



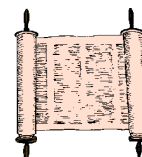
Mar—Apr 2007

YAHSHUA'S WITNESS MAGAZINE

Declaring a new and living way. (Heb. 10:20)

The Afflicted Messiah p. 14

A publication of Yahweh's Evangelical Assembly



Yahshua's Witness Magazine

is dedicated to His bride. Yahshua will be returning soon to receive His own unto Himself (Jn. 14:3). His bride must make herself ready (Rev. 19:7). A person who is called out of this world by the Father, who repents of his/her sins, is baptized in the name of Yahshua the Messiah (Acts 2:38), the only name under heaven given among men, whereby we must be saved (Acts 4:12), and receives the Holy Spirit must come to know Him as the Scriptures declare and witness of Him (Jn. 5:39-47). Peter encouraged, "But grow in grace, and the knowledge of our Sovereign and Saviour Yahshua the Messiah," 2 Pet. 3:18. We will, with Yahweh's help and the Spirit of Truth, seek to reveal a most wondrous Savior and Redeemer, a Savior and Redeemer that much of the world has spoken of, dreamed of, hoped for, but truly never known. While much of the world looks to a savior, the savior of whom they have been taught has become corrupted. Another has been substituted in the true Savior's place. Those who are called out of this world and given to Him are likened unto virgins. But in accordance with His own parable of those virgins, only five are wise while the other five are foolish. The five wise are able to enter into the planned marriage with the Messiah, but the five foolish have the door closed to them (Mt. 25:1-13). Let's be wise, remember our betrothal to the Messiah and the virginity to which He has restored us (2 Cor. 11:1-2), resist the wiles of the devil and look to and prepare for a joyous and glorious marriage that will endure for all eternity. HalleluYah!!!!

Inside this issue:

Take The Passover Examination
Footwashing—The Service of Humility
The Afflicted Messiah
Reader's Comments

EDITOR:

Jerry Healan

Page 2

ASSOCIATE EDITOR:

Page 10 John McCarty

Page 14

PROOFREADERS:

Page 22 Frances Healan, Jerry Healan,
John McCarty



OUR COVER: This issue is what would be called our Spring Festival issue. The Spring Festival has to do with Passover and the Feast of Unleavened Bread. It was during this time that Yahshua was slain in order to become our Passover Lamb. Yahshua was greatly afflicted. Much more so than is or can be depicted by any artist. When Yahshua appeared to the disciples, He did say for them to behold his hands and his side in order to no longer disbelieve. One of our articles of this issue focus on Yahshua as The Afflicted Messiah. Therefore, we have chosen the cover picture showing a hand with a nail imprint in remembrance.

For comments or inquiries please write to YEA, P. O. Box 31, Atlanta, TX 75551.

Visit or Internet site at: hometown.aol.com/jerrheal/index.html

Or members.cox.net/thomasahobbs/yea_0.htm

WHO IS MYSTERY BABYLON THE GREAT?

Babylon the Great is called the mother of harlots and is also a great mystery, “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Yahshua: and when I saw her, I wondered with great admiration,” Rev. 17:1-6.

I have seen and heard several allusions to the possibility of America being this Babylonian harlot. I hope that I can effectively identify this harlot in the very limited space that I have left here. Other articles will be coming forth later.

How can we identify this harlot? The simplest answer is with the Scriptures. There are three major spiritual harlots spoken of in Scripture. They are 1. Tyre (Jeremiah 23); 2. Samaria (Jeremiah 3:6); 3. Jerusalem and Judah.

Isaiah prophesied, “The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah...Hear the word of Yahweh, ye rulers of Sodom; give ear unto the law of our Elohim, ye people of Gomorrah...How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers,” 1:1, 10, 21.

Jeremiah was inspired to cry out, “Go and cry in the ears of Jerusalem...Thus saith Yahweh, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?...The priests said not, Where is Yahweh? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit...Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith Yahweh...And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken Yahweh thy Elohim, and that my fear is not in thee, saith the Sovereign Yahweh of hosts...How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways... A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. Wherefore will ye plead with me? ye all have transgressed against me, saith Yahweh,” 2:1, 5, 8, 11-12, 18-19, 23-24, 28-29.

Who are the principal peoples that preserve and handle the law or Torah in today’s world? Isn’t it Judah? Yet doesn’t it say that ‘they that handle the law (Torah) knew Me not?’ If you will search out the book of Jeremiah further, especially chapter 3, you will find that even though the northern kingdom of Israel played the harlot, Judah was even more treacherous than Israel.

The prophet Ezekiel also has some interesting things to say about Judah and Jerusalem. He says that her sisters were Samaria and Sodom (Ez. 16). Ezekiel proclaims that Judah and Jerusalem has committed whoredoms with Egypt, Assyria and Babylon. Furthermore, she is given the CUP of her sister Samaria.

Zechariah speaks of a woman of wickedness who is placed in an ephah with a lid of lead. She is taken to the land of Shinar. This author has identified that woman as Judah. While Israel was given a bill of divorcement and became not Yahweh’s people, the fact of the matter that Judah is still recognized as Yahweh’s people in today’s world. But her fornication with the kings, kingdoms and peoples of the earth make her the great harlot who is riding upon the beasts of the earth.

This author understands the repercussions that he will receive for making these pronouncements, but the truth is the truth. Notice that the harlot is drunken with the blood of the saints. Who agreed to put Yahshua to death? Wasn’t it the Sadducees, Pharisees, Herodians, etc.? Who began the persecution of the saints? Wasn’t it the priests and Pharisees? Wasn’t Saul a Pharisee and didn’t he cause great havoc in and among Yahshua’s believers until he was struck down on the way to Damascus? Didn’t his own people seek to take his life upon his conversion?

There is so much more to this than meets the eye. The book of Revelation identifies Jerusalem as Egypt and Sodom (Rev. 11). Judah and Jerusalem are certainly associated with Egypt and Sodom in the major prophets. There are so many, many other things to consider both ancient and present. We will be addressing this further, but suffice it to say that Mystery Babylon, the Mother of Harlots has now been identified.

JH

TAKE THE

PASSOVER EXAMINATION

As Passover approaches, any Passover of any year, Yahweh's people should review the admonition of the Apostle Paul examining the self before taking the most important symbols of the Savior's body and blood.

By Jerry Healan

Paul writes, "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the assembly, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Sovereign's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the Assembly of Yahweh, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Sovereign that which also I delivered unto you, That the Sovereign Yahshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Sovereign's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Sovereign, unworthily, shall be guilty of the body and blood of the Sovereign. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Sovereign's body. For this cause many are weak and sickly

among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Sovereign, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come," 1 Cor. 11:17-34.

Do we understand the depth of the words that Paul has written here? Before we take the most important emblems of Yahshua's body and blood, we are to examine ourselves carefully before we partake of these symbols. If we fail to properly examine and judge ourselves, then we will be found

Do we fully understand what Yahweh's righteousness is?

guilty of the Sovereign's body and blood. We are not only to examine and judge ourselves, but we are also to carefully discern Yahshua's body. Therefore this article/message will be divided into two parts, the first will deal with how we are to examine ourselves and the second will be discerning the Sovereign's body.

PART I – EXAMINING THE SELF

Again Paul writes, "Brethren, my heart's desire and prayer to Yahweh for Israel is, that they might be saved. For I bear them record that they have a zeal of Yahweh, but not according

to knowledge. For they being ignorant of Yahweh's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of Yahweh," Ro. 10:1-3.

Is it possible that we in the body of the Messiah can fall into the same trap, the same error that Yahweh's people Israel fell into? They exhibited a love for Yahweh. They wanted to walk according to righteousness in order to please Yahweh, but they were ignorant as to what Yahweh's righteousness really was. Do we fully understand what Yahweh's righteousness is?

Isaiah was inspired to write, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O Elohim, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and **all our righteousnesses are as filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from

us, and hast consumed us, because of our iniquities,” Isa. 64:1-7.

Thus, we see the problem with Israel. They went about seeking to establish their own righteousness, but all of those righteousnesses that they were seeking to walk in were only as filthy rags to Yahweh. How can this be? I hope to answer this question in this treatise.

