

Chodesh Report

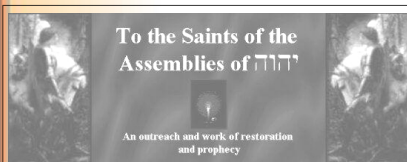
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Issue 38

“Tolerance”



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The *Chodesh Report* is an open dialog of topical research and studies based upon the years of experience of TTSAOY Chaplaincy and like-minded Associates.

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To contact us for subscriptions or referrals, please e-mail us at: dwlaceyusa7@gmail.com

Scriptural Allusions I

For YHVH is good; his mercy is everlasting; and his truth endureth to all generations. (Ps 100:5, RNKJV)

Part I: What is tolerance?

Tolerance is a relatively new word originating in 1375-1425; late Middle English <Latin *tolerantia*. See *tolerant* (-ate, -ance): [L.] *n.* endurance - *patientia, tolerantia, toleratio, stabilitas, constantia; tolerantia, toleratio, indulgentia; patientia, tolerantia, longanimitas* Meriam-Webster Dictionary (1828) defines *tolerance* as:

1. TOL'ERANCE, *n.* [L. *tolerantia*, from *tolero*, to bear.] The power or capacity of enduring; or the act of enduring.
2. capacity to endure pain or hardship.
3. sympathy or indulgence for beliefs or practices differing from or conflicting with one's own
4. the act of allowing something

Synonyms for tolerance include:

- patience, sufferance, forbearance; liberality, impartiality, open-mindedness; permissiveness, temperaments, allowances

Besides being defined as “a lessened impact upon the body with regular use of the same dosage of a

drug or substance requiring a need to increase the dosage significantly over time to reach the same favored impact”, a viable psychological definition relative to human behavior suggests, ... *acceptance of others whose actions, beliefs, physical capacities, religion, morals, traditions, ethnicity, nationality, and so on vary from one's own (Tolerance: Psychology Dictionary, 2013)*. Tolerance of these types are learned biologically and psycho-socially.

Noun: **prejudice**

1. A partiality that prevents objective consideration of an issue or situation [WordWeb.info]

In many cases, people simply default to life-long influences that guide their thoughts and behaviors. These preconceptions are also viewed as types of partiality, or prejudices, and typically promote divisive tendencies. This can be good, but is usually seen as bad. Consider also that exercising tolerance begs the questions, should we conform to a particular social norm? ... and, by whose authority?

Social norms & attitudes. Research has shown that social influence can affect social behavior even in the absence of direct interaction with the “group”; and, appears in both private and public measures of attitudes and behaviors (see Schultz

et al. (2008) for review).

Social norms predict expressions of bias: Research has shown that expressions of bias and prejudice are strongly predicted by social norms (Crandall et al., 2002). People are more willing to express prejudicial attitudes when they believe it is socially appropriate, for example (Crandall et al., 2002; Sinclair, 2013). Often, when one experiences a sense of prejudice, the receiving party feels instantly dispossessed.

Tip: For those so offended, tolerance and forgiveness diffuse these feelings - see David's example in Ps 6:10; 83:16.

Adjective: **dispossessed**

1. Physically or spiritually homeless or deprived of security [WordWeb.info]

An historical account of tolerance

Man's conception of tolerance is guided by both correct and wrong types of self-interest. Need trumps generosity, as they say. In Maslow's theory of 'Heirarchy of Needs', for example, the baseline for survival addresses food and shelter. At the higher levels of needs is social interaction and self-actualization (realizing one's potential). Until the fundamental needs are met, one will be preoccupied with their more basic needs preventing progress towards higher goals, for example. No man can serve two masters, a wise man once wrote. How true!

