were frightened in the presence of Goliath the giant. David said to King Saul, “Let no man’s heart fail because of him. Your servant will go and will fight with this Philistine” (1 Sam. 17:32).

Where did David get his assurance? He was but a young man. He did not have Goliath’s strength or armature. But he had courage. He told the king, “Your servant has been a shepherd among sheep for his father. And the lion came, and the bear, and took away a sheep out of the flock. And I went out after him and struck him, and delivered it out of his mouth. And he rose against me, and I took hold of his beard and struck him, and killed him” (verses 34-35).

And David added, “Your servant has struck both the lion and the bear, and this uncircumcised Philistine shall be as one of them, for he has taunted the armies of the living Elohim” (verse 36).

Think of it! David, with no other weapon than a sling, was able to face the giant, who was heavily armed with a sword, a spear and a shield. Where did he get his strength? From YAHWEH. He likewise got his courage from YAHWEH.

He told the Philistine: “You are coming to me with sword, and with spear, and with javelin. But I am coming to you in the name of YAHWEH of Hosts, the Elohim of the armies of Israel, which you have reproached. Today YAHWEH shall shut you up into my hand, and I shall strike you, and take off your head from you and give the carcasses of the Philistine army to the birds of the heavens and to the beasts of the earth today. And all the earth shall know that there is an Elohim for Israel” (verses 45-46).

There is a Goliath in everyone’s life! Yours could be in the form of sickness or poverty or various other trials and sufferings. It doesn’t really matter. The fighting is always of YAHWEH, provided your courage and attitude are similar to David’s. When your eyes and your mind are set on YAHWEH—when you put your trust in Him—you can have all the courage you need, whatever your problems. He will do your fighting for you.

As in the Days of Noah

Noah was a man of integrity, righteous before YAHWEH. He lived in a world of corruption and sin, just as we do today. And he undoubtedly was a man of courage.

Do you think it was easy for him to stand up against the crowd and do what YAHWEH told him to do? It took him many years to build the ark, while the people around mocked him. They didn’t cease to ridicule him. They thought it was utterly foolish to expect a flood when there wasn’t even a sign of one in sight.

It took courage for Noah to accomplish his job and to patiently wait for the fulfillment of YAHWEH’s promise.

Have you ever wondered why Yahshua compared Noah’s time to ours, stating that the present world would have a similar fate?

He told His disciples “But as to that day and that hour, no one knows, neither the cherubs of Heaven, except My Father only. But as the days of Noah, so also will be the coming of the Son of Man. For as they were in the days before the flood eating, and drinking, marrying, and giving in marriage, until the day when Noah went into the ark. And they did not know until the flood came and took all away” (Matt. 24:36-39).

And Yahshua added, “So also will be the coming of the Son of Man” (verse 39).

We are living today in a world just as corrupted as Noah's was. People deny YAHWEH, break His laws, defy His authority, eat what they ought not and contract marriages that are unlawful before Him.

YAHWEH tested Noah's patience, just as He's testing ours today. How tragic that, during this testing period, some of YAHWEH's people are losing courage and deserting the ship! You had better realize that NOW is the time YAHWEH is testing your faith, patience and courage—as a member of YAHWEH's congregation you are being judged now (1 Pet. 4:17).

In the days of Noah, he was the only righteous human being on earth. Likewise, today, the Congregation must be spotless, pure and righteous before YAHWEH. Noah persevered to the end. He did not weaken. We, too, must persevere to the end and not weaken.

Whatever the danger, whatever the persecution, we must serve YAHWEH; being fully convinced that He will always deliver us.

However, just like the three Hebrews thrown in the fiery furnace (Dan. 3:17-18), we must also prove that we will not serve other gods or worship “the golden image”—even if YAHWEH chooses not to deliver us. That shows real courage!

Paul's Courage

The apostle Paul's life was one of courage, faith and perseverance. It took tremendous courage for him to turn away from what he had previously believed was right. The change, in his case, was very difficult.

When YAHWEH struck him on the road to Damascus, the first question Paul asked was, “Master, what do you desire me to do?” (Acts 9:6).

This eagerness to know and follow YAHWEH's will led Paul to conversion. Paul was not afraid to change. He didn't worry what his friends would say about him if he turned from his former religion and began to worship the true Elohim. Moreover, when YAHWEH showed him the right way, Paul never departed from it. He labored more than the other disciples, working harder and suffering more than any of them. His writings make up a large part of the New Testament.

Do you know what Paul's writings reflect most? Faith? Yes, undoubtedly. Love? That's for sure. Obedience? Of course. But above all things, *courage*!

Paul tells you to always rejoice, and be grateful whatever the circumstances (1 Thess. 5:16, 18). That takes courage. Paul ran the race of life and won. So must you. But remember: It takes courage to win!

What was Paul's secret?

He reveals it throughout his epistles. The Bible never states that a true Believer will live without problems or difficulties. On the contrary, it warns us that we will be tested and proved. But just like the Apostle Paul, we must withstand affliction in every way without being crushed (2 Cor. 4:8).

Is this the case as far as you are concerned? Can you say, like Paul, that you are “perplexed, but not driven to despair”? Do you feel forsaken when facing persecution? Or can you say, like him, that you are “struck down, but not destroyed” (verse 9)?

If so, nothing can shake you. But it takes courage to have this attitude—and to be totally converted!

Paul further wrote: “Through glory and dishonor, through evil report and good report; as deceivers, and yet true; as unknown, and yet well known, as dying, and yet, look, we live; as chastened, and yet not put to death; as sorrowful, yet always rejoicing; as poor, yet enriching many; as having nothing, yet possessing all things (2 Cor. 6:8-10).

If you are a true Believer, this is the way you must think and live. Nothing should separate you from YAHWEH—no difficulty, no trouble, no persecution, not anything or anyone. YAHWEH loves you and will always protect you. He will watch over you. He will lead you to victory, if you will only yield to Him and trust Him—courageously.