Moses understood many wondrous things that most men, the Israelites and even modern day believers do not understand. Moses cried out, “A Prayer of Moses the man of Elohim. Yahweh, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art Elohim. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Yahweh, how long? And let it repent thee concerning thy servants,” Psalms 90:1-13.

Such is the story of man. We are born into this world. Our days, in reality, are very few. We commit iniquities and even secret sins, which we can usually hide from man, but will never be hidden from Yahweh. Our

life is like grass. We flourish in the morning and in the evening we dry up and die. But Yahweh will call us forth to judgment and we will have to answer for our iniquities and secret sins.

THE HEART OF MAN

The Apostle Paul wrote of two Adams. Of the first Adam he wrote, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the **figure** of him that was to come,” Ro. 5:12-14. Notice that Paul says that the first Adam was a “figure” of him that was to come. The word “figure” is translated from the Greek word “tupos” from whence we also get our English word “type.” The first Adam was a type of the second Adam.

Paul writes concerning these two Adams, “The first man is of the earth,

***We are born into this world
through the first Adam and
his inheritance.***

earthly: the second man is the Sovereign from heaven. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly,” 1 Cor. 15:47-48.

We receive an inheritance from each of these Adams. From the first Adam we receive the inheritance of sin, corruption and death. From the second Adam we receive the inheritance of righteousness, incorruption, immortality and life.

We are born into this world through the first Adam and his inheritance. Here is what Jeremiah is inspired to write concerning the heart of Judah, Israel and frankly, all men, “The sin of Judah is written with a pen of iron,

and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; Whilst their children remember their altars and their groves by the green trees upon the high hills. O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. Thus saith Yahweh; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Yahweh. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in Yahweh, and whose hope Yahweh is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? Yahweh search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings,” Jer. 17:1-10.

Do you get that? This is the heart that you and I are born with. It is the heart of Adam, the first man and the father of all humankind! The natural heart of man, the heart we are born with is deceitful above all things and desperately wicked, who can know it? The only way that we can completely understand the heart of man, our own heart, is to allow Yahweh's word to tell us!

Jeremiah also writes, “And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath Yahweh pronounced all this great evil against us? Or what is our iniquity?

Or what is our sin that we have committed against Yahweh our Elohim? Then shalt thou say unto them, Because your fathers have forsaken me, saith Yahweh, and have walked after other elohim, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, **behold, ye walk every one after the imagination of his evil heart**, that they may not hearken unto me: therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other elohim day and night; where I will not shew you favour,” Jer. 16:10-13.

Yahweh knows every man’s heart. If we will allow Him, He will truly reveal our own hearts to us. Here is what He said about the heart of man before the flood, “And El saw that **the wickedness of man was great** in the earth, and that **every imagination of the thoughts of his heart was only evil continually**,” Gen. 6:5.

Because of this great wickedness and the violence that was being caused because of the evil imagination of man’s heart, Yahweh decided to destroy man and all life on the land portion of the earth, but as we know, He did have mercy upon Noah and His family.

The question is, after the great catastrophic flood that destroyed every living thing on the earth except the men and animals that were on the ark, did man’s heart change? “And Noah builded an altar unto Yahweh; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And Yahweh smelled a sweet savour; and Yahweh said in his heart, I will not again curse the ground any more for man’s sake; **for the imagination of man’s heart is evil from his youth**; neither will I again smite any more every thing living, as I have done,” Gen. 8:20-21.

EVIL FROM HIS YOUTH

Notice that! Even though all men and animals suffered the destruction

of the flood because of their evil and wicked imaginations and the violence that was produced from it, man’s heart didn’t change. Noah and his sons saw the great evil, the great violence, the great destruction, but after the flood, his descendants went forth continuing to follow the evil imaginations of their hearts. Israel did the same thing! Even though they saw the great destructive miracles that Yahweh poured out on the Egyptians, and they themselves were in rigorous slavery, they kept trying to go back to Egypt, and eventually many of them did.

The term “evil from his youth” is translated from the Hebrew root word “*na’ar*” which is defined as “**from the age of infancy to adolescence**” in *Strong’s Exhaustive Concordance*.

When King David’s sin was exposed to him concerning Bathsheba and her husband’s murder, he proclaimed, “Have mercy upon me, O Elohim, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions:

David understood that he was conceived in sin! How? Through his/our forefather Adam.

and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, **I was shapen in iniquity; and in sin did my mother conceive me**,” Psa. 51:1-5.

David understood that he was conceived in sin! How? Through his/our forefather Adam.

I know that it is difficult for us to look upon a seemingly innocent little baby and impute any sin to that child. To us, the child is innocent for it has never committed any sin. But if we believe the Scriptures, we will come to understand that a law of sin is our

inheritance from Adam and that as sure as we are born, we will sin, just as we can also believe that as sure as we are born, we will also eventually grow old and die.

Look at what Yahweh says about all of His people Israel, “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name Yahweh, and make mention of the Elohim of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the Elohim of Israel; Yahweh of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: **for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb**,” Isa. 48:1-8.

David was the King of Israel. He confessed that he was conceived in sin. Israel was Yahweh’s people, yet Yahweh declared that they were called a transgressor from the womb. If Yahweh’s people were such, then we can certainly deduct that the rest of the peoples of the earth, the non-Hebrews or Gentiles were the same, can we not?

Yahweh declares concerning men, “The fool hath said in his heart, There

is no Elohim. Corrupt are they, and have done abominable iniquity: there is none that doeth good. Elohim looked down from heaven upon the children of men, to see if there were any that did understand, that did seek Elohim. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. Have the workers of iniquity no knowledge?" *Psa. 53:1-3.*

Furthermore, both *Prov. 14:12* and *16:25* state, "There is a way that seemeth right to a man, but the end thereof are the ways of death."

Again, it is stated, "He that trusteth in his own heart is a fool, but whoso walketh wisely, he shall be delivered," *Prov. 28:26.*

King Solomon declared, "All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: **yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live,** and after that they go to the dead," *Eccl. 9:2-3.*

Yes, how true! The natural heart of man, the heart that we inherit from Adam is far, far more corrupt than we can know.

NEW TESTAMENT OBSERVATIONS

When dealing with the people of His day, Yahshua had to make many corrections to the traditions that the people were holding onto. Take, for instance, the account in *Mat. 15:1-20*, "Then came to Yahshua scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of Elohim by your tradition? For Elohim commanded,

saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of Elohim of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. And he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall

***The natural heart of man,
the heart that we inherit from
Adam is far, far more corrupt
than we can know.***

fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Yahshua said, Are ye also yet without understanding? **Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man:** but to eat with unwashen hands defileth not a man."

While it is true that the subject is

eating with unwashed hands, the fact of the matter is that it is not what goes into the mouth, whether it is dirt that is on unwashed hands, or even some unclean food (eaten by mistake, of course), that will defile a person. If we mistakenly eat something that is unclean, the body will eventually eliminate that which is unclean, but the gist of the message is what is on the heart of man. Yahshua told us what truly defiles. It is evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, etc. Those are the things that truly defile us. It would be better to have a physical diet of unclean foods than to allow the self to succumb to the evil thoughts and lusts of the heart. I know that some will point a finger of accusation at me and proclaim that Jerry Healan is now teaching that we may eat unclean foods, but that is not what I said. Some people have their hearts set only on the physical things and cannot understand the things of the Spirit. This physical, fleshly, carnal body that we are dwelling in cannot inherit the Kingdom of Heaven. We must learn to focus on the things of the Spirit, the things of a circumcised heart.

Yahshua explains this concept in the same way in the book of Mark, "And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man," *7:17-23.*

James was moved to write, "Blessed is the man that endureth temptation: for when he is tried, he shall receive

the crown of life, which Yahweh hath promised to them that love him. Let no man say when he is tempted, I am tempted of Yahweh: for Yahweh cannot be tempted with evil, neither tempteth he any man: But **every man is tempted, when he is drawn away of his own lust**, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren,” Jas. 1:12-16.

Every man is tempted by the lust that is in his own flesh. Sin is conceived when this lust begins in the flesh putting ideas, thoughts and desires in the mind. When we allow ourselves to dwell on those lustful things then we eventually finding ourselves committing the lustful act. When the act is completed, we have sinned and that sin brings forth death.