In matters of inter-personal communications, those who question, challenge, or threaten one's sense of rightness [source of knowledge, beliefs, expertise, pride, or any number of reasons] will usually invoke a quick response including defensive and opposing behaviors. What has occurred is placing another's (usually hard earned) knowledge into question; therefor, having created a stumbling stone in their minds eye; in the heat of the moment they feel pressed to instantly review their truths and/or confront the possibility of wrongfulness – the arch-enemy of the spirit of man is to deny the id its desire, in this case, to be right! Yes, the spirit of man is very predictable in many ways, and often clownish in behavior in comparison to YHWH's ways. But back to the point ...

A brief overview of the history from any source will expose man's desire to compete, possess, and control his neighbor has historically proven to lead corruption, harsh governments, wars, rumors of wars, even death and destruction through civil unrest, riots, and revolutions. Outside of man's good and helpful

scientific advances, this best describes man's legacy for the past 6000 years.

Both tolerance and intolerance, however, do have a proper place in human behavior and play key roles in our personality and spiritual development.

Part II: Tolerance from a scriptural view

The word tolerance is only found 2 times in the New Covenant, but shown as 'forbearance' (G463 (Rom 2:4; 3:25)). However, its synonyms *forbearance* and *longsuffering* are and are listed among the gifts of the Spirit (Gal 5:22, G3115). Several examples of both tolerance and intolerance are demonstrated by Yeshua Messiah Himself.

Upon addressing the scattered Israelites Yeshua demonstrated empathy and long-suffering, talking with them according to their cultural and educational (or lack thereof) backgrounds - many of whose behavior was according to the social norms of their day and what the Pharisees required of them under their rabbinic traditions (pre-Talmudic Judaism).

Yah"shua also gives us an example of discretion. When delivered to Pontius Pilate for interrogation, Yeshua's behavior was stoic. He barely said a word to Herod, leaving no room for contention or debate.

Sometimes we learn by understanding what something is not. Upon attempts to interrupt Yeshua's mission by the Sadducees (and

Boethusians), Yeshua was documented as greeting them with the expletive 'generation of vipers' (Mat 3:7; 12:34; 23:33; Luke 3:7), and even addressed the Pharisees as white sepulchers (Mat 23:27) – because they ought to have known better but were so insistent upon their traditions instead. Consider also that He turn the exchange tables over within the temple walls. In

A word about 'turning cheek'. Did Yeshua turn cheek; not as the pagans and -isms of this world teach it, but as the actual idiomatic message reveals: to not be overcome with evil by returning evil for evil. Did He become a doormat for anybody to walk on as the world religions teach it? No. One should simply change their approach by submitting a rebuttal in the form of inquiry for an indignity [see M. Poole comments on Mat 5:38-41] [Also see Rom 7:17-19, 21].

[FYI]
TOLERANCE VS. PLURALISM

There is a distinction between tolerance and pluralism. Tolerance gives us room to say, "I think you're wrong, but I'll defend your right to be wrong." Pluralism strongly suggests that there isn't any such thing as right and wrong—and no such thing as truth and error. As is practiced more and more in America, pluralism tends to require that you not only leave room for your neighbor to believe what he believes, but that you also refrain from disagreeing with it (*World*). While tolerating "rights" of sinners, we must not condone sin, and must expose and warn against false doctrine.

All who are content with a humanistic law system...are guilty of idolatry...they are asking us to serve other gods. ~ *Law and Society: Volume II of the Institutes of Biblical Law*, (Rushdooney, 1973, p. 468).

that example, we witness intolerance turned to righteous indignation.

Yah'shua demonstrated for us what tolerance and intolerance can look like. He utilized discretion, and yet He demonstrated compassion for the little children and even those near Him when being bludgeoned at Golgotha.

In Paul's letter to the Roman congregations, he wrote of himself,

For I delight in the law of YHWH 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? (Rom 7:22-24, RNKJV)

Paul continues to explain the answer to this question. As an explanation to Paul's sometimes difficult way of explaining things, Yah'shua beforehand offered this instruction by example,

Then answered Yeshua and said unto them, 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. (John 5:19)

Knowing first that Yahweh is perfect in all His ways, ought not the saints aspire by His role model?

