

Chodesh Report

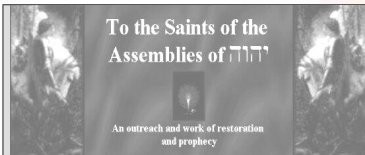
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The Original Chodesh Newsletter

Issue 48

I will put my law in their inward parts



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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.

This is a free monthly newsletter published by *To the Saints of the Assemblies of YHWH*.

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Scriptural Allusions I

Discretion shall preserve thee, understanding shall keep thee: (Prov 2:11, KJV)

Introduction

Upon baptism the saints receive the gift of the Ruach Chodesh, a spiritual help in matters of conscience and guidance in righteous conduct. It is also through the Spirit that the saint is given revelation about the sometimes difficult lessons found in the scriptures. One learns of *the way* [righteous living] through education beginning with the schoolmaster, the Torah¹ (Gal 3:24). Indeed, Yahweh Himself exhorts the study of Yahweh's law. Timothy passes this message along to the brethren,

All scripture is given by inspiration of YHVH, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2Tim 3:16, RNKJV)

And how many times are the words written "keep [or obey] my commands"? In the very last book of the New Covenant Yahweh leaves this final and last message,

Blessed [are] they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. (Rev 22:14, KJV)

It is by studying the scriptures that the saint gradually begins to more fully understand their obligation within their personal contract [covenant] with YHWH, and just as a student relates to a teacher so does the Spirit convey this greater understanding to the disciple through the text - also referred to as the living Word of Yahweh.

The mature saint grows their faith. In response, the Spirit of Yahweh unveils further insights. And so on it goes as they mature spiritually (Rom 1:7; Gal 3:23-24). Depending upon a saint's particular talents and gifts of the Spirit, it is also anticipated that they eventually become teachers of *the way*. Many falter periodically for a diversity of reasons, most of which are caused by the *spirit of man's* interference. Paul acknowledges this human malady in his journeys after their return from a mission through Phenice and Samaria. It seems that certain of the sect of the Pharisees had followed Paul and Barnabas and taught their more secular views about circumcision, resulting in great dissension among the people.

In an act of intervention, after serious consideration by the counsel of the apostles and elders back in Jerusalem, they sent Judas surnamed Barsabas,

1 **Torah**, defined in Stong's is, H8451 תּוֹרָה תּוֹרָה *towrah* (to-raw') (or torah {to-raw'}) n-f. 1. a precept or statute, especially the Decalogue or Pentateuch. It's root (H3384, yarah) adds "to flow as water". The word Torah is found 219 times in the OT; it's equivalent in the NT (G3551, *nomos*) is found 179 times. Jamison, Fausset, and Brown comment on Matthew 23:2 "sit in Moses' seat", **in Moses' seat**—that is, as interpreters of the law given by Moses.

and Silas with a special message to Paul. The message instructed that it was decided to oblige the people of this land with little more duty than to abide by the Noahide Law (vs 29-29). These Gentile disciples [students] of Antioch, Syria, and Cilicia simply weren't yet able to grow forward at that time (Acts 15:1-30).

Today, hundreds of thousands claim to be a true saint. Some organizations presume to be the only one with truth. Others linger in obscurity awaiting to be resurrected or die, whichever comes first. But only a few [144,000] will be the very elect (first fruits) in the millennial priesthood under the Order of Melchizedek. These are they since the beginning who are specially chosen for their place in time and the *faithful servants* (Mat 25:23) having spiritually matured and performed the work of a disciple/teacher, and have gone forth proclaiming the gospel of the Kingdom of Yahweh and by whom and how salvation is possible. Whether by example, within their families, or small or larger groups the saints live a life of righteous conduct and share their message with all who inquire. To be a productive disciple, however, requires a working knowledge of Yahweh's will in their lives and time to practice them. It is a lifetime effort of overcoming the former man [the spirit of man within] and replacing it with the very essence of Yahweh becoming a Spirit filled saint. Many aspire to be a teacher, but as Paul's situation with the Phoenicians and Samaritans proves, there are necessary requisites beginning first with learning from the Torah - the 1st five books of the Bible and the changes within the New Covenant.

In the book of Jeremiah it speaks of a time that this required knowledge will be written into the hearts of men. This is repeated later in the book of Hebrews.