THE BATTLE OF THE CONVERTED

When we are called of Yahweh and are led to repent of our sins entering the waters of baptism for the remission of those sins, Yahweh will grant us an earnest of His Spirit. We are conceived of the Spirit and become the sons of Elohim, the children of Yahweh, but we must still live in this physical, fleshly body which is filled with the lusts of the flesh. The Apostle Paul completely understood this. Paul had been a self-righteous Pharisee. The Pharisees trusted in themselves that they were righteous and therefore were able to gain entrance to the very throne room of Yahweh, the holiest place. But Paul was eventually called by Yahweh because He had a job for him to do. This calling was completely against the things that Paul had gained through the doctrines, beliefs and walk of the Pharisees. Paul was led to understand and see things that he had never seen before. His writings of these things still cause many of the self-righteous hypocrites to profess that Paul fell away from the truth. That’s because they don’t understand his writings.

Here is what Paul discovered,

“Wherefore, my brethren, ye also are become dead to the law by the body of the Messiah; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto Elohim. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? Yahweh forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the

Every man is tempted by the lust that is in his own flesh.

commandment holy, and just, and good. Was then that which is good made death unto me? Yahweh forbid. **But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.** For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. **For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I**

do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, **but sin that dwelleth in me.** I find then a law, that, **when I would do good, evil is present with me.** For I delight in the law of Elohim after the inward man: **but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.** O wretched man that I am! who shall deliver me from the body of this death? I thank Yahweh through Yahshua the Messiah our Sovereign. So then with the mind I myself serve the law of Yahweh; **but with the flesh the law of sin,”** Ro. 7:4-25.

Do you get that? Here is Paul writing many years after his calling and conversion still admitting that he was having problems in the flesh. He reveals that there is a law of sin in the flesh. This law of sin in the flesh causes a war to go on in the mind of a truly converted person. He even admitted that he was still serving the law of sin with the flesh, but with the mind he was serving the law of Yahweh. Where did this law of sin come from? Our forefather Adam ingested it into the flesh when he ate of the forbidden fruit. This law of sin is our inheritance from him.

Paul also wrote of this struggle in the book of Galatians, “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For **the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would,** 5:16-17.

Going back to Romans chapter 8, “There is therefore now no condemnation to them which are in the Messiah Yahshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in the Messiah Yahshua hath made me free from the law of sin and death. **For what the law could not do, in that it was weak through the flesh,** Yahweh sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against Yahweh: for it is not subject to the law of Yahweh, neither indeed can be. So then they that are in the flesh cannot please Yahweh. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Yahweh dwell in you. Now if any man have not the Spirit of the Messiah, he is none of his. And if the Messiah be in you, the body is dead because of sin; but the Spirit is life because of righteousness." vv. 1-10.

Truly, the Scriptures reveal our nature. While we know that the carnal mind is enmity against Yahweh and that it is very wicked indeed, do we understand the lesson of the flesh and the power that it also has over the mind? Those who have the Spirit of Yahweh have a great battle on their hands because the flesh lusts against the Spirit and the Spirit against the flesh. In too, too many cases we still succumb to the flesh and must call upon our Sovereign to have mercy on us and to forgive us through Yahshua the Messiah. But we must examine ourselves before we take the most important symbols which represent the body and blood of the Messiah. We must understand Who He is and who we are. We must understand the weakness of the flesh and we must understand ourselves in the light of the Scriptures. If we will examine and judge ourselves, we will not be judged. But if we fail to properly examine ourselves and take of the bread and cup unworthily, then we will be guilty of the body and blood of the Messiah. We must never approach nor take the Passover lightly. It is a most solemn occasion.

UNDERSTANDING YAHWEH'S RIGHTEOUSNESS

Now, let's see if we can understand Yahweh's righteousness and the error of Israel who went about to establish their own righteousness. Paul wrote, "For they (Israel) being ignorant of Yahweh's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of Yahweh," 1 Cor. 10:3.

When Yahweh delivered the children of Israel out of Egypt, He brought them to the Wilderness of Sin unto Mount Hor in order to make a covenant with them. Moses went up into the mount and Yahweh called to Him saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel," Ex. 19:3-6.

It is clear that the Heavenly Father was dwelling in Yahshua and that Yahshua admitted that He could do nothing of Himself.

Moses took this message back to the elders of the people who replied, "All that Yahweh hath spoken we will do," v. 8. Furthermore, after Yahweh descended upon the mount declaring His statutes, ordinances and judgments the people confirmed twice more that they would do Yahweh's words and be obedient (Ex. 24:3, 7).

As we know, Moses went up into the mount to Yahweh and while there for a period of 40 days and 40 nights, the people fell away to idolatry (Ex. 32). Paul says that one of the works of the flesh is idolatry (Gal. 5:20). Thus, the

people quickly forgot their promise and fell away to the worship of the golden calf.

The people had promised to be faithful and obedient to the words of Yahweh but simply didn't have the power of the Spirit to resist. Thus, they were trusting in their own power to fulfill the commandments of Yahweh, but the law of sin in the flesh was at enmity against those commandments. They quickly fell away. They quickly ran to the ways of unrighteousness rather than continue in the righteousness of the law.

Yahshua declared, "Verily, verily, I say unto you, **The Son can do nothing of himself**, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.... **I can of mine own self do nothing**: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me," Jn. 5:19, 30. "Then said Yahshua unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that **I do nothing of myself**; but as my Father hath taught me, I speak these things," Jn. 8:28. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but **the Father that dwelleth in me, he doeth the works**," Jn. 14:10.

It is clear that the Heavenly Father was dwelling in Yahshua and that Yahshua admitted that He could do nothing of Himself. He declared this four times for emphasis. The Father and the Son work in concert with one another. What one does, the other does also. They cannot be separated.

Yahshua also declared to His disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no

(Continued on page 23)

FOOTWASHING

THE SERVICE OF HUMILITY

One of the services associated with the Passover is that of footwashing. Much symbolism is behind this act as in all other acts performed during that night. This article will hopefully prepare us for that service and the rest of the Passover service as well.

By Jerry Healan

happy are ye if ye do them.”

Yahshua did an amazing and surprising thing during the last night with His disciples before He suffered.

“Now before the feast of the Passover, when Yahshua knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in th world, He loved them unto the end. And supper being served, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray Him; Yahshua knowing that the Father had given all things into His hands, and that He was come from Elohim, and went to Elohim; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciple’s feet, and to wipe them with the towel wherewith He was girded,” Jn. 13:1-5.

Why did Yahshua perform this service for His disciples? What was the motive behind it? Yahshua’s own answer is given in verses 12-17, “*So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, ‘Know ye what I have done to you? Ye call Me Teacher (Rabbi) and Master (Adonai): and ye say well; for so I am. If I then, your Master and Teacher, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his master; neither he that is sent greater than he that sent him. If ye know these things,*

THE LOWEST SERVANT

Yahshua had just performed a service for the disciples that was the duty of the lowest servant of the households of that era. It was a service that was despised by all others. To be the lowest servant was to be looked upon with disdain from all others. The lowest servant was subject to everyone else. They had no power, the least rights and privileges. They were worked the hardest and longest and were given the most

Why did Yahshua perform this service for His disciples?

menial and degrading of tasks.

Notice Peter’s reaction when Yahshua came to wash his feet, “*Master, dost Thou wash my feet?’* Yahshua answered and said unto him, “*What I do thou knowest not now; but thou shalt know hereafter.’* Peter saith unto Him, “*Thou shalt never wash my feet,”* Jn. 13:6-8. Peter’s reaction reveals that he was both highly shocked and displeased that His own Teacher and Master was stooping so low as to wash his feet. He would never have submitted to such if Yahshua had not told him, “*If I wash you not, thou hast no part with Me,”* verse 8.

There are several reasons behind

Yahshua’s act that we must explore if we are going to learn from it and allow the same act to be magnified in our minds as we follow the example that He set for us.

HUMILITY

The first reason for this act was to reveal the humility that Yahshua had and that we also must have if we are to serve in any capacity at all. Consider Yahshua’s initial act to begin with which was described by the apostle Paul, “*Let this mind be in you, which was also in the Messiah Yahshua: Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the tree,”* Phil. 2:5-8.