Therefore leaving the principles of the doctrine of Moshiaich, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward 'Elohim, (Heb 6:1, HKJV+S)

Among His many perfections, YHWH is most certainly

also patient with His creation. So, as an aspiring saint, let's find out just what the El Yahweh says about tolerance.

Gifts of the Spirit

The gifts of the Spirit includes tolerance, or long-suffering and forbearance; *makrothumia* (G3115) as it is so called in in the New Covenant and as *'arek* (H639) in the Old Covenant?

Long-suffering - G3115 μακροθυμία makrothumia (mak-roth-oo-mee'-ah) n. 1. longanimity 2. (*objectively*) forbearance or (subjectively) fortitude

See G3116

μακροθυμῶς makrothumos (mak-roth-oo-moce') adv. 1. with long (enduring) temper, i.e. leniently

H750 אַרַךְ 'arek (aw-rake') adj. 1. long [from H748] *KJV: long(-suffering, -winged), patient, slow (to anger).*

Easy to say, and hard to do ... as Paul once witnessed (Rom 7:20). How then that the saints are able to demonstrate tolerance in today's confused and aggressive society?

Scriptural Allusions II

But the word of YHVH endureth for ever. And this is the word which by the gospel is preached unto you. (1Pet 1:25, RNKJV)

Tolerance requires a moral code above reproach

From the wisdom of the Psalms and Ecclesiastes,

*The mouth of the righteous speaketh wisdom,
and his tongue talketh of judgment. (Ps 37:30,
KJV)*

In this verse, righteousness refers to the term *tsaddiyq*,
A just, lawful, and righteous man (H6662).

*And it shall be our righteousness, if we
observe to do all these commandments before
YHWH our Elohim, as he hath commanded us.
(Deut 6:25, RNKJV)*

The word Righteousness refers to,

H4687 מצוה **mitsvah** (mits-vav') n-f. **1. a command, whether human or divine (collectively, the Law)** [from H6680] *KJV: (which was) commanded(-ment), law, ordinance, precept.* Root(s): H6680 ... and judgement refers to Strong's #4941: AHLB#2864 (h) 2864 ac: Judge co: ? Ab: Judgment: Rulings over cases as well as the action of deciding a case. V) — Judge: To rule over cases of dispute or wrong doing. [Hebrew and Aramaic] [freq. 204] (vf: Paal, Niphal, Participle) |kjb: judge, plead, avenge, condemn, execute, judgment, defend, deliver, magistrate| {H8199, H8200}

The term Law, under both the Old and New Covenants, refers to Torah (Gen 26:5; Mat 5:18). So, is it possible for mankind to abide to Torah? The answer is, yes, it is made possible if one has the will to please his Creator. The saints have a hidden helper named Comforter, or Parakletos (G3875).

The Comforter aids the saints. This is accomplished first as a gift from YHWH upon the beginning of conversion, then an ever present moral guide alongside our conscience (through guidance of life's experiences), and is an instrumental influence in revelation to truth. Until the saints receive their final quickening, they must fend off the spirit of man and its power over the body and mind. The Comforter aids in this effort as well. This is 'the race', so called in the scriptures, that the saints run until they are quickened. The authors of the book to the Hebrews [then and today's proper identity of all the

* Noun: **Semite**

1. A member of a group of Semitic-speaking peoples of the Middle East and northern Africa.

Types; Caucasian, white persons, white.

[WordWeb.info]

descendents of Abraham (Semitic* peoples)] wrote,

*Wherefore seeing we also are compassed about
with so great a cloud of witnesses, let us lay
aside every weight, and the sin which doth so
easily beset us, and let us run with patience the
race that is set before us, (Heb 12:1).*

Job, David, and Yah'shua (Yashua, Yah'hu'shua, or Yeshua all variations in spelling from their ethnic origins) all experienced the trial of patience and longsuffering (tolerance) in their lifetimes (Job 16:6; Psa 86:15-16; Col 1:11).