Therefore, “Watch! Stand fast in the faith! Be valiant! Be strong! Let all your things be in love” (1 Cor. 16:13-14).

What a tremendous warning and encouragement!

Footwashing: Only a Lesson in Humility?



Reprint Article by Stephen K. Hart

Once a year, Disciples are commanded to follow the example of Yahshua Messiah in performing the foot-washing ceremony He instituted on the eve of His crucifixion. But why?

When men and women wore sandals—shoes open at the toes and on top—and commonly went barefoot as they walked the dusty and sometimes muddy roads and streets, the act of foot washing was a hospitable amenity extended to guests upon arrival at the home of their host.

It was usually performed by a servant or by the wife of the host, while the guests reclined at the table.

Yahshua—the servant—performed this lowly service for His disciples on the night of His final Passover.

A humbling ordinance

John's account of this event has special significance when compared with the parallel accounts by the other gospel writers (John 13).

The synoptics (Matthew, Mark and Luke) describe the partaking of the bread and wine. John does not mention this, but replaces it with the foot-washing incident. The explanation is that there is a deeper meaning in the foot-washing episode than is at first apparent.

The basic significance of foot washing seems obvious. John 13:14-17 states explicitly that Yahshua's washing of the disciples' feet was an example of self-sacrificing humility for them to imitate. Certainly, this lesson of service is not to be underestimated. In the first century—as so often today—humility was despised as a sign of weakness rather than being seen as a virtue.

But Yahshua made it a requirement for salvation. Thus the foot-washing incident is an enactment of His teaching:

“But it shall not be so among you, but whoever desires to become great among you shall be your servant: And whoever of you desires to become first, he shall be slave of all” (Mark 10:43-44).

A deeper meaning

Yet there is more to it than this simple interpretation. For example, John 13:8 indicates that Yahshua's act of washing the disciples' feet was essential to them if they were to inherit Yahweh's Kingdom, "If I do not wash you, you have no part with Me." In verses 10 and 11, Yahshua seems to imply that His action also represents a cleansing from sin: "Yahshua said to him, The one having been immersed has no need other than to wash the feet, for all of him is clean. And you are clean, but not all. For He knew the one betraying Him. For this reason He said, you are not all clean."

Moreover, if Yahshua only intended foot washing to teach humility, then why should He have stated in verse 7 that they would only understand it later, presumably after His resurrection? For Yahshua immediately explained the lesson of humility that could be learned from His actions in verses 12 through 17. Clearly something more than a pattern of service is being established here.

Besides being an example of humility, the foot washing was also a prophetic indication of Yahshua's approaching crucifixion. In lowering Himself to wash His disciples' feet, Yahshua anticipated His humiliation in death, in the same way that Mary's actions in John 12:1-8 foreshadowed the anointing of His body for burial. Notice verse 7, "Then Yahshua said, Allow her, for she has kept it for the day of My burial." Foot washing was an act of service for others, symbolic of the service Yahshua rendered to men in laying down His life for them.

Yahshua "laid aside" His garments to do the foot washing (John 13:4). The same Greek word *tithenai* is also used in John 10:11,15,17,18 where Yahshua spoke of "laying down" His life for mankind. A deliberate parallel? Perhaps, especially since the same Greek verb *lambenein*, meaning take up, is used in both John 13:12, in reference to Yahshua's garments, and John 10:17-18, in reference to His life.

A vital observance

Thus John's rendering of the foot-washing ceremony brings to mind Yahshua's sacrifice. And this would explain why Yahshua stated that the foot washing was necessary if the disciples were to share in His heritage (verse 8), and why it would render them clean (verse 10). Only His death on the tree could reconcile them to Yahweh the Father and Yahshua's resurrection and gain them salvation, through paying the price for their sins and making it possible for them to repent and be accepted by Elohim as righteous.

Naturally, the disciples wouldn't understand this symbolism until after Yahshua's death (verse 7), and as a result Yahshua met with resistance from Peter, when it came His turn to have His feet washed. Peter attempted to repudiate Yahshua's humbling of Himself. But Yahshua insisted that if Peter refused to allow Him to wash His feet—that is, if Peter didn't accept the significance behind Yahshua's actions—then he could not have a part in the destiny of His Master (verse 8).

Why continue the ceremony?