A better rendering of verses 6 and 7 would be, “*Who, being in the form of Elohim, thought it not a thing to be clung to, to be equal with Elohim, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of man.”*

Yahshua was Elohim before His human birth. John writes, “*In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by Him; and without Him was not any thing made that was made....And the Word was made*

(became) flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth,” Jn. 1:1-3, 14.

This scripture is enhanced by another writing of John, *“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)* That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Yahshua Messiah,” 1 Jn. 1:1-3.

John 1:1-3, 14 and 1 Jn. 1:1-3 go hand in hand with each other explaining the real sacrifice and humility that Yahshua had, for He was equal to Elohim. He existed as Elohim before His human birth. He was in the beginning and the Father made all things through Him.

In one place the Jews sought to stone Yahshua because He made Himself equal with Elohim, *“Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that Elohim was His Father, making Himself equal with Elohim,”* Jn. 5:18. In another place it is written, *“Then the Jews took up stones again to stone Him. Yahshua answered them, ‘Many good works have I shewed you from My Father; for which of those works do ye stone Me?’ The Jews answered Him, saying, ‘For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself Elohim,”*” Jn. 10:31-33.

Yes, Yahshua was Elohim. He was willing to empty Himself of the power and glory that He had, become a man and suffer an ignominious death for our sakes. That is a greater humility, a greater sacrifice, a greater love than any of us can ever experience for we are all men, coming from below, but Yahshua was Elohim, coming from

above.

He was not only willing to empty Himself of the power, riches, glory and honor that He had as Elohim, but upon finding Himself in the form and likeness of a man, He humbled Himself and willingly emptied Himself of the human life for the sake of, and on behalf of those of us who were sinners from birth and were born with the death penalty already on us. His blood, His life was poured out for us from the tree of shame. He hated the shame and degradation that He had to bear for our sakes (Heb. 12:2), but did it willingly for the Father’s sake, plan and purposes, and our sake also. That’s real humility!

WHO’S THE GREATEST?

Another reason Yahshua instituted the ceremony of footwashing is that His disciples had disputed among themselves as to who was the greatest, *“And He came to Capernaum: and being in the house He asked them, ‘What was it that ye disputed among yourselves by the way?’ But they held their peace: for by the way they had*

***His blood, His life was
poured out for us from the
tree of shame.***

disputed among themselves, who should be the greatest, and He sat down, and called the twelve, and saith unto them, ‘If any man desire to be first, the same shall be last of all, and servant of all.’ And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, ‘Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him That sent Me,”” Mk. 9:33-37.

Notice that the child had to be somewhat small for Him to take it up in His arms. Small children, especially babes in arms, are literally helpless. They cannot feed themselves, clothe

themselves, walk, talk, clean themselves, etc. They are totally dependant on others for their own well-being. We must all realize that we are in the same situation when it comes to Elohim. Without Him we are absolutely nothing. It is His benevolence, His creation, His laws that function to our good. It is all very humbling when things are put in the proper perspective. We must continually look to Him for all our care and guidance, for our help in all things.

In another place two of Yahshua’s disciples caused a stir among the others when they asked Yahshua for special favors, *“And James and John, the sons of Zebedee, come unto Him, saying, ‘Master, we would that Thou shouldest do for us whatsoever we shall desire.’ And He said unto them, ‘What would ye that I should do for you?’ They said unto Him, ‘Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.’ But Yahshua said unto them, ‘Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?’ And they said unto Him, ‘We can.’ And Yahshua said unto them, ‘Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared.’ And when the ten heard it, they began to be much displeased with James and John. But Yahshua called them to Him, and saith unto them, ‘Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many,”*” Mk. 10:35-45.

Yahshua had a problem on His

hands. Each of His disciples were seeking to be the greatest, the chief, the head, the leader over the others. He had to correct them many times in His ministry. As long as He was with them, He could keep the situation in hand, but He also prepared them for His departure by instituting a service which would remind them of their status among themselves, that of being servant and bond-slave to others.

It is simply too easy for any of us to begin to exalt ourselves, seeking to be the prominent one among others. We can all exhibit the attitude that the disciples had in their day.

ELDERS, MINISTERS, AND BISHOPS

This should serve as a warning to any who desire to become an elder or minister. There is nothing wrong with a person desiring the office of elder, minister or bishop, as the apostle Paul writes, “*This is a true saying, ‘If a man desire the office of a bishop, he desireth a good work,’*” 1 Tim. 3:1. The qualifications listed in verses 2-5, reveal one who exercises humility.

Paul also encourages, “*Rebuke not an elder, but intreat him as a father, and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity,*” 1 Tim. 5:1-2. He continues in verse 17, “*Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*” And also, “*Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear,*” verse 19.

Elders, ministers and bishops are for the overseeing of Yahshua’s flock. They are to teach, lead, encourage and rule the flock, but not as the rulers of this world. They are for the purpose of serving Yahweh, Yahshua, the flock and others in this world yet to be called. They are not to be as the Pharisees, as Yahshua charged, “*The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever*

they bid you observe, that observe and do (some use this verse to say that Yahshua gave authority over the assembly to the Pharisees, but such is simply not the case. A future article will be published on the Pharisees, which will explain what is meant here); *but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for One is your Master, even Messiah; and all ye are brethren. And call no man your father upon the earth: for One is your Father, Which is in heaven. Neither be ye called masters: for One is your Master, even Messiah. But he that is greatest among you shall be your servant. And whosoever shall exalt*

It is simply too easy for any of us to begin to exalt ourselves, seeking to be the prominent one among others.

himself shall be abased; and he that shall humble himself shall be exalted,” Mt. 23:1-12.

Yahshua set the example Himself. He never sought the chief places, nor the uppermost rooms (places) at the feasts, etc. He humbled Himself and became servant to all. He was a leader by example. He emptied and abased Himself. He did not exalt Himself. The leaders of the assembly must follow the same example of leadership. In too many cases the example of the world’s leaders is followed rather than the humble, submissive, servant attitude that Yahshua exemplified.

Too many leaders trust in themselves

and come to a point of thinking that they can do no wrong, but all leaders must consider that their position of authority relegates them to a place that will be more readily scrutinized and much more harshly judged upon Yahshua’s return. Other leaders seem to consider themselves above the law, and above reproach, but consider the offering for the office of the High Priest on the Day of Atonement.

Aaron and the successive High Priests were commanded to offer a young bullock for a sin offering (Lev. 16:3). This young bullock was to be offered before the goat of the sin offering for the sins of the people (v. 5). The bullock was for Aaron and his house (v.6). It was their atonement.

A bullock was considered to be the offering of highest estimation that could be offered. They were worth much more than a sheep, goat, dove, pigeon, or meal (grain). This was because the office of High Priest was the highest office that one could hold among the children of Israel. The priest’s lips were to keep knowledge and to teach the law out of his mouth (Mal. 2:7). Therefore, sin in a High Priest, was the greatest sin committed and required the highest offering. Such is the case with the leaders of the assembly in this day and age.

Elders, ministers and bishops should hold their office with great care, for to sin or practice wrongly in those positions is greater wrong and will bring the greater judgment and condemnation. Any who serve in these capacities should take great care to do so in humility, and in the admonition, and example of Yahshua.

The footwashing ceremony certainly applies to these men, and should remind them of the attitude of deep humility and servitude.

THE ATTITUDE OF LOVE

Another reason for the footwashing ceremony is for the purpose of expressing the attitude of love. This is the very first purpose that John gives for Yahshua’s action, “*Now before the feast of the Passover, when Yahshua*

knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end,” Jn. 13:1.

Paul writes that the most excellent way and the greatest of all things is love (1 Cor. 12:31, 13:13).

Yahshua told the disciples, after He had washed their feet, “*A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another,”* Jn. 13:34-35.

Yahshua showed the love and patience that He had with His disciples, for many times He had to rebuke them even calling Peter, Satan. He groaned within Himself for the attitudes and actions that they exhibited many times, but He continued on showing the kindness, patience and example that a true leader should exhibit.

Paul was inspired to write that love, “*...suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never fails...,”* 1 Cor. 13:4-8.