Regarding the spirit of man: Sometimes first comes the experience, then the lesson. This is called school of hard knocks, when a person's pride outweighs one's sentient powers to drive them to experience rather than first preparing through knowledge.

Solomon

Solomon's resolve? Solomon gave in to the spirit of man through intellectual vanity: "All is vanity" ... he spoke under great anxiety, he had lost his way to spiritual peace and rest by distancing himself from YHWH through iniquity (violation of Torah – Mat 7:23) which otherwise, through obedience, encourages behavior to lead attitude.

How can the gift of patience and longsuffering (tolerance) help?

Tolerance. There is only one source of true tolerance, to abide by Yahweh's will in our lives renders true agape first towards the brethren, then to all mankind - through the gift of the Comforter alone (indwelling of Yahweh's very spirit Being, John 14:26).

Let's compare the meanings of tolerance.

1. Judgment

1. Meriam Webster's definition

1. *judg·ment* *noun* \ˈjəj-mənt\ : *an opinion or decision that is based on careful thought:* the act or process of forming an opinion or making a decision after careful thought: the act of judging something or someone: the ability to make good decisions about what should be done

2. Scriptural definition

1. To make inquiry of possible violations of mitzvah by a tribunal of elders and host of witnesses

1. *When/how does this apply?*

1. Because of perceived iniquity – the violation of Torah (see Deu 6:25)
2. But NOT by one's word, but rather by the witness of two or more (Deu 19:15)

Discernment

Meriam Webster definition

dis·cern·ment *noun* \di-'sərn-mənt, -'zərn-\ : the ability to see and understand people, things, or situations clearly and intelligently 1 : the quality of being able to grasp and comprehend what is obscure : skill in discerning

Is also a gift of the Spirit (2 Pet 1:3-7)

Tolerance requires presence of mind, another gift of the Spirit (Psa 71:1).

Micah the prophet gave us an important prophesy that also applies to our place in time. In Micah 4:5 we read,

For all people will walk every one in the name of his elohim, and we will walk in the name of YHWH our Elohim for ever and ever. (RNKJV)

This is easily observed when scanning daily news and the resulting conflicts among all the -isms of world religions. The results of all these -isms are, as mentioned before, war, rumors of war, deaths, and destruction. With regard to the spirit of man, “All things old become new again”, that is to say, human nature never changes as history will prove.

Why can't we all get along, one might ask? ... because men can not agree upon one absolute moral code. Subsequently, we are conquered by sin, stand divided, and death and destruction have followed since Cain's departure from the 'law of freedom' – Torah (Mickelson's H8451; G458-9).

Of course, the saints understand that judgment is upon ones self and not to be used against another. Paul wrote of this when talking to the Roman congregations who were surrounded by just such polytheistic -isms (Greek, Roman, various philo-sophies, and other pagan practices involving various wide-spread idolatry forms of worship during their day).

Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak,

eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for YHVH hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for YHVH is able to make him stand. (Romans 14:1-4)

... and adds,

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. (Romans 14:5)

Paul's advise? To paraphrase, Paul says to ... “Let it be” (1970) as the song writer P. McCartney once sang.

The message? For our place in time, let every saint be fully persuaded in their own minds, and judgment left to Yah'shua and Yahweh (Rom 14:5; Rev 19:1-2).

Among the fruits of the Spirit, forbearance and longsuffering (traits of a tolerant individual) are the greatest defenses against judgment.

Conclusions

- *Apply your individual gifts to works*
 - This is the duty of the saints, and purpose of TTSAOY-Chaplaincy – to promote the the general welfare of the saints by using their gifts first among the saints, to exhort and build up the body of the bride to her strength and brightness as a light to those in the wilderness.
- *Be assertive in your faith*
 - Be ready to answer for the hope within (1 Pet 3:15) ... but discrete. In times such as today, it is wise not to raise red flags outside the ranks of Israelites themselves. Practice looking for others of truth: sabbath keepers, Torah students, and those seeking the answers to those important questions of life. Never assume, even the beggar may be an angel in disguise (Heb 13:12).
- Learn the lessons first (preferred), or suffer the consequences (experience hard-knocks first).