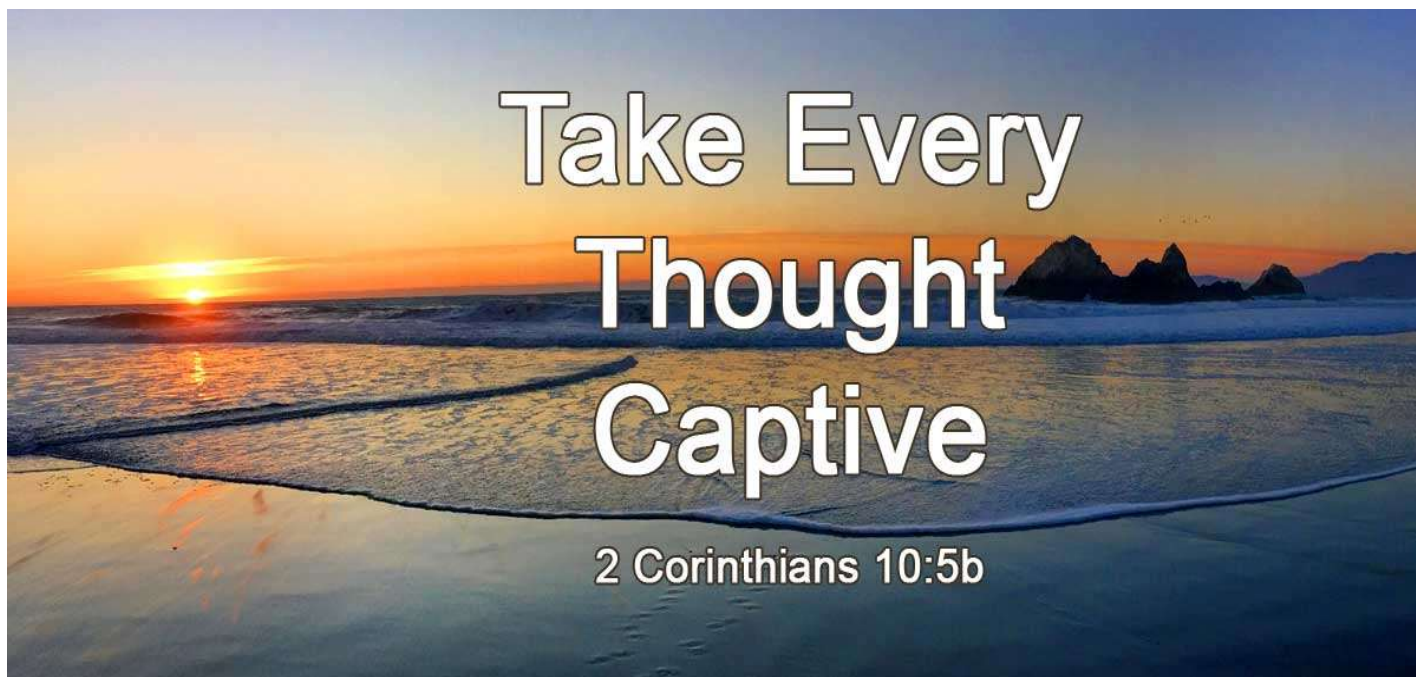
Then, impulsively, Peter went to the other extreme and asked that Yahshua wash his entire body in order to show his devotion to Him. To correct this second extreme, Yahshua explained (verse 10) that a man who has bathed before going out to dinner does not need to wash his entire body again upon arrival at the home of his host, but only his feet, which have become dusty on the road.

But why should John include this bit of discourse? Is it a reference to the state of cleanness from sin that believers, including believers today, share? The one nonbeliever there, Judas, was not clean (verse 11). Was Yahshua indicating that it was still necessary for believers, though cleansed by the sacrifice of Yahshua, to periodically be cleansed of the "travel stains" that they have acquired throughout the year? If so, the foot-washing ceremony was instituted to symbolize a yearly renewal of and rededication to one's initial conversion and resulting cleanness through baptism.

In other words, it represents the constant renewal of grace required to cover one's daily sins after the initial justification brought through Messiah's sacrifice.

When the symbolism behind the simple act of foot washing is seen, the truth in Yahshua's statement is given added emphasis, "If I do not wash you, you have no part with Me." If we refuse to have our feet washed year by year, it could be viewed as a symbolic refusal of further and continued reliance on the sacrifice of Yahshua on the tree and the resulting justification offered to sinners by Elohim.

WHAT DOES IT MEAN – “TAKE EVERY THOUGHT INTO CAPTIVITY TO MESSIAH”?



Reprint by Lynn E. Torrance

Here's how you can rule over the thoughts in your mind.

Are you plagued by thoughts you know are wrong—by thoughts you desperately want to stop thinking? Do you find yourself unable to master—to resist—the bad thoughts of your mind? Why are some of you always having to fight wrong thoughts, but yet, somehow are never quite able to overcome them?

We Must Overcome

Does Yahweh command us to do the impossible? No! For with Yahweh's help “all things are possible.” You can learn to cast every wrong thought out of your mind. Yahweh commands you to bring “into captivity every thought to the obedience of Messiah” (II Cor. 10:5). Does that mean every thought? Yes! Here is how Yahweh makes it possible. The Holy Spirit inspired Paul to command, “Let this mind be in you, which was also in Yahshua Messiah” (Phil 2:5). Yahshua Messiah did not sin. His mind was perfect. All His thoughts were pure. To rule over the thoughts of your mind, you must have the mind, the attitude, the determination the character Yahshua had. You can have that same mind—that same power—through the Holy Spirit. But you must also exercise your will to resist fleeting evil thoughts. Messiah commands us to become perfect, even as our “Father which is in heaven is perfect” (Matt. 5:48). You CAN do as Messiah commands!

Learn to Recognize Wrong Thoughts

Some of you are thinking wrong thoughts without even realizing that you are allowing your minds to become enslaved (Rom. 6:16). You must learn to detect wrong thoughts immediately so you can cast these thoughts from you before they become so firmly implanted in your mind that you are unable to drive them out. There is one way you can learn to recognize what a wrong thought is. Open your Bible to see if your thoughts are producing the fruits of Yahweh's Spirit. Are your thoughts producing “love, joy, peace, patience, gentleness, goodness, faith, meekness, and temperance”? (Gal 5:22-23.)

Any thought that does not produce joy, love and peace is a wrong thought. The thoughts that are in captivity to Messiah produce the fruits of the Spirit. Any thought contrary to Yahweh's law, any thought of criticism, accusation, lust, hatred, doubt, discouragement, adultery, fornication, envy, jealousy is a wrong thought. Yahshua warned that entertaining, harboring, dwelling upon evil thoughts breaks Yahweh's law.

He said, “Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (mind)” (Matt. 5:28). Those who think such thoughts will not inherit the Kingdom of Yahweh (Gal. 5:21).

You Must Want to Overcome

When you allow evil thoughts to remain in your mind—when you allow them to conceive—the result is that you are sinning “... when lust hath conceived, it bringeth forth sin...” (James 1:14-15). You must repent—you must stop thinking these thoughts. Many of you realize that you frequently entertain evil thoughts, but you do not always know how to repent, how to cast them out of your mind. Some of you are sorry when you think wrong thoughts. But merely being sorry does not stop you from sinning—being sorry is not repentance unless there is also the will, the action to bring about a permanent change.