But this shall be the covenant, that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. (Jer 31:33, 1611 KJV)

For this is the Covenant that I will make with the house of Israel after those days, saith the Lord: I will put my Lawes into their minde, and write them in their hearts: and I will be to them a God, and they shall be to me a people. (Hebrews 8:10)

A more contemporary translation of Hebrews 8:10 using the Hebrew-Aramaic translation of the Masoretic texts writes,

For this is the covenant that I will make with the \aleph η -house of Yisra'el after those days, says YAHUAH, I will put my Torah into their mind, and write it in their hearts: and I will be to them an ELOHIM, and they shall be to me a people. (Heb

8:10, Cephher)

But, in light of the many biblical examples of momentary relapses such as Saul's experience with the diviner (1 Sam 28:8-20), David's propensity with beautiful women (2 Sam 11:3), and even among the disciples (Mat 26:34), begs the question, "Doesn't the Word say, *I will put my law in their inward parts* (Jer 31:33, Heb 10:16, 1611 KJV)? ... and, doesn't this gift come upon those who have received the Holy Spirit?" And, which is it: "Put them? or write them? upon or into? the hearts or minds? And when does this occur anyhow?"

... and write it in their hearts

Readings: Jeremiah 31; Hebrews 7-8; [1Kgs 8:58]; [Jer 17:1]; [Jer 24:7]; [Jer 30:22]; [Ezek 11:19]; [Ezek 34:30]; [Ezek 36:27]; [2Cor 3:3]; [Heb 10:17]; [Rev 21:3]

Behold, the days come, saith Yahweh, that I will make a new[H2319²] covenant[H1285³] with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: (Jer 31:31-32, HKJV+S)

*... But this [shall be] the covenant that I will make with the house of Israel; **After those days, saith Yahweh, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. ... (Jer 31:33)***

These verses are repeated under the terms of the new covenant [NT]. The 1611 Holy Bible writes these verses as,

"I wil put my Lawes into their minde, and write them in [Or, upon] their hearts ..."

- 2 Strong's H2319 שָׁדָשׁ **chadash** (khaw-dawsh') **adj.** 1. **new** [from H2318] *KJV: fresh, new thing.* Root(s): H2318 H2318 שָׁדָשׁ chadash (khaw-dash') **v.** 1. to be new 2. causatively, to rebuild [a primitive root] *KJV: renew, repair.*
- 3 Strong's H1285 בְּרִית **briyth** (ber-eeth') **n-f.** 1. a compact (because made by passing between pieces of flesh) [from H1262 (in the sense of cutting (like H1254))] *KJV: confederacy, (con-)feder(-ate), covenant, league.* Root(s): H1262, H1254 ... since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant. (Gesenius). "... **take this and eat ...**" (Mat 26:26).

Hence, the Hebrew phrase for the Anglican 'New Testament' [Covenant] is B'rit Chadasha.

... after those days ... I will put my Lawes into their hearts, and in their mindes will I write them." (Heb 8:10; 10:16, 1611 KJV)

To answer to the questions above we need only allow the scriptures themselves to explain. We reviewed a few of the phrases as follows.

Between mind and heart (Enigma, 2000)

Perhaps it seems a small thing; but for clarification, the mystery [enigma] of the interchangeable use of the terms *mind* and *heart* in these verses simply refer to *intellect* and *conscience*. Think of it as the brain being the engine of your life and the heart as the engine of your body. Once the Spirit is accomplished in the saint, both are one in body and at One with the Spirit, just as Yah'shua is One with Yahweh. Paul said of this unity of oneness when writing to the Ephesians.

I therefore, the prisoner of the YY, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One YY, one faith, one immersion, One 'Elohim and Father of all, who is above all, and through all, and in you all. (Eph 4:1-6, HKJV+S)

Note: I found the word *forbearing* in Eph. 4:2 a curious insertion, so I looked it up. Initially it is defined as, **G430 ἀνέχομαι** anechomai (an-ekh'-om-ai) v. 1. to hold oneself up against 2. (figuratively) put up with

With so many small congregations out there, shouldn't it be presumed that the saints at least try to "put up with" their differences? It was not easy during the new testament era, neither is it today.