David often sought Yahweh's help in matters and was

inspired to share with us the following,

Show me Your ways, O יהוה; Teach me Your paths. (Ps 25:4, ISR)

Good advise indeed!

- *Trust upon YHWH to be your guide.*

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. (John 8:31-2, KJV)

~ End ~

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Special Topics: The Fall Feasts of Yahweh

Excerpts from D.B. Laughran's *Festival Booklet (1978)*

The Day of Atonement

The Day of Atonement is observed on the 10th day of the seventh month of Ethanim (tishri) by abstinence from daily labour, by a holy convocation and by **fasting**. It is the only commanded **fast** in the year and is, doubtless, the most solemn day in the sacred calendar. (Lev. 16 also Lev. 23:27-32). On this day the high priest laid aside his official ornaments and dressed in a white linen garment entered the Most Holy place to make atonement for himself, the priesthood and the congregation of Israel. The Epistle to the Hebrews (chapter 9) explains that this annual entry by the High Priest in the Holy of Holies foreshadowed the entrance of the Messiah the High Priest of the Melchizedek Order (Heb. 7:15-17) into Yahweh's presence to secure salvation for His people.

Our salvation, in other words, will only by complete when we are actually brought into the very presence of the Almighty.

The word "atonement" means to make amends for, to reconcile, to restore, to repair, to make **at-one** again. And that is exactly what the Day of Atonement prefigures. **It points to a specific time in the future when the great High Priest of the Melchizedek Order (Yeshua the Messiah) will literally bring the redeemed host of mankind right into the very presence of His Father, in order that we may be AT-ONE with YAHWEH.**

That indeed will by a reconciliation beyond compare, when the Almighty's estranged human family - alienated from Him by sin - will actually be brought into His presence to be **AT ONE with Him**. Can you now begin to see the plan of salvation prefigured in the feasts?

Yahweh's family of true believers:

- Ransomed at the Passover and liberated by the blood of His Son - the Passover Lamb.
- Purged of sin, hypocrisy and false doctrine during the Days of Unleavened Bread to become a holy Temple of God.
- Filled with the power of the Holy Ghost in order to bear fruit for all eternity.
- Victoriously gathered and defended at the Feast

of Trumpets when the trumpets of Yahweh will sound throughout the earth.

- And finally on the Great Day of Atonement, brought into the very presence of the Almighty by his Son the High Priest to be **at-one** with Him for all eternity.

Oh what a glorious day of reconciliation that will be! Catch a glimpse of it in these words from that famous parable of the Prodigal Son.

Luke *"Quick, bring the best robe and put it on him. 15:11- Give him a ring for his hand and sandals for 32 his feet. Bring the fatted calf, kill it and let us eat and be merry. For my son here was dead and he has come to life. He was lost and he is found."*

The Feast of Tabernacles

The Feast of Tabernacles (Booths or Shelters) is celebrated on the 15th day of Ethanim (Tishri) the seventh month in the sacred calendar.

This feast begins a week during which all **'Israelites born'** are required to live in temporary dwellings or shelters. (Lev. 23:39-43). It is, at its basic level, a memorial of the time when Yahweh made His people live in tents and temporary shelters in the wilderness when He brought them out of the land of Egypt.