Repentance means change. It means STOP sinning. Yet, we must realize the carnal mind doesn’t really want to repent. You must earnestly ask Yahweh to give you the Elohim-given desire to repent, to stop sinning. The strong desire to stop sinning is a gift which we receive from Yahweh only when we ask for it with strong supplications. When Yahweh gives us the gift of repentance, we must then use it. We must STOP sinning.

Resist Wrong Thoughts Immediately

The key to overcoming a wrong thought is to resist it immediately. The very split second a wrong thought comes into your mind, PRAY INSTANTLY—DO NOT DELAY. If you are in public, pray silently. Ask Yahweh for the power to cast this wrong thought out of your mind, ask to be cleansed out of this evil thought. Don’t make the often-fatal mistake of letting evil thoughts dwell in your mind. You must cast them out immediately. The longer you allow evil thoughts to fester in your mind, the harder it will be to cast them out—for all carnal human nature loves to sin. The carnal mind does not have the power to resist evil—to instantly pray to Yahweh whenever a wrong thought strikes. That power comes from Yahweh through the gift of the Holy Spirit. You have to ask for this power, the power which Yahweh is more willing to give to you than you are to ask for. Ask, Yahweh will give you the power to pray instantly when a wrong thought attacks your mind. Yahshua Messiah promises, “Ask and it shall be given to you, seek and ye shall find; knock and it will be opened to you” (Matt 7:7). The Holy Spirit inspired David to say, “I made haste, and delayed not to keep Your commandments” (Ps. 119:60).

How to Replace Bad Thoughts with Good Thoughts

Casting an evil thought out of your mind is only the beginning. Realize that you cannot leave your mind a blank or it will be overcome by still more evil thoughts. You must not only ask Yahweh to give you the power to cast wrong thoughts out of your mind, but you must also immediately ask for the power to fill your mind with good thoughts—thoughts which produce the fruits of the Spirit. REMEMBER that you must always maintain a close contact with Yahweh. Then you can ask for and receive His power instantly, split-second quick, when you need it.

How to Become More Converted

Have you continually called out to Yahweh for help to overcome a wrong thought, only to find out that Yahweh seemingly failed to give you the power you needed in order to overcome? Did Yahweh fail to keep His promise that “whosoever shall call on the name of Yahweh shall be saved” (Acts 2:21)? NO! “The Scripture cannot be broken” (John 10:35). “Yahweh ... cannot lie” (Titus 1:2). If you believe the scripture is true, then you must acknowledge that you somewhere failed in your part. Why have you failed? Why couldn’t you bring your thoughts under control? The surprising answer is the carnal mind sins because it wants to. If your carnal mind still has the upper hand to such an extent that you cannot stop thinking wrong thoughts, you have not learned to abhor evil. The thoroughly converted mind is one that *utterly abhors evil*. You need to go to a private place, and fall on your knees and pour out your heart to Yahweh until you really know that you are converted by Yahweh’s Holy Spirit, until you know Yahweh has given you the power to overcome. You may even have to spend hours in FASTING and PRAYER—earnest, determined, persevering supplication—until you know that Yahweh has heard you.

Persevere in Bible study and prayer until the mind of Messiah living in you has changed your outlook on life from a worldly, fleshly, materialistic viewpoint to an obedient, spiritual one—until you have, as the Spirit

inspired the Apostle Paul to command, “Set your affection (mind) on things above, not on things on the earth” (Col 3:2).

When you have become deeply converted by the mind of messiah living in you, you will hate evil as Yahweh hates evil. You will abhor thinking evil thoughts. You will become more like Yahweh. You will stop sinning because your desire to obey Yahweh will become stronger than the carnal human desire to sin. You will stop sinning because you will stop wanting to sin.

The key to success is that you will be putting Messiah’s words, His thoughts into your mind. The more you let the words of your Bible imbue your mind, the less room there will be for any evil thoughts to cross your mind. You cannot replace evil thoughts by keeping your mind empty or by always thinking that evil thought. You must place your mind, concentrate your mind on the word of Yahweh, on doing Yahweh’s will. The Almighty Father who is faithful, promises, “Draw nigh to Yahweh, and He will draw nigh to you” (James 4:8).

Keep in Contact

Once you become thoroughly converted, you must always maintain such a close contact with Yahweh that you will be able to instantly ask for and receive the GREAT POWER you need in order to resist the evil and replace it with the good. How do you maintain this close contact? You maintain this close contact by submissive obedience to Yahweh’s will and by spending as much time in Bible study and prayer as is necessary for you to have Messiah’s mind ruling in you. Then you will be instantly able to ask for and receive the POWER to overcome. Eternal life is worth the effort! You must never fail! Be vigilant!

REMEMBER that to keep from yielding to sin—even YAHSHUA MESSIAH had to offer up prayers to Yahweh with strong crying and tears (Heb. 5:7).

Be Vigilant

After Yahweh has given you the victory—DO NOT LET DOWN. The key to continued overcoming is to BE VIGILANT. Be on your guard! Be awake! Be prepared! That is where many of us stumble. There is something you must do. The Apostle Paul told us how to remain steadfast overcomers. He said, “Take unto you, the whole armor of Yahweh, that you may be able to withstand in the evil day, and having done (overcome) all, to stand” (Ephesians 6:13).

Then the Apostle Paul told us how to acquire this armor of Yahweh. “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace.”

Notice this important point, “Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of Yahweh, PRAYING ALWAYS with all prayer and supplication” (Eph. 6:13-18). Yahweh does not do it all for us. Unless we put forth DILIGENT effort, we cannot be called OVERCOMERS.

But on the other hand, if we had the power to do it all, we should not need to ask Yahweh that Yahshua help us overcome our wrong thoughts. Yahshua commands us to be persistent in asking for Yahweh’s strength. He commands us “always to pray, and not to faint” (Luke 18:1).