The disciples who were seeking to be placed on Yahshua’s right and left hand were seeking to vaunt themselves above the others. The others were provoked, because they wanted the same places for themselves. Yahshua rebuked and abased them. Had the disciples not had a greater love and admiration for Him, then they would certainly have forsaken Him and gone back into their own ways and habits.

It seems that few people can handle rebuke in the proper manner of humility in this day and age. Everyone seems to wear their feelings on their shirt sleeves and when error is pointed out, they either have to strike back, driving many away from them, or they

seek to separate themselves from them.

LOVE FOR ENEMIES

Yahshua told His disciples, “*Ye have heard that it hath been said, ‘Thou shalt love thy neighbour,’ and ‘hate thine enemy.’ But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father Which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect as your Father Which is in heaven is perfect,”* Mt. 5:43-48.

If the world applied these verses, would there ever be war anymore? If the churches and assemblies applied these words, would there be separations and splits?

We live in a world in which iniquity abounds and the love of many has waxed cold (Mt. 24:12).

The book of Luke also addresses the issue, “*But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do*

good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again,” Lk. 6:27-38.

How many of us are truly able to apply these words in our lives today? We live in a world in which iniquity abounds and the love of many has waxed cold (Mt. 24:12). We all feel that we work hard for our possessions and what is ours, is ours, and no one else should be able to take them away from us. It is interesting that the words “wax cold” come from the Greek word “psucho” and mean; to breathe (voluntarily but gently); (by impl. of reduction of temperature by evaporation) to chill (fig.).

We are supposed to be zealous for Yahweh and His ways. In that sense we should be breathing hard for His righteousness, but in too many cases people are breathing hard for the physical things that they lust for today and only pay the remotest attention to that which belongs to Yahweh. In other words, there is no zealous, hard driving, hard working attitude of sacrifice that Yahweh’s people once had.

We must remember what Paul wrote, “*For when we were without strength, in due time Messiah died for the unrighteous. For scarcely for a righteous man will one die: yet peradventure for a good man some*

(Continued on page 22)

THE AFFLICTED MESSIAH

The book of Zechariah is such an important book to give us understanding concerning Yahshua and the things that have and will transpire. It is also important to help us begin to unveil the nature of Yahshua the Messiah.

By Jerry Healan

Zechariah 9:9 proclaims, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

One of the words utilized here in order to give us a clear description of Yahshua is the word "lowly." It is translated from the Hebrew word "aniy" (אֲנִי = Paleo Hebrew/אָנִי = Modern Hebrew). "Aniy" means to be depressed, afflicted, humble, poor, needy, etc. (See #6041 in the Hebrew Lexicon of *Strong's Exhaustive Concordance*.) Our focus for the purposes of this revelatory article concerning Yahshua is depicted by the word in our title "afflicted."

If we just read or glance over this important Scripture as well as those utilized in the New Testament in reference to this Scripture, we are able to be instructed somewhat concerning the nature and manner that it is utilized. But if we do an in-depth study of this Scripture and its corresponding usage elsewhere, then we can learn many of the deep things that the Spirit intends us to learn.

THE JERUSALEM APPROACH

Zechariah 9:9 is referred to in Matthew 21:5 and also in John 12:15. Preceding verse 5, Matthew records, "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives..." 21:1. However, Mark reveals, "And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives..." 11:1. Luke writes in like manner to Mark, "And when he had

thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives..." 19:28-29.

Yahshua was approaching Jerusalem, the city of the Great King. Yahshua was that Great King. When He saw the city, He wept over it declaring, "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep

*Yahshua was approaching
Jerusalem, the city of the
Great King. Yahshua was
that Great King.*

thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation," Lk. 19:41-44.

Our understanding is that every word that is utilized in Scripture has great importance. After all, it is the Word of Yahweh and His Word always has great and deep meaning and importance. Names of people and places are always important, which, whether we realize it or not, will convey a message to us. So let's look at these names utilized here, to wit; Bethphage, Bethany and Mount of Olives.

BETHPHAGE

Bethphage means "House of figs." It is a combination of two words "Beth" which means "house" and "phage" meaning "fig." What could we possibly get from this? Interestingly, fig leaves are mentioned quite early in the Scriptures. After Adam and Eve had taken of the forbidden tree of the knowledge of good and evil, they made aprons of fig leaves in order to cover their nakedness (Gen. 3:7). Man (Adam) had sinned and rebelled against His Creator and Elohim. He knew that he now needed to be covered by something, so he sought to cover himself with the works of his own hands. Whether or not you realize it, this is a type, a parable of man seeking to set up, to establish his own works of righteousness, his own churches, synagogues, mosques, temples, and religions for the purpose of worship and salvation.

Mithras, the sun god of the Persians and eventually the Romans was born of a rock. This is esoteric language because Yahweh and all of the false pagan deities were called "rocks." (See Dt. 32:1-4, 30-31) Mithras was created by the Rock (Yahweh). He (Mithras) was nude when born. Adam was naked and not ashamed when he was created/born (Gen. 2:25). He became hungry, went to a "fig" tree to eat of its fruit and covered his nakedness with its leaves. (*Encyclopedia Britannica*, 14th Edition.) Mithras or Mithra is none other than Adam. Mithras' special day of the week was Sunday, the first day of the week. His birthday was December 25th. Are bells beginning to ring in your mind? I truly hope so. Is it possible that you have

been deceived to cover yourself in your worship with fig leaves?

It was because of this scenario with the “fig” tree that Yahshua was brought to this point in time. He had to provide an acceptable covering for man’s (Adam’s and his descendant’s) sins, his nakedness.

Isaiah is inspired to proclaim, “Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of Yahweh is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from **the fig tree**,” 34:1-4.

Notice that Yahweh is proclaiming disaster against all nations who are worshipping the “host of heaven.” Zephaniah adds, “The word of Yahweh which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. I will utterly consume all things from off the land, saith Yahweh. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith Yahweh. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; **And them that worship the host of heaven upon the housetops**; and them that worship and that swear by Yahweh, and that swear by Malcham; And them that are turned back from Yahweh; and those that have not sought Yahweh, nor enquired for him,” 1:1-5

Who are the “host of heaven?” The

sun (Sunday), the moon (Monday), and the stars (Tuesday [Tiw or Jupiter], Wednesday [Woden or Mercury], Thursday [Thor or Mars], Friday [Frigga or Venus] and Saturday [Saturn].

Notice that in Isa. 34:4 it says, “...as the **leaf** falleth off from the vine, and as a falling *fig* from the fig tree.” The first word “*fig*” appears in italics because it is added. It does not appear in the original Scriptures. It was added to supposedly clarify, but in this case it clouds or covers. What is imputed here is the word “leaf” which is introduced from the previous phrase, “...as the **leaf** falleth off from the vine. The worship of the host of heaven has to do with covering oneself with fig leaves.

But it also has to do with eating the fruit of that tree also because we read in the book of Revelation, “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And **the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs,**

*The worship of the host of
heaven has to do with
covering oneself with fig
leaves.*

when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?” 6:12-17.

The people of the earth have been

covering themselves with the worship of the host of heaven, in effect, fig leaves. They, as Mithras, have been eating of the fig tree whose untimely figs will be cast down to the earth. The time is coming when no place will be found for the worship of the host of heaven any longer.

When the time of revelation comes and Yahweh is revealed in the heavens upon His throne, the nations of the world will run and hide from Him just as Adam and Eve fled and hid in the Garden of Eden for fear of His presence. Why? Adam informs us, “I heard thy voice in the garden, and I was afraid, **because I was naked; and I hid myself**,” Gen. 3:10.

What does he mean he was naked? Wasn’t he covered with an apron of fig leaves? He was covered with his own man-made materials. We cover ourselves with man-made materials, which are acceptable between us to keep our nakedness from being revealed, but no man-made materials will cover our spiritual nakedness before Yahweh. We must have the covering that Yahweh, Himself, provides for us. The peoples of the earth rock along, trusting in their own brand of spirituality, but when the truth is revealed, they will be heading for the mountains, hills, caves, dens, rocks, etc.

Yahshua came to Bethphage, the House of figs before He ascended from the Mount of Olives. He had to come to the time of His affliction because of the incident with Adam and Eve in the Garden of Eden. He had to come provide the acceptable covering for our nakedness.