At a higher level it is also a reminder or memorial of the fact that the Almighty came down from heaven to live in a Tabernacle (a tent) amidst His people Israel. (Exodus 33:7-11 & chapters 35 to 40)

The Westminster Dictionary of the Bible has this to say about the Tabernacle in the wilderness. "The movable sanctuary in the form of a tent which God directed Moses at Sinai to make, **that God might dwell as king among His people.**" (Exodus 25:8-9) Hence it was called:

- **"the dwelling"** (chs 25:9 margin of RV 26:1) and as the place where Jehovah met His people.
- **"the tent of meeting"** (Exodus 40:34,35 RV), and as the depository of the tables of the Law of testimony,
- **"the tabernacle of the testimony"** (Exodus 38:21, ch 25:21,22, Numbers 9:15)
- It was also known by the general designation **"house of Jehovah"** (Exodus 34:26, Josh. 6:24)"

From these and other passages we can see that the literal Tabernacle which Moses built according to the Almighty's design was merely a type, a shadow, a physical expression of:

- Yahweh's real spiritual habitation
- His point of contact with His people
- His law court or seat of justice, which not only housed his commandments but from where He personally dealt out Judgement.

These three functions of the physical Tabernacle find fulfilment in **Yeshua the Messiah** the only begotten Son of the Most High, who is, in reality, the true **Tabernacle of God**.

Consequently, we may say that the Feast of Tabernacles is also a memorial of the Almighty's astonishing condescension to come down to earth to tabernacle or pitch His tent with humanity in the person of His Son. For **Jesus Christ is Immanuel, GOD WITH US, God incarnate; that is the LORD God of Abraham, Isaac and Israel taking up his abode in the tabernacle of a human body, in order to redeem and enable mankind to obey His eternal law.**

Roma "For what the law could not do, in that it was ns 8:3 weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Is it any wonder that the profound reality of this fact (that God is going to tabernacle with mankind for eternity) drew from the lips of an angel these amazing words:

Revelati "Behold, the Tabernacle of God is with men on 21:3 and He will dwell with them and they shall be his people and God himself shall be with them and be their God."

I repeat, **Yeshua the Messiah is the Tabernacle of God!**; and on the earth made new he will again dwell in the midst of His people just as surely as He occupied the tabernacle built by Moses in the days of old. That is what the Feast of Tabernacles is a reminder and foretaste of.

The Last Great Day

The feast, known as the **Last Great Day**, occurs just after the week of Tabernacles. It is celebrated on the 22nd Ethanim. (Lev. 23:36)

The Last Great Day prefigures the endless cycles of eternity when the life-giving power of the Almighty God will flow to and through His people on the earth made new. At the moment (1999) the reality of the Great Day of the Feast is an event to **look forward to**; but in the hereafter, when the saints occupy the new universe, the breathtaking bliss of the Great Day will begin to be appreciated as each anniversary - through the endless ages of eternity - brings unspeakable joy to the ransomed host. The Great Day will have begun - never to end!

A special invitation to this great spiritual banquet of an endless life of bliss is given to you by the Master Himself in John 7:37-39.

John "*In the last day, the Great Day of the Feast, 7:37 Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"*

Here is an invitation that tells of how the true believer will not only live with the Almighty for all time, but will go on with the Creator to become the channel and co-producer of life everlasting to others, just as a young wife is the potential mother of many generations to come. Oh! the astonishing wonder of that declaration in John 7:37-39. Can you afford to ignore it?

~ end ~

For Your Consideration

Quote from the article *Atheists' fight against 'under God' marches on* (Unruh, 2013) ...

The U.S. Supreme Court repeatedly has sidestepped opportunities to respond to atheists' demands that the words "under God" be removed from the Pledge of Allegiance, but that apparently has in no way blunted the campaign to censor that traditional statement about the nation's founding.

For example, a case now is pending before the Supreme Judicial Court of Massachusetts that was brought by the American Humanist Society and others alleging that the words, which are recited voluntarily by students in the state's schools, are unconstitutional.

"The left argues that the Pledge of Allegiance somehow discriminates against the godless, but fails to show evidence of said discrimination," said the *EagleRising.com* blog. "What they miss is that the affirmation of God in our society is what protects the unbeliever from discrimination. If there are no moral absolutes attributable to a Righteous and Holy God, then every man should be free to do what is right in their own mind.