Pray for Others

Don’t fail to show Yahweh how much you appreciate the power of His Holy Spirit, the power to overcome. Rejoice for Yahshua Messiah, who cannot lie, has promised, “To him that overcometh, will I grant to sit with Me in My throne, even as I also overcame” (Rev. 3:21).

Diligently pray that Yahweh give all of us whom He is calling in this end time the Spirit-led power, not only to cast evil thoughts from our minds, but also the power to fill our minds with thoughts that are pleasing to the Almighty Creator Yahweh who has called us to be members of His Family.

BEWARE OF COVETOUSNESS!



Reprint by Clayton Steep

So what does it mean to covet, and how can we avoid doing so?

Where does sin—the breaking of Yahweh’s laws (I John 3:4)—begin? What is the origin, the starting point in your life? To be sure, sometimes you sin by accident or through ignorance of the law. Maybe you didn’t know that biscuit you ate during the Days of Unleavened Bread had baking powder in it. Or maybe when you were first learning about Yahweh’s truth you worked late Friday evenings, not realizing that the Sabbath begins and ends at sundown rather than at midnight. So, though you were transgressing one of Yahweh’s laws, you weren’t even aware of it. And you certainly didn’t *want* to do it. Those things happen. They are sins, nevertheless. Most sins, however, are relatively easy to repent of. Why? Because they do not involve an overriding inner desire on our part. We do not have strong feelings to contend with in such cases. But most sins we commit are not in that way. They start out as a sentiment in the heart; jealousy, envy, hatred, rebellion or in the case of the tenth commandment, a desire to do what we are not supposed to, or to have what does not belong to us.

Lust—the Desire to Get

The Bible calls this desire “lust” or “covetousness.” We may not even be consciously aware at the time that we are lusting, so deceitful are our hearts (Jer. 17:9). But lust is a basic part of our carnal nature. It is automatic. It wants to get for the self and acts like a giant magnet, drawing everything to it. It is the exact opposite of the desire to give. This pull within us—this lust, whether it is purposeful or not—opens and keeps open the door to sin (Jas. 1:14-14). Is it any wonder that Yahshua warned His followers to “take heed and beware of covetousness” (Luke 12:15)? But how did such evil pulls come to be within us in the first place? Did Yahweh create a wicked nature and put it in us?

No, our carnal natures are actually the result of satanic influence. We were born into a world that has a climate of evil. It is everywhere. Satan permeates the atmosphere with his rebellious, lustful, perverted attitude. He broadcasts it into our unsuspecting minds when we are very young, until we develop a carnal, lustful nature of our own. Satan does not cease trying to agitate and keep alive that evil nature by his broadcasting and persuasion. The point is, Satan is the real originator of lust and covetousness. Yahshua told

some unconverted people of His day, “You are of your father, the devil, and the desires of your father you want to do. He was a murderer [and what causes murder, killing, and wars? Lustful desires—James 4:1] from the beginning” (John 8:44).

It goes back to the beginning—before human history. Back to the time when Satan, as the archangel, Lucifer, lusted for additional power. Not satisfied with what he had, he lusted for more. It is not a coincidence that Satan is compared, in Ezekiel 27 and 28, to a greedy prince of Tyre. Tyre was an ancient commercial hub, as important in its time as London, New York or Tokyo is today. Tyre was a trading center. But trading to what end? To share? To give? No, to get. To obtain. To give as little as possible and to receive in turn as much as possible. To make a huge profit at the expense of others, just as is done in the world today.

Inferior products, cutthroat competition, deceptive advertising, crooked deals—it is all part of the self-oriented “corruption that is in the world through lust” (II Pet 1:4). And it all began with Lucifer. “You were blameless in your ways,” Yahweh told Lucifer, “from the day you were created, till iniquity was found in you” (Ezek. 28:15, Revised Standard Version). Notice one of the ways Lucifer’s iniquities was manifested, leading to his downfall: “In the abundance of your trade [“multitude of thy merchandise”—King James Version] you were filled with violence, and you sinned ... By the multitude of your iniquities, in the unrighteousness of your trade” (verses 16,18, RSV).

We may be sure that whatever “merchandise” he dealt with, whatever “trade” he was engaged in, it was done with the greedy, grasping, get motive just as is true in the economic system he has palmed off on man’s world. It is Satan’s system! Finally, Lucifer’s covetousness and lustful ambition drove him to try seizing the very throne and ruling position of Yahweh Almighty.

The Heart of the Problem

What a tragic thing it is to be driven by lust and greed! And yet that is what has motivated the world—Satan’s world—from the time Eve was enticed into coveting the forbidden fruit up until today. It is the reason wars have been fought. It is responsible for the mass movements of history—the rise and fall of nations. It is the main reason people get up in the morning—to get, to obtain, to procure for themselves.

Jeremiah very accurately described the primary motivation of far too many people today: “From the least of them, even to the greatest of them, everyone is given to covetousness” (Jer. 6:13). The Bible clearly associates lust with pride (vanity) (I John 2:16-17). Indeed, the Bible lists covetousness as one of the ways in which people are “lovers of themselves” (II Tim 3:2). When the self is served and its desires pampered, it is exalted. It becomes a god. That is why the Apostle Paul wrote in Colossians 3:5 that “covetousness ... is idolatry.” See also Ephesians 5:5.

Yahweh wanted His people Israel to be different. He called them out of the world, as He has called us, to be a separate people, not to follow the selfish, lustful “will of the Gentiles” (I Pet 4:3). After giving Israel the first nine points of His great law, each of which could be fulfilled in the letter by a physical people, Yahweh gave the 10th point a commandment that has to do with a man’s heart—his mind. That is where coveting takes place. It is a mental or spiritual act and involves more than the mere letter of the law.

The seventh commandment forbids adultery. The eighth, stealing. But the tenth commandment forbids even desiring to do these things. This commandment gets to the heart of where much sin really originates: “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor’s” (Ex 20:17).