After those days

As are most prophesies, this one too is progressive beginning with the receiving of the Holy Spirit [H. Ruach Chodesh, or G. Hagios Pneuma]. First, it refers to the day when the saint receives the Ruach Chodesh as part of the immersion ritual. From that time the saint has the Spirit *within* as compared to the former covenant when the Spirit was *with* them.

A New Covenant was inaugurated at the Feast of First Fruits [Pentecost] replacing the old one. This one was with the [whole] House of Israel including those *lost sheep of the House of Israel* who had assimilated to the Gentile ways while in diaspora. But there is more. El-Elohim will put the *whole* of the law [Torah] and write it

into (or upon) the hearts of men at a later time – the time of the saint's final quickening, the same starting with the King of Kings [Yah'shua] return and the quickening of the 144,000 ... the body of saints, their oneness comprising the spiritual body [metaphorically] described in the scriptures as the bride.

... And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. (Jer 31:34)

Also see Isa 54:13; Jer 33:8; Mic 7:18; John 6:45; Acts 10:43; [1John 2:27];

For a basic self-evaluation of your personal sense of physical and spiritual wellness, see the attached FACIT-Sp file (pdf).

The teachers

FOR ye ought to be teachers, on account of the time [occupied] by you in learning; but now ye have need again to be taught those which are the first scriptures of the beginning words of Aloha... (Heb 5:12, Etheridge)

Paul's adoption of Timothy as an understudy into the ministry represents a wonderful example of how a father lovingly and patiently nurtures their progeny, raising them up in *the way* and teaching them of the required virtues that the righteous person should aspire to. Jamison, Fausset and Brown (1961) add,

Though Timothy was well known unto Paul, yet he would not ordain him without the testimony of others concerning him, of his holy life, and knowledge in the Scripture, **2Ti 3:15**, which he did excel in.

Paul did well, as did young Timothy, as he continues to instruct him with this insightful message.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Yeshua the Messiah. All scripture is given by inspiration of YHVH, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of YHVH may be perfect, throughly furnished unto all good works. (2Tim 3:13-17, RNKJV)

Paul no doubt had contact with the other Apostles, albeit precarious at times (**Gal 2:2-9; Acts 16:4; 1 Cor 9:5**). And within his instruction to Timothy, it is certain that included this similar instruction.

But ye have an unction [G5545] from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [(but) he that acknowledgeth][the Son][hath][the Father][also]. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, [even] eternal life. These [things] have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing re-learn you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (1John 2:20-27)

G5545 χρίσμα chrisma (khris'-mah) n.

1. an anointing or smearing
2. (figuratively) the special endowment ("chrism") of the Holy Spirit

The gift of teaching [ministering] is truly one of the greatest gifts of the Spirit. It not only speaks of the Spirit's active role in a person's life, it renders them the ability to demonstrate and fulfill service to Yahweh as did Yah'shua instruct the Apostles when directing them on their commission,

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen. (Matt 28:19-20, KJV)

Conclusion

And we are his witnesses of these things; and [so is] also the Holy Ghost, whom YHVH hath given to them that obey him. (Act 5:32, RNKJV)

In light of recent and historic events within the

sabbath keeping communities there seems to be an ongoing Renaissance among the saints, and all speaking of the need to return to the basics of the faith once delivered. Even the Nicolaitan Christians are looking into their Hebrew roots, and some of the many Jewish sects are asking about the Messiah. For many, finding others of common interest of pursuit and of like-faith has become a daunting task and finding a place of worship, harder. So where can today's saints find fellowship so that they may share their revelations, gifts, and talents and to learn from others?

The New Covenant gives many examples of typical congregational meetings among the saints. Although the Temple ministry was the center of everyone's life in Jerusalem, Yah'shua and Paul only sometimes spoke within the walls of the Temple. Their presence was mostly among the salt of the earth – on hills, in homes, and gathering places all over Palestine, and the Great Sea. The Apostles themselves spoke to magistrates when necessary, but likewise were among the people of Palestine and elsewhere. Larger communities founded upon their clans that may even have had a *Lesser Sanhedrin* counseled with their local presbyter's and elder's [see April 2014 CR, issue 44, footnote 4] about Yah'shua and the epistles [letters] from the Apostles. But, in almost every example, gatherings for worship were comprised of families and smaller assemblies, many in households.

A welcome contributor, and friend among the saints, James McBride wrote a wonderful article titled, *The Small Church ... the New Testament example* (McBride, 2006) discussing the first century assemblies' and of their practice of worship. We have included a copy below.