BETHANY

Bethany is also mentioned in combination with Bethphage in the evangel accounts. A quick look at *Strong’s Exhaustive Concordance* reveals the meaning of this word as the “House of dates” or “Date-house.” However, with a little research provided through e-Sword it is also revealed in updated versions of *Strong’s Exhaustive Concordance*, *Thayer’s Greek Definitions*

and *Wordstudy* to mean “House of misery” or “House of depression.” Dates are not mentioned as being associated with the land of promise in all of the Old Testament, nor in the New Testament. It is, therefore, my own personal deduction that BETHANY means “House of Affliction/Lowly/Poor/Depressed/Meek/Needy, etc.” In other words, Bethany is a combination of the Hebrew word “beth” meaning “house” and “aniy” coming from the same word utilized in Zech. 9:9.

It is a fact that Yahshua was on His way to Jerusalem in order to rendezvous with affliction and death. The incident of Yahshua’s anointing for burial took place in Bethany, “And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Yahshua said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying,” Mk. 14:3-8.

This meaning of Bethany makes much more sense because Yahshua had come to Jerusalem in order to be afflicted for the sins and transgressions of all the sons of Adam. Yahweh had placed a curse upon Adam, “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy

face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return, Gen. 3:17-19.

The Prophet Hosea is inspired to decree, “O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of Elohim more than burnt offerings. But **they like men have transgressed the covenant**: there have they dealt treacherously against me,” 6:4-7.

The Word “men” is highlighted and underlined in the previous verses because the original Hebrew word is “Adam!” Adam transgressed the covenant that Yahweh made with him and Israel and Judah followed in Adam’s footsteps.

In order to restore the sons of Adam and Israel and Judah to their rightful place of sovereignty over the earth, Yahshua had to be afflicted, suffer

Adam transgressed the covenant that Yahweh made with him and Israel and Judah followed in Adam’s footsteps.

and die, the just for the unjust (1 Pet. 3:18).

Paul writes, “Grace be to you and peace from Yahweh the Father, and from our Sovereign Yahshua the Messiah, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of Elohim and our Father,” Gal. 1:3-4.

THE MOUNT OF OLIVES

The Mount of Olives is another marker in Yahshua’s trek to Jerusalem and affliction. The olive was an extremely important fruit in the land of

Israel. It also was an extremely important fruit whose oil was utilized by the Levitical priesthood. In Exodus 27:20 Yahweh commanded Moses, “And thou shalt command the children of Israel, that they bring thee **pure oil olive beaten** for the light, to cause the lamp to burn always.”

This command was repeated in the book of Leviticus, “And Yahweh spake unto Moses, saying, Command the children of Israel, that they bring unto thee **pure oil olive beaten** for the light, to cause the lamps to burn continually,” 24:1-2.

This was for the Menorah, which was the light of the sanctuary of Yahweh’s earthly dwelling place, the tabernacle and later the temple. Yahshua said that He is the “Light” of the world, “Then spake Yahshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life,” Jn. 8:12. “I am come a light into the world, that whosoever believeth on me should not abide in darkness,” Jn. 12:46.

The Menorah had a base, a trunk and branches. Yahshua told His disciples, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples,” Jn. 15:1-8.

While Yahshua is likening Himself to a grape vine in these verses, the

Apostle Paul utilizes the olive tree to convey the same concept, "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if Yahweh spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of Yahweh: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for Yahweh is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" Ro. 11:13-24.

Yahshua is the olive tree. Both Hebrews and non-Hebrews (Gentiles) must be grafted into Yahshua if they are to receive salvation and inherit the kingdom of heaven. Yahshua is the olive Who was beaten so that the pure olive oil, the Holy Spirit, might be given for a light to the world, to lighten not only Judah and Israel, but the Gentiles. A study and comparison of the cultivated olive tree vs. the wild olive tree reveals that the wild olive was good for nothing.

Yahshua told His disciples, "But

now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," Jn. 16:5-7.

The Comforter is the Holy Spirit (Jn. 14:25). Yahshua had to be beaten and suffer affliction and death, be resurrected and return to the Heavenly Father so that the pure spirit might be sent to His disciples (Jn. 15:26). Then they would become lights, which would witness of Him, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Mt. 5:14-16.

"Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of

If we are blessed to be able to receive His Spirit, then it is our duty to be a light to the world.

Elohim, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of the Messiah, that I have not run in vain, neither laboured in vain," Phil. 2:14-16.

"For ye were sometimes darkness, but now are ye light in the Sovereign: walk as children of light," Eph. 5:8.

If we are blessed to be able to receive His Spirit, then it is our duty to be a light to the world. In being that light, we are to be primarily declaring, witnessing of Him and how He fulfilled the Scriptures.

GETHSEMANE

After Yahshua had administered the symbols of the New Covenant, He and His disciples went into the Mount of Olives into a garden named 'Gethsemane.' Gethsemane is a combination of two Hebrew words, "Gath" and "Shemen." "Gath" means; probably from 5059 (in the sense of treading out grapes); a wine-press (or vat for holding the grapes in pressing them). "Shemen" means; from 8080; grease, especially liquid (as from the olive, often perfumed); figuratively, richness. (*Strong's Exhaustive Concordance*) Thus, the Garden of Gethsemane holds the distinction of being a vat for treading out grapes or the olive press.

It has to be significant that Yahshua went into a garden named Gethsemane just before He was taken to be examined, beaten, afflicted, and crucified. After all, man's, Adam's woes began in another garden named Eden. It was there that Adam was cursed with thorns and thistles, which would grow much faster and easier choking out the life bearing herbs and grains, which would provide him with his physical sustenance. Instead of a life of peace and ease, man was cursed to have to work for his sustenance by the sweat of his brow. It was also here that the woman was cursed with the pangs of child bearing. Children are born causing pain to the mother not only at birth, but generally throughout life.

Yahshua was certainly under intense pressure as He was praying in the garden because it is written, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground," Lk. 22:44.

He likened His blood of the New Covenant to be that of the fruit of the vine, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament (covenant), which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the

vine, until that day when I drink it new with you in my Father's kingdom," Mt. 26:27-29.

Yahweh refers to that which comes from the grape as pure blood in Dt. 32:14. In His agony, Yahshua was both the olive and the grape. As stated, Yahshua utilized the fruit of the vine (wine) to represent His blood of the New Covenant. But He is also likened to the olive Who/Which was beaten in order to release the pure olive oil (Holy Spirit).

ANOINTING OIL

The holy anointing oil which was to be utilized to anoint the tabernacle, its appurtenances, and Aaron, the High Priest and his sons was given to Moses, "Moreover Yahweh spake unto Moses, saying, Take thou also unto thee principal spices, of **pure myrrh** five hundred shekels, and of **sweet cinnamon** half so much, even two hundred and fifty shekels, and of **sweet calamus** two hundred and fifty shekels, And of **cassia** five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any

of it upon a stranger, shall even be cut off from his people," Ex. 30:22-33.

Myrrh is spoken of in very few places in the Scriptures, but in the places where it does appear an interesting story is told. In the Psalm of loves it is declared, "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore Elohim hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. **Thy throne, O Elohim, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore Elohim, thy Elohi, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and**

In ancient times, a conquering hero rode upon a white horse.

cassia, out of the ivory palaces, whereby they have made thee glad," Psa. 45:1-8.

This Psalm is quoted in Hebrews 1:8-9 in reference to Yahshua. Notice that it says that He is "anointed" (mashach from whence comes Messiah). Notice also that "all of His garments smell of myrrh." What garments does He wear? One of the garments spoken of in this Psalm is the garment of Elohim as well as in the book of Hebrews, whether you believe it or not. Another garment is that of the King (verse 1). The garment of grace is mentioned (verse 2) as well as the garment of blessing. The garments of might, glory and majesty are men-

tioned in verse 3. The garments of truth, meekness, righteousness and reverence are addressed in verse 4. The garment of the throne of Elohim, the right sceptre, and the kingdom is addressed in verse 5. But there are many other garments that Yahshua wears. He wears the garment of light, the garment of the word of Yahweh, the garment of salvation, the garment of deliverance, the garment of redemption, the garment of holiness (Heb. = qodesh = to be clean, pure, holy), the garment of King of kings and Sovereign of sovereigns, the garment of the Heavenly High Priest, the garment of the way, the garment of the right hand and holy arm of Yahweh, the garment of Israel's husband, the garment of Creator, etc., etc.