No wonder physical, unconverted Israel could not keep the 10th commandment (I Cor 10:6)! It was against their nature. Even the Apostle Paul had to especially battle to keep this point of Yahweh’s law. Years after his conversion he was still having to struggle to keep from coveting (Rom. 7:7-25). He concluded: “For we know that the law is spiritual, but I am carnal ... O wretched man that I am! Who will deliver me from this

body of death?” (verses 14, 24). The answer? “I thank Yahweh [it shall be] through Yahshua Messiah our Master!” (verse 25). Paul goes on in the next chapter to show that it is through the Holy Spirit that we must put down, mortify, the fleshly nature (verse 13), of which covetousness is such a basic part.

Priorities

It is not wrong to want something. You can want a house, or a wife, or a husband, or an ox, or a maidservant. But not your neighbors! (Unless of course, your neighbor wants to sell his ox or his donkey or house. Then it may be alright for you to want it, as long as you go about maintaining it in a fair and proper manner.)

Coveting is an illegal or illicit desire to obtain. It is wanting that which is off limits. When something comes to mind and your feeling concerning it is “I want that,” be quick to ask yourself whether it is truly available to you. Or is it something to which you have no right? If it is, you are entertaining a wrong desire. You are coveting.

On the other hand, suppose the object under consideration *is* available to you, that there is no prior claim to it. You could still be guilty of coveting if your motive for acquiring it is selfish. It is right to want to better your living conditions, to improve the quality of your clothing, your dwelling, your diet. It is right to work for money in order to purchase these things. But why do you want them? That is an important key to determine whether or not lust is involved.

Do you want them just for selfish reasons? Do you want to amass wealth purely for your own use and enjoyment? Do you want to get without giving or sharing in return? Do you worship material possessions? Do you set your heart on them? If so, that is coveting. And it is sin.

What are you after?

In this age of desperate quest for physical luxuries, we need to stop often and really think deeply about Yahshua’s words: “*Take heed and beware of covetousness, for one’s life does not consist in the abundance of things he possesses*” (Luke 12:15). And again: “What is a man profited if he should gain the whole world, and loses his soul?” Yahweh’s way is the way of giving; covetousness is the way of getting (Prov. 21:26).

What are you really after in this life? The Bible warns against setting one’s heart on selfishly obtaining material wealth. “Do not over work to be rich,” Proverbs 23:4-5 instructs, “... for riches certainly make themselves wings.” They don’t last. “For we brought nothing into this world, and it is certain we can carry nothing out,” explained Paul. Then he gave a vital principle: “And having food and clothing, with these we shall be content” (I Tim 6:7-8).

Covetousness is actually a manifestation of ingratitude. We should be thankful for what we have, rather than having our thoughts continually dwell on what we do not have. It just so happens that the more possessions human beings acquire, the easier it is to become wrapped up in coveting more. Paul continues: “But those who desire to be rich fall into temptation and snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is the root of all evil, for which some have strayed away from the faith in their greediness, and pierced themselves through with many sorrows” (verse 9-10).

Seek What Counts

It isn’t worth it. We have a far greater reason for being alive than the search for temporary pleasures. Paul reminded Timothy, “But you, O man of Yahweh, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness” (verse 11). These are what count.

Seek the real riches—Yahweh and His Kingdom—first, and “all these things [the fulfillment of your needs—and even your wants and desires as it is good for you] shall be added to you” by Yahweh Himself. (Math 6:33).

THE LAST – BUT NOT THE LEAST

Not too long ago a prominent clergyman wrote that in all his years of listening to confessions, he had not once heard the sin of coveting confessed. Interesting. Could it be because, humanly, it is easy to think of the ten commandments as descending in order of importance, and to not take the tenth commandment as seriously as the nine before it? The English word, *covet* in the Bible is translated from seven different words that illustrate the different forms coveting may take. Let's look at the meanings of these words.

- 1) ***That which is not ours.*** The word usually translated as “covet” means to desire in a negative way, to want what is not rightfully ours. This is the Hebrew word used in Exodus 20:1; the verse speaks of our neighbor's property. An interesting example of the use of this word is in Exodus 34:24, where Yahweh promises ancient Israel: “I will cast out the nations before you and enlarge your borders; neither will any man *covet* your land when you go up to appear before Yahweh your Elohim three times in the year.” Yahweh promised to protect His people's property from the greed of their neighbors if Israel would obey Him and keep His festivals.
- 2) ***Dishonest gain.*** Another word often translated as “covet” has the connotation of wanting something, but not being willing to pay the price for it. It is not necessarily that the object of desire could not rightfully be ours, but we want it dishonestly. Ezekiel speaks of princes of Israel who were “like wolves tearing the prey, to shed blood, to destroy people, and to get *dishonest gain*” (Ezek. 22:27). The phrase “dishonest gain” is translated from the second word. Gambling in its varied forms, reflects this kind of coveting when it is based on the human desire to get and yet to avoid paying the price.
- 3) ***Wanting for the wrong reasons.*** A third Old Testament word for “covet” is wanting something for the wrong reason. It is in this sense that the prophet Amos wrote, “Woe to you, who desire the day of Yahweh” (Amos 5:18). We can desire a good thing for the wrong reasons.
- 4) ***Overvaluing the physical.*** In the New Testament we find instruction against a new kind of coveting, setting too high of a value for a physical thing.
Paul wrote: “I have coveted no one's silver or gold or apparel (Acts 20:33).
In Gen 25:29-34 we see this attitude displayed in Esau's desire for Jacob's pottage. Hebrews 12:16 warns us against being a “*profane*” person like Esau, who for one morsel of food sold his birthright.” The word profane here means not putting enough value on the proper things, and especially the things of Yahweh.
- 5) ***Wanting more and more.*** Ever heard the expression, “Some people are never satisfied?” One of the words translated as “covet” in the New Testament comes from a root meaning “to get more,” “to overreach,” or “to be moved by greed.” It is not wrong to exercise diligence and the principles of success, but Yahweh's Word does say that a dissatisfied attitude—one of always desiring more—is only another form of covetousness. Paul used this word when he wrote of “covetousness, which is idolatry” (Col. 3:5).
- 6) ***Obsessive Desire.*** Another word used in the New Testament refers to a deep desire. A desire is not wrong of itself (see I Timothy 3:1), but this word can also reflect an inordinate or obsessive desire. Paul used this word when he wrote to Timothy, “The love of money is the root of all evil: which while some *coveted* after, they have erred from the faith, and pierced themselves through with many sorrows” (I Tim. 6:10, Authorized version). The desired object, money, is not wrong, but any physical desire that becomes an obsession leads to ruin (verse 9).
- 7) ***Envious Desire.*** This seventh word translated as “covet” is used in Acts 17:5 to describe certain Jews at Thessalonica who became “envious” of Paul. The same word is found in James 4:2: “You murder and *covet* and cannot obtain.” Envy and jealousy are almost always the result of a covetous attitude. If we find such feelings in our lives, we should do everything we can to overcome them and develop the right relationships with others. Yahweh wants us to bring our human desires under control through the guidance of His law (II Cor. 10:5). But that does not mean that we should ignore our proper needs and wishes. Rather, we need to learn to look to Yahweh as the provider of all good things (Jas. 1:17). The truth is that to the degree we seek Yahweh, He will supply not only our physical needs, and our mental and emotional desires, but also even our highest spiritual aspirations (Ps. 37:3-6). To covet is to forget that Yahweh desires to bless us with even the desires of our own hearts.