"This is what the left argues for without considering the consequences – without an absolute moral law one cannot judge evil. If one cannot judge evil by an absolute code, then it is left to the will of the majority to decide what is right and what is wrong. Once that happens, the rights of the minority no longer exist."

Note: Atheists share only 2% of today's Western and 9.66% of the world population.

As the war against religion continues, humanist-atheists, gay communities, and select minorities continue to abuse Constitution Amendments by redefining 'moral rights' from a political platform of tolerance. Yet, while demonstrating for tolerance chants can be heard calling anyone expressing an opposing view. Opposition is often assaulted by emotionally charged name calling with outcries

such as: Bigot, hate-monger, racist, xenophobe.

Where is the tolerance, I ask myself? In fact, it is not intolerance that they wish to extend to others, but tolerance they desire from all else – a much desired form of acceptance [absolution] for some social-ethnic indifferent disposition. However, do not the participants of such outbursts understand that should they succeed in destroy the freedoms of others to freely express their beliefs that it simultaneously destroys their own? Most such groups suffer from group-think and limit their objectivity to sometimes dangerous levels; ergo, their inability to see the outcome of their best laid plans for change – like Pres. Hussein O. ... the ideologue tends to blind its messenger – or, tunnel-vision by any other name.

Of course, this kind of activity has long existed. It stems from the an age-old debate that begs the question, 'By whose law, by who's moral code?' Laws themselves are simply the result of a society's accepted norms that stemmed from moral codes within that society. An enforcing agent, such as policemen, are then usually employed to uphold it. Without rule of law, everyone suffers. History alone proves that with law we experience peace among the people within a society, without law, we experience civil unrest, and bring to the surface the potential for tyranny. ... (Durand, 2008).

Noun: **group-think** 1. Decision making by a group (especially in a manner that discourages creativity or individual responsibility) [WordWeb.info]

Like the article above suggests, "... without an absolute moral law one cannot judge evil." This principle originates in the scriptures from which the founding fathers relied upon when drafting the Constitution.

*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
(1John 3:4, KJV)*

It becomes easy to see why in a secular world a secular majority would choose to do away with any absolute moral code. Through legislation, based upon secular philosophy, sin itself can be done away. By that reckoning, the burden of guilt can presumably be removed and happiness achieved, or can it?

Spotlight Insights

Immigration (strangers, aliens, foreigners)

1. A foreigner settled among the covenant people, without Israelite citizenship, but subject to Israel's laws, and having a claim to kindness and justice (Exo 12:49; Lev 24:22; Lev 19:34; Lev 25:6; Deu 1:16; Deu 24:17-18; Deu 24:19; Deu 10:18-19; Deu 16:11; Deu 16:14; Deu 26:11). (See PROSELYTES) In contrast to one "born in the land," not transplanted, "ezrach." *Geer, toshab*; *geer* implies the stranger viewed in respect to his foreign origin, literally, one turned aside to "another people"; *toshab* implies his permanent residence in the hind of hision. Distinguished from the "foreigner," *nakri*, who made no stay in Israel. The stranger included the "mixed multitude" from Egypt (Exo 12:38); the Canaanites still remaining in Palestine and their descendants, as Uriah the Hittite and Araunah the Jebusite, Doeg the Edomite, Ittai the Gittite; captives in war, fugitives, and merchants, amounting under Solomon to 153,600 males (2Ch 2:17), one tenth of the population.

2. Strictly, the stranger had no share in the land. It is to be a peculiarity of restored Israel that the stranger shall inherit along with the native born (Eze 47:22). Still anomalies may have been tolerated of necessity, as that of Canaanites (*on conversion to the law*) retaining land from which Israel had been unable to eject their forefathers. Strangers were excluded from kingship. Though tolerated they must not violate the fundamental laws by blaspheming Jehovah, breaking the sabbath by work, eating leavened bread at the Passover, infringing the marriage laws, worshipping Moloch, or eating blood (Lev 24:16; Lev 18:26; Lev 20:2; Lev 17:10; Lev 17:15; Exo 20:10; Exo 12:19). If the stranger were a bondservant he had to be circumcised (Exo 12:44). If free he was exempt, but if not circumcised was excluded from the Passover (Exo 12:48); he might eat foods (Deu 14:21) which the circumcised stranger might not eat (Lev 17:10; Lev 17:15).