He also wears the garment of sacrifice, the garment of a servant, and the garment of affliction. These, and many others, work together to produce the marvelous fragrance of sweet smelling myrrh throughout the creation.

In the Song of Songs, we understand that the woman's great love is Yahshua the Messiah. Myrrh is spoken of in relation to Him seven times; a very significant number.

Notice that the ingredients are given in shekels, which has to do with value. The olive oil was an hin, which is a measure. It is possible that the ointment which was utilized to anoint Yahshua's head and feet was of this combination. (See Mt. 26:6-14)?

His body was also anointed with myrrh and aloes just before His burial (Jn. 19:39; Psa. 45:8).

THE ASS AND HER COLT

In ancient times, a conquering hero rode upon a white horse. While Yahshua came to do battle with the great archenemy Satan and to overcome him, He didn't come as a great conquering hero during His advent in the flesh; rather, He came as a lowly, humble, meek, afflicted Messiah.

Our greatest burdens are our iniquities, "For mine iniquities are gone over mine head: as an heavy burden

they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart," Psalms 38:4-8.

"For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me," Psalms 40:12.

"For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away," Psalms 90:7-10.

Yahweh decries concerning Judah and Jerusalem, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken Yahweh, they have provoked the Holy One of Israel unto anger, they are gone away backward," Isaiah 1:4.

The ass is a beast of burden. Yahshua came to bear our burdens, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matthew 11:28-30.

The Apostle Peter declares, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with Yahweh. For even hereunto were ye called: because the Messiah also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither

was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: **Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed," 1 Peter 2:20-24.

Paul writes, "For when we were yet without strength, in due time the Messiah died for the unrighteous. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But Yahweh commendeth his love toward us, in that, while we were yet sinners, the Messiah died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to Yahweh by the death of his Son, much more, being reconciled, we shall be saved by his life," Romans 5:6-10.

Isaiah prophesies, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken,

Paul writes, "For when we were yet without strength, in due time the Messiah died for the unrighteous."

smitten of Elohim, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on him the iniquity of us all," Isaiah 53:4-6.

Yahshua rode upon the ass, a beast of burden, to reveal His lowly, humble, meek attitude. He also rode upon it to reveal that He is the One Who bears our heaviest burdens, our sins.

THE BREAD

On the night before He began the

sufferings, Yahshua took bread and blessed and broke it saying, "Take, eat: this is my body, which is broken for you: this do in remembrance of me," 1 Cor. 11:24.

Yahshua was instituting the symbols, which were to be a memorial, a remembrance of Him as He served to be our Passover Lamb, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even the Messiah our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," 1 Cor. 5:7-8.

Israel was commanded to eat unleavened bread with their Passover lamb, "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it," Exodus 12:5-8.

Unleavened bread is revealed to be the "bread of affliction" in the book of Deuteronomy, "Observe the month of Abib, and keep the passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto Yahweh thy Elohim, of the flock and the herd, in the place which Yahweh shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even **the bread of affliction**; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any

thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning," 16:1-4.

The unleavened bread is a true representative of the body of the Messiah Yahshua. It is a symbol of the affliction that was to come upon Him.

THE VEIL

The book of Hebrews declares, "Having therefore, brethren, boldness to enter into the holiest by the blood of Yahshua, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh," 10:19-20.

Do you get that? The holiest place in the ancient tabernacle and temple was hidden in an enclosure. The only way into the holiest place was through the veil. Only one man, the high priest, was allowed behind the veil into the holiest place once a year. But the verses above are declaring that the veil was his flesh.

Yahweh commanded Moses, "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy," Ex. 26:31-33.

Interestingly, the veil/vail into the holiest place had its own Hebrew term. That term was "poreketh." It comes from another Hebrew term "perek." Perek is defined as; from an unused root meaning to break apart; fracture, i.e. severity. It is generally interpreted as; cruelty, rigour.

The bread of affliction that represents His flesh was to be broken, but beyond that, when it is eaten, it is ground, pulverized by the teeth, representing the severity, the rigour, the cruelty not only of our sins and iniquities, but what Yahshua had to suffer

for us.

The book of Psalms describes some of the affliction that Yahshua had to suffer, "I was cast upon thee from the womb: thou art my Elohim from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture," 22:10-18.

Notice that it says, "...they gaped upon me with their mouths, as a ravening and a roaring lion." "Gaped" comes from a Hebrew word which also means "to rend." That is what a

Interestingly, the veil/vail into the holiest place had its own Hebrew term.

ravening and roaring lion does to his prey. He rends it to pieces.

Notice also that it says that many bulls have compassed Him, even strong bulls of Bashan. The problem is that Yahshua has, until this very day, been compassed with the strong bulls of Bashan. Bashan was the dwelling place of Og, one of the last of the giants. He was the king of the Amorites.

Yahweh decrees concerning Judah and Jerusalem, "Again the word of Yahweh came unto me, saying, Son of man, cause Jerusalem to know her abominations, And say, Thus saith Sovereign Yahweh unto Jerusalem; Thy birth and thy nativity is of the

land of Canaan; **thy father was an Amorite**, and thy mother an Hittite... Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith Sovereign Yahweh: and thou shalt not commit this lewdness above all thine abominations. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: **your mother was an Hittite, and your father an Amorite**. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Sovereign Yahweh, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters," Ez. 16:1-3, 43-48.

Judah, Israel and the Gentiles have worked together to corrupt Yahweh and His Beloved Son Yahshua unto this day.

The veil speaks of the cruelty exhibited against Yahshua. However, as the true believers eat of the bread we should not only be reminded of this affliction that He suffered, but that we are very privileged to be able to eat of His flesh and gain entrance through the veil into the most holy place. What a wondrous and tremendous blessing indeed!!!

THE PASSOVER LAMB

Israel was to take a lamb or goat and slaughter it on the 14th day of the first month, "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for

an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening," Ex. 12:3-6.

Yahshua is our Passover Lamb, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even the Messiah our passover is sacrificed for us," 1 Cor. 5:7.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of the Messiah, as of a lamb without blemish and without spot," 1 Pet. 1:18-19.

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim sent forth into all the earth," Rev. 5:6.

While the instructions were that no bone would be broken (Ex. 12:46), Psalms 22 does reveal that Yahshua's bones were all out of joint (v. 14) and His flesh was stripped off of His body so that He could count all of His bones (v. 17).

The lamb was to be roasted with fire. Fire is a type of temptations, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Yahshua the Messiah," 1 Pet. 1:6-7.

Yahshua was tempted in all points as we are, "For we have not an high priest which cannot be touched with

the feeling of our infirmities; but was in all points tempted like as we are, yet without sin," Heb. 4:15.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to Yahweh, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted," Heb. 2:14-18.

Yahshua was sorely tempted by Satan the Devil, "And Yahshua being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when

He was betrayed, mocked, scorned, beaten by the Jews, by Herod's soldiers and by Pilate's soldiers.

they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of Elohim, command this stone that it be made bread. And Yahshua answered him, saying, It is written, That man shall not live by bread alone, but by every word of Yahweh. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Yahshua answered and said unto him, Get thee behind me, Satan: for it

is written, Thou shalt worship Yahweh thy Elohim, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of Elohim, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Yahshua answering said unto him, It is said, Thou shalt not tempt Yahweh thy Elohim. And when the devil had ended all the temptation, **he departed from him for a season,**" Lk. 4:1-13.

Notice that it says that the devil only departed from him for a season. Yahshua told the Scribes and Pharisees that the devil was their father (Jn. 8:44). They followed the actions of their father by tempting Him (Mt. 16:1; 19:3; 22:35; Mk. 8:11; 10:2; Jn. 8:6).

CONCLUSION

As Yahshua approached Jerusalem, Bethphage, Bethany, and the Mount of Olives, He sent for an ass, the colt and foal of an ass in order to not only fulfill Zech. 9:9, but many other places whereof He is spoken in Scripture. These all prophesied of the approaching affliction that He was to suffer.