Answers to Your Questions

Q) If no one ascends to heaven ~ then explain the story of the rich man and Lazarus

A) The story of Eliazar (the Hebrew name for Lazarus) and the rich man is a parable about the Kingdom of Yahweh, not about going to heaven or hell when you die.

Luk 16:22 And it happened, the poor one died and was carried away by the cherubs into the bosom of Abraham. And **the rich one also died and was buried.**

Luk 16:23 And being in torments in hades, lifting up his eyes, he sees Abraham afar off and Eliazar in his bosom.

When Eliazar died, he was carried to the bosom of Abraham. What does this mean? Interestingly enough, Eliazar is the same name of Abraham's Gentile servant whom he thought was going to inherit his blessings, when Yahweh told him that a son of his would. But this parable shows that also Gentiles being grafted into the New Covenant are also heirs of the Kingdom.

To be carried away into someone's bosom is a Hebrew metaphor for being under his protection, having the same covenant promises that he has. Moses used the same term in describing his care for Israel.

Num 11:12 *I, have I conceived all this people? I, have I begotten it, that You say to me, **Carry it in your bosom as the foster father bears the suckling**, to the land which You have sworn to its fathers?*

The rich man lifts his eyes in hades. What does this mean? First of all, it shows he is not in heaven. Hades simply means the grave or the dirt he was buried in. If it were the burning hell fire, it would have said Gehenna, not Hades.

Also, no time frame is given, and clearly this is the resurrection, but since there is no consciousness in the grave, to the man who was dead for thousands of years it seemed as though it was seconds.

He doesn't realize that time has ended and now is only the judgment of people, good or bad.

The parable is showing that now while you are alive is the time to secure your eternal inheritance, whether in the Kingdom of Yahweh or the Lake of Fire. It has nothing to do with going to heaven, as nowhere in Scripture does it state the dead go to heaven when they die.

Also, look at when the rich man saw the fire he was about to go into, he was nervous and asked for a drop of water. (Water signifying the Holy Spirit.)

In this case, you would think he would be requesting buckets of water, but he only requested a drop, showing even now he was not looking to be filled with the Holy Spirit and awaited his fate in the Lake of Fire.

Elder Don has a whole teaching on this on our website www.coyhwh.com in the video section called Eliazar and the Rich Man.

Ask the Amish is a section in the Remnant's Walk with reprint articles and letters from the Amish community from a publication called "*Family Life*," which started back in 1967. Some original authors are listed in the publication, some are not. If there is an author listed, they would be listed at the end of the article with an original publishing date. Some Amish choose not to put their names on articles they write.



An Indiana Grandma Remembers

I am now a grandmother, with not so many chores and no little children to take care of. We raised nine children, and nearly all of them are married. When they were small, we would get up at 4:30 or 5:00. This gave us time to chore together, have breakfast, and have a little work before the little ones were up. If they were awake when we came in, Daddy would lend a helping hand while I got breakfast. After breakfast, all who could toddle would go out with him until he was ready to go out to the field. Then they would come in or play in the yard. As the noon hour neared, I would fill the horses' mangers with hay and dole out oats for them.

When Daddy came in for dinner, the children all came in with him. He would see to it that each one was washed and at the right place around the table. Sometimes one would not want to eat this or that or was naughty. They would go to the porch. All the other children would not say a word but sympathize with the one on the porch. When Daddy and the child came in, the eats tasted good. But this did not have to happen often. After dinner, Daddy would take the little ones, under school age, for a nap. Toward evening at 4:00 or 4:30, I would quit my work and start choring. We worked together. Often after supper, they all went out to play in the yard. A lot of times I would think that Daddy would have many other things to do instead of playing with them. I always worked. Now I can see where he was a better Daddy than I was a mother. I remember and treasure this more than anything else he could have done for them. ("Maturity in Marriage: His Children or Hers?" 11-75)

A Waste? “Mr. Troyer,” said a public-school teacher a few years ago to an Amish father, “Do you realize that your son Bennie has an exceptional mind? He always gets straight A’s without even working. You should certainly see that he goes to high school and college. It would be a shame, a terrible waste if he didn’t.” The Amish father shook his head. The school teacher shook his too, though for a different reason. He went home, muttering to himself, “A terrible waste. All that talent and all he’ll ever amount to is an old-fashioned farmer, sweating in the field, tilling the soil like a common peasant, when he might be a doctor or a dentist. Who knows, maybe even an artist or poet.” A waste? Yes, Bennie might get on in the world. He might well reach fame, wealth, and pleasure. But what if he lost his soul? Would not that be the greatest waste of all?