Brethren, the *bride* is currently filling her lamps with oil and preparing for the groom's return. It is our hope that you are all received as the diligent good servant. Please study, and especially talk with

Rev 2:6; Rev 2:14-15. Irenaeus (Haer. 1:26, section 3) and Tertullian (Praescr. Haeret. 46) explain, followers of Nicolas one of the seven (Act 6:3; Act 6:5) as there was a Judas among the twelve; confounding the later Gnostic Nicolaitans with those of Michaelis explains Nicolas (conqueror of the people) is the Greek for the Hebrew Balsam ("destroyer of the people," *bela' 'am*); as we find both the Hebrew and Greek names, Abaddon, Apollyon; Satan, devil. A symbolical name. Lightfoot suggests a Hebrew interpretation, *nikola*, "let us eat"; compare 1Co 15:32. Not a sect, but professing Christians who, Balsam like, introduce a false freedom, i.e. licentiousness. A reaction from Judaism, the first danger of the church.

The Jerusalem council (Act 15:20; Act 15:29), while releasing Gentile converts from legalism, required their abstinence from idol meats and concomitant fornication. The Nicolaitans abused Paul's doctrine of the grace of God into lasciviousness; such seducers are described as followers of Balsam, also in 2Pe 2:12-13; 2Pe 2:15-19; Jud 1:4; Jud 1:7-8; Jud 1:11 ("*the son of Bosor*" for *Beor*, to characterize him as "*son of carnality*": *bosor* "*flesh*"). They persuaded many to escape obloquy by yielding as to "eating idol meats," which was then a test of faithfulness (compare 1 Corinthians 8 and 1Co 10:25-33); they even joined in the "fornication" of the idol feasts, as though permitted by Christ's "law of liberty." The "lovefeasts" (Jud 1:12) thus became pagan orgies. The Nicolaitans combined evil "deeds" which Jesus "hates" with evil "doctrine." (Fausset, 1974)

Yahweh daily asking for enlightenment and replenishment of the Ruach Chodesh. He would love to hear from you.

May peace be with you and your house(s).

Your servant in Yah'shua,

David

Other references to the topic *I will put my law in their inward parts* may be found in: [1Kgs 8:58]; [Jer 17:1]; [Jer 24:7]; [Jer 30:22]; [Ezek 11:19]; [Ezek 34:30]; [Ezek 36:27]; [2Cor 3:3]; [Heb 10:17]; [Rev 21:3];

Also see Jer 24:7; Jer 30:22; Jer 31:1; Jer 32:38; Hos 2:20; Luke 1:73; John 6:45; 2Cor 3:3; Heb 8:10; AND 1Kgs 8:58; Jer 17:1; Jer 24:7; Jer 30:22; Ezek 11:19; Ezek 34:30; [Ezek 36:27; 2Cor 3:3; Heb 10:17; Rev 21:3.

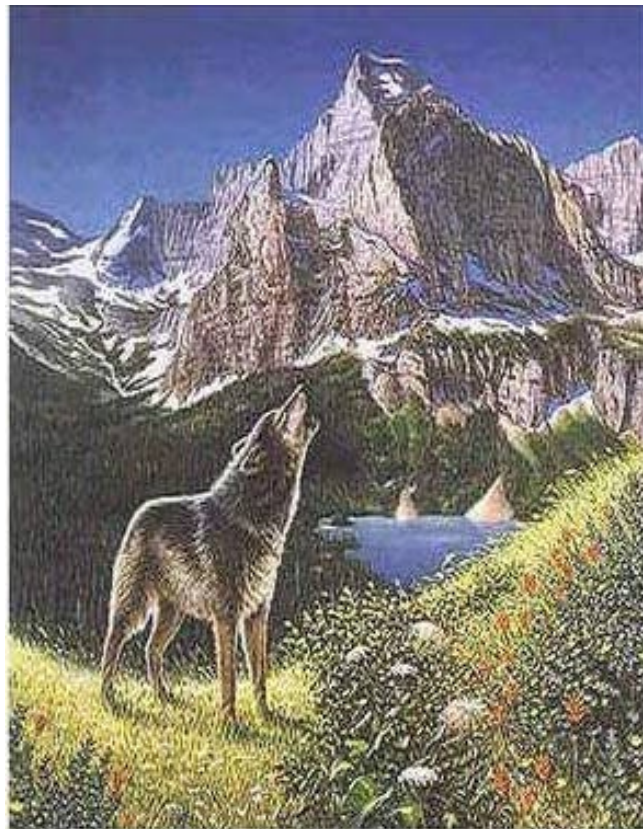
Has Israel sold itself out?