He was betrayed, mocked, scorned, beaten by the Jews, by Herod's soldiers and by Pilate's soldiers. Soldiers of those days were a tough hardy breed who loved to deal out pain and misery. Yahshua was also beaten with a cat-o-nine tails, which was a whip with leather thongs containing pieces of bone, metal and other sharp instruments which would rip and tear the flesh. He had a crown of thorns pressed upon His head.

Isaiah speaks of this event, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than

(Continued on page 23)

COMMENTS FROM OUR READERS

I can't tell you how wonderful it is to finally find you and your ministry. Thank you so much for the Newsletter, Magazines and Bible Correspondence course you recently sent me. I've literally spent hours upon hours of spiritually studying this one packet and look forward with anticipation to the next one.

(Continued from page 13)

would even dare to die. But Yahweh commendeth His love toward us, in that, while we were yet sinners, Messiah died for us. Much more then, being not justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to Yahweh by the death of His Son, much more, being reconciled, we shall be saved by His life," Ro. 5:6-10.

We were without strength. We were yet sinners. We were enemies of Yahweh and His Beloved Son. Yet He set the example of loving His enemies. If we are to be His children, then we must do likewise. How many of us can really humble ourselves to apply this type of love? That is a purpose for the footwashing ceremony, to remind us of that type of love. Should we not seek to wash the feet of those whom we like the least, so that we can begin applying these principles?

Yahshua even set the example of washing the feet of the very one who betrayed Him, for He said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." For He knew Who should betray Him; therefore said He, "Ye are not all clean," Jn. 13:10-11.

THE ATTITUDE

Truly the footwashing service is an exercise that reminds us of the attitude of humility every year. But we must not wait for the footwashing service in order to exhibit that attitude. We must have the attitude of proper love and

I was first introduced to the Holy Name in the year 2000 by a friend who belonged to "The House of Yahweh" in Abilene, Texas. I was pleased that I was chosen worthy to come out of this world of confusion and become one of His elected children. But I fell away and became wrapped up with this world's fast paced drive for

humility with us all of the time.

We must ask several questions of ourselves. Could we go out into the world and wash the feet of someone who has exhibited hatred toward us? Suppose someone has cheated us out of something that belonged to us, or has stolen from us. What of other offences or atrocities committed against ourselves? Suppose someone has brought a great deal of pain, grief, and suffering upon us, could we wash that person's feet?

What about some of us who have been forcibly put out of our former affiliation (-s)? Could we humble ourselves to wash the feet of those who forced us out? What about those who disagree vehemently with us, to the point of putting labels or names on us that are not exemplary in the least? What about others who have separated themselves from us? Are we able to humble ourselves and become their servants? These are questions that we must ask as we approach that time. These are attitudes that we must have now, even before that time comes.

YAHSHUA'S EXAMPLE

Yahshua said, "For I have given you an example, that ye should do as I have done to you," Jn. 13:15. Peter said, "For even hereunto were ye called; because Messiah also suffered for us, leaving us an example, that ye should follow His steps:..." 1 Pet. 2:21.

Yahshua's example is a very tall order. Are we willing and able to empty ourselves of everything we have in our possession so that others can prosper and do well? Are we full

money and material things.

His truth is still inside me though and I've just been shown again by YHWH through you that I need to make an about face and start living for Him instead of for myself. I'm so glad YHWH allows "u" turns in life, and I'm glad you're there in Atlanta,

(Continued on page 23)

of zeal for Yahweh's way of righteousness and the message of the good news of His coming kingdom? We must examine ourselves, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Yahshua Messiah is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates," 2 Cor. 13:5.

We must earnestly contend for the faith which was once delivered unto the saints (Jude 3). Can any of us openly declare that we have lived up to the example of Yahshua, or to that of the early New Testament assembly?

As we approach this year's Passover, which includes the footwashing ceremony let us examine ourselves thoroughly, questioningly. Let us measure ourselves with the example of the Scriptures themselves. I don't think that there are many of us who could loudly proclaim that we are readily fulfilling the example of humility in our lives.

Paul also writes, "But let a man examine himself, and so let him eat of that bread, and drink of that cup," 1 Cor. 11:28. Yes, and let us examine ourselves to consider whether we have the proper humility to wash one another's feet. Let's let the act of footwashing carry out its designed purpose of esteeming others better than ourselves, of humbling ourselves and making ourselves the lowest servants of others so that we may be the children of our wondrous Father in heaven.

(Continued from page 9)

more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing,” Jn. 15:1-5.

Without Yahshua we can do nothing! We can try, as Israel did, to keep the commandments, statutes, ordinances, and judgments, but as Israel failed, so will we! Paul writes, “And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of the Messiah; Being filled with the fruits of righteousness, which are by Yahshua the Messiah, unto the glory and praise of Yahweh,” Phil. 1:9-11.

The fruits of our righteousness are by, and through Yahshua the Messiah. This is the only acceptable way to please Yahweh. Our own righteous-

nesses are as filthy rags to Him otherwise. If we are seeking to observe the way of righteousness under our own strength and power, then we are only as righteous as the Pharisees and Yahshua said that our righteousness must exceed theirs!

Again, Paul declares, “I can do all things through the Messiah which strengthens me,” Phil. 4:13.

Thus Paul could also declare, “For the Messiah is the end of the law for righteousness to every one that believeth,” Ro. 10:4. The Greek word for end is “telos” which is defined as, from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid).

Thus, we can understand that

Yahshua is the end of the law, the conclusion or termination of an act or state. What is that act or state? The promise that Israel would obey Yahweh and be obedient under their own strength and power. That part of the covenant no longer exists. It is now only obtainable through Yahshua living in us through the Holy Spirit. It is now the point aimed at through Him.

Yes, it is true that Yahshua did no sin. But He said that He could do nothing without the Father. We are to follow Yahshua’s example and do no sin, but we must live the way of righteousness through His power. We must give Him the credit as He also gave credit to the Father. We must not take it to ourselves!

It is our prayer that this examination will cause you to be able to partake of the Passover properly so that Yahshua may be lifted up. May Yahweh bless you to see these things.

(Continued from page 21)

the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider,” 52:13-15.

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have

gone astray; we have turned every one to his own way; and Yahweh hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased Yahweh to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see

his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand,” Isa. 53:3-10.

Let us esteem Him and glorify His name. Let us declare to believers and unbelievers alike, for He suffered for all. Yahshua the Messiah was grievously afflicted. That affliction continues to this day in the surroundings of the bulls and oaks of Bashan (corruption, idolatry, etc.). We will declare His affliction and sufferings to the world, if allowed to do so.

But He soon will return to the Mount of Olives. This next time will not be as a suffering and afflicted Messiah, but a glorious and conquering King. May that day come soon. HalleluYah!!!!

(Continued from page 22)

Texas to help people like me to get back on track.

Thanks again for everything you do for us out here. May YHWH bless you and shine His face upon you and extend your ministry all over this world. I’ve been so moved by your ministry that I’m coming to Atlanta,

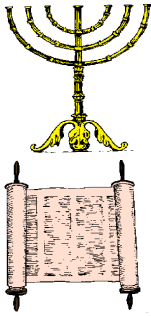
Texas just as soon as I can to celebrate the Sabbath and become baptized in His Holy Name so I can spread the truth to others as a member of Y.E.A. Can’t wait to meet you. See you soon.

DB/CA

I thank our heavenly Father for you

all and for His guiding me to your teachings. You all have been instrumental in opening my eyes of understanding and I am grateful.

SR/TX



**YAHWEH'S
EVANGELICAL
ASSEMBLY**

P. O. Box 31
Atlanta, TX 75551

Bulk Rate
U.S. Postage
PAID
Atlanta, TX.
Permit No. 4

RETURN SERVICE REQUESTED

Phone: 903-796-7420

Fax: 903-796-7511

Email: Jerryhealan@sbcglobal.net

INSIDE THIS ISSUE:

<i>Take The Passover Examination</i>	<i>Page 4</i>
<i>Footwashing—The Service of Humility</i>	<i>Page 10</i>
<i>The Afflicted Messiah</i>	<i>Page 14</i>
<i>Reader's Comments</i>	<i>Page 22</i>

NEXT ISSUE!

Passover Examination—Part II

The Blessings of the Dew Part II