3. The liberal spirit of the law contrasts with the exclusiveness of Judaism after the return from Babylon. This narrowness was at first needed, in order to keep the holy seed separate from foreign admixture (Nehemiah 9; 10; 13; Ezra 10). But its degeneracy into proud, morose isolation and misanthropy our Lord rebukes in His large definition of "neighbour" in the parable of the good Samaritan (Luk 10:36). The law kept Israel a people separate from the nations, yet exercising a benignant influence on them. It secured a body of 600,000 yeomen ready to defend their own land, but unfit for invading other lands, as their force was ordained to be of infantry alone. Interest front a fellow citizen was forbidden, but from a stranger was allowed, subject to strict regard to equity. The hiring was generally taken from strangers, the law guarded his rights with tender considerateness (Deu 24:14-15). (See NETHINIM; SOLOMON'S SERVANTS.)

Reference

Nave, O.J. (2005). *Nave's Complete Word Study Topical Bible*. (Edited by W. Baker). Chattanooga, TN: AMG Publishers.

Of Discernment:

Her great merit is finding out mine; there is nothing so amiable as discernment.

~ George Byron

Of generosity:

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares (Heb 13:2, KJV).

“A kind gesture can reach a wound that only compassion can heal.”

— Steve Maraboli

Of Moderation:

(Wisdom from the saint's Semetic half-brother)

Do not be too hard, lest you be broken; do not be too soft, lest you be squeezed.

~ Ali ibn Abi Talib^{1 2}

1 New world Encyclopedia - http://www.newworldencyclopedia.org/entry/Ali_ibn_Abi_i_Talib

2 Note: **Ali ibn Abi** (or Abu) **Talib** (Arabic: علي بن أبي طالب) (ca. 21 March 598 – 661) was an early Islamic leader. He is seen by the Sunni Muslims as the fourth and last of the Khulafā-i-Rāshidūn (rightly guided caliphs).

Of patience and long-suffering:

Behold, we count them happy which endure. Ye have heard of the patience of I-yov [Job], and have seen the end of the Yahweh; that the Yahweh is very pitiful, and of tender mercy. ... For ye have need of patience, that, after ye have done the will of 'Elohim, ye might receive the promise. (Heb 10:36; Jas 5:11, HKJV+S)

Rosh Chodesh 8, October 2013

The new moon should be visible within the realm of Israel on October X, 2013 after sunset.

Data for June:

Sunset	5:18 PM (JST)
Moonset	6:12 PM
Illumination	3%
Alt.	5-7'
Azim.	250'

The Feast Days of Yahweh (2013)

- Abib 1	-	Mar 14
- Yahshua's Kiddush & Renewing Covenant (at even)	Abib 13	Mar 26
- Passover Memorial (at even)	Abib 14	Mar 27
I, II Passover Feast	Abib 15-21	Mar 28- Apr 3
- Wave Sheaf	Abib 16	Apr 4
III Feast of First Fruits	Abib 16 + 49	May 17
IV Feast of Trumpets	Day 1 of 7 th new moon	Sep 8
V Atonement	Day 10 of 7 th new moon	Sep 17
VI Feast of Booths	Day 15-21 of 7 th new moon	Sep 22- 28
VII Last Great Day (8 th Day)	Day 22 of 7 th new moon	Sep 29

Lighter Side



Tolerance is the first principle of community; it is the spirit which conserves the best that all men think.
~ Helen Keller

off the mark.com by Mark Parisi



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Of Rhumors and Gossip ...
Half the lies they tell about me aren't true.
~ Yogi Berra

TTSAOY
c/o: D Lacey
6801 W Kings Ave.
Peoria, AZ 85382