Hired Girls Today was our communion service. It was a peaceful day outside, as peaceful as the hearts of those inside who partook of the Master’s Supper. The minister’s words were inspiring and a blessing to all listening ears. I kept looking at the stern expressions of these folks in our small community. A few silent tears escaped my eyes, and I felt a heavy heart. My heartache was made worse two weeks ago when I was punished at a council meeting, but it didn’t start there. It didn’t even start two years ago. In fact, it goes back much further. In our family, I was second in line. My family never had a lot, but we never went to bed hungry or wore patched clothes to church. They tried to teach me right from wrong, and I’m thankful to Yahweh for my Amish heritage.

I started working out at an early age. My first job for non-Amish people was at the tender vulnerable age of thirteen. My parents didn’t realize the years of heartache I would live through by letting me have a better-paying job. I have an outgoing personality, which makes it easier for me to accept different people. I had little to no problems adjusting. For two solid years, I was gone from Monday morning to Friday night. I had every convenience imaginable. In no time, I could control every switch and knew how to push every button. Of course, I had free evenings, and I soon had my favorite TV shows. I could recognize a radio station by the DJ’s voice. I learned most of the songs and often sang along. I read newspapers and books of all kinds. I adapted to their views and ideas. Without realizing it, I was living two different lives.

Now I am twenty-eight, and I realize my many years of working out have been somewhat of an exception. I’ve been employed by the families of an Air Force pilot, a policeman, doctors, and even a professional football player, plus other more common people. I’ve been acquainted with just as many different religions and attended church at least once with most of them. I’ve had opportunities and encouragement to go into nursing, dental assistance, secretarial, and other types of work from all well-meaning people who always told me I had too much intelligence to waste on house cleaning or babysitting.

I began joining church at sixteen and was baptized at seventeen. I really have tried to live up to the rules and regulations of the communities I’ve lived in. In spite of this, there seem to be many times when I was making confessions in church for misdeeds. Now I’m beginning to see or understand that no one is doing anything to be cruel. But for the church to be pure, it must remove any leaven of evil (1 Cor. 5). I am the one who must change, but after all this time it seems impossible. How can I change the inside of me to the Amish person I should be? How can I undo the influence of all those years? I pray to be like the girl down the road who gets up at 5 o’clock in the morning and milks seven or eight cows and doesn’t have to be away from home day after day. I only hope more parents realize the dangers of letting their young girls go out, away from home and under the influence of the world. Believe me, it is not worth the money.

All I can say is that it is a miracle I am still Amish. I’m not sure I can stay in my beloved community. The Father knows I want to stay, but my best may not be good enough. I’m at a crossroads in my life and I don’t know which way to turn. The scars will always be with me. I’ll suffer the effects for the rest of my life. If my letter can help just one parent realize the danger of working outside, if I can save just one girl from all the heartache I’ve been through, this letter will have been well worth my time.

Helpful Tips and Secrets!

Benefits of Castor Oil!

- Helps with healthy skin, hair and nails
 - Promotes hair growth
 - Strengthens hair follicles
 - Reduces migraine symptoms
 - Helps fight acne
 - Reduces scarring
 - Increases circulation
 - Heals cuts and wounds
-

Helpful Kitchen Hints

- Apply mashed bananas on a burn for a cooling effect!
 - If dough sticks to a rolling pin, put it in the freezer for a few minutes.
 - Immerse an egg in a pan of cool salted water. If the egg sinks, it's fresh, if it floats, it's old.
 - Make a small hole in your egg before boiling to peel it easier!
 - To avoid crying when cutting onions, cut your onion in half and put both halves in water for 15 minutes before chopping.
 - Wrap onions individually in a newspaper and store in a cool, dark place to keep them fresh longer.
 - Don't store potatoes and onions together, the potatoes will rot.
-

Helpful Hints to Organize Your Day!

Excerpt from Above Rubies

- Wake up at least half an hour before your children, and have some quiet time – just you and Yahweh. This will increase your peace and sanity during the day.
- Make a specific list of things that need to be done during the day and a specific time to do them! Be careful not to go overboard, and always prioritize.
- Make a special bedtime routine with your children.
- Establish a healthy rhythm with your children. Children thrive if the day flows along in a predictable way.

THE MOST AMAZING STORY OF FAITH AND COURAGE THAT A TRUE BELIEVER CAN ONLY HOPE TO FIND!

Read about the true Congregation of Yahshua and how it survived through antiquity under such duress and persecution against it by its enemies. The truth is stranger than fiction. It's shocking and eye-opening. If you are a believer, you will be cheerfully enlightened to find out that the original congregation that Yahshua Messiah our Savior started in 30 A.D. has survived into this present time and that ***“the gates of hell have not been able to prevail against it.” This book is the most conclusive thorough research of the early congregation of its kind and has many references from the 2nd to 18th centuries with more than 250 footnotes.*** The Truth shall make you free. (Jn. 8:32)



Did you Know:

- *How the first century congregation started and what the first century congregation believed and practiced?*
- *That most beliefs of Christianity today come from the 4th century Emperor Constantine and not from the early congregation?*
- *That millions of true covenant believers were martyred by the Roman Empire in the Middle Ages?*
- *That the remnants of the true congregation started in 30 AD are still around today?*

Go to www.coyhwh.com and download the amazing book ***“The Gates of Hell Shall Not Prevail Against Her”*** as a free gift for you right now! You can also write to our address for a hardcopy that we will also give you as a gift.

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Stand by the roads,
look, and ask for the
ancient paths, where
the good way is; and
walk in it, and find rest
for your souls.

Jer. 6:16