(The sin of Balaam)

The sin of Balaam. His sin was not of licentiousness, as has been suggested by some, it was about his love of the wages of unrighteousness, an insatiable lust for lucre [income, status, wealth]. Balaam sold out to Balaak king of the Moabites and through Balaam's sharing information of Israel's latter days that revealed to Balaak the means to weaken and eventually drive Israel out of the Moabite kingdom. It was of this abuse of YHWH's gift(s) as a Seer that Balaam's sin is defined (also see [Rev 2:14](#)) ... a Seer, as prophets were called in earlier times ([1 Sam 9:9](#)). Balaam revealed to the king Israel's weakness, allowing their eventual defeat and removal from the realm. Is this so different than ministers whom play upon the fears of the saints for job security, or worse, self-enlargement and control?

From [Gen 1:24](#), *creeping thing* refers to '*remes*' [[H7431](#)] – a reptile or any rapidly moving animal.

Many larger worship organizations prey upon their members. Most transparent are the Charismatic Evangelistic org's that are so prominent today. But it is not exclusive to these evangelic sects. Many sabbath keeping organizations have suffered [or are suffering] from similar behavior of their leading elders. As such should be cast out by reason of the absence of the Spirit of Elohim. The scriptures speak in an axiomatic way, as did Jude, when describing them as “certain men crept in unawares” ([Jude 1:4](#)). If you feel threatened by so little a matter as being dis-invited by your organization, you may have been exposed to one of the 'creeps'. So, why and how do these men *creep* in?



Can you find the other 4 wolves in the rocky cliffs? It can sometimes be quite surprising to see what is right in front of us.

Sometimes we stare so long at the wrong things, we miss out on the RIGHT thing standing right in front of us. ~Mandy Hale

Paul's experiences give an example of the destructive potential of “certain men” who creep [by deceptive and corrupt means] into holy places of authority.

We read the answer for the reason of Paul's persecution beginning in [Chapter 13 of Acts](#) wherein the Jews were envious, infuriated, and accusing him and Barnabas of contradicting and blaspheming their oral law [today's Talmud]. They opposed the things spoken by Paul. They stirred up devout and prominent women and the chief men of the city and raised up

(Cont'd on page 7)

Scriptural Allusions II

All scripture is given by inspiration of YHVH, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ([2Tim 3:16, RNKJV](#))



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The Small Church...

the New Testament example

How we perceive "the church" can shape our approach to both aspects of our commission as Christians. As the people of God we are to become nourished spiritually (to grow in grace) - and to disciple everyone. How can this best be achieved?

by James McBride

Most folk perceive the church as a building which is the center for few or many activities. The Biblical view, however, is that the church (Gk: *ecclesia*) is *the people* - those who have been called out by God. They are described in Scripture as *kleros* - a Greek word later misappropriated to designate a separate leadership class, the clergy.

Whichever view we take, most Christians believe that "big is beautiful". Success is measured by the numbers crowding into the meeting place Sabbath by Sabbath, or the number of converts added. An inner-city half dozen struggling to survive is seen as a failure and a great new crowded edifice as an indication of the blessing of God.

New Testament Pattern

Neither is necessarily so! For the small struggling community may represent where God is working in that area. The large enthusiastic church may be so far out of touch with the true faith that in God's eyes it is total failure! Indeed the small group may be the perfect template to accomplish our two aims - personal growth and mission.

[The term *assembly(ies)* is used here to avoid constant repetition of the words *small group(s)*. The word *church* designates the larger unitary congregation]

There is much evidence in the

Scriptures that "*small is beautiful*". It isn't for a couple of hundred years from the beginnings of Christianity that we see Christians meeting in buildings set apart for the purpose. Until then the pattern was for what in modern terms are called "house churches". They consisted of a dozen or so Christian families in a locality meeting in homes. The church in Rome is an example, with the leaders of several such assemblies listed (ch 16). This format is indicated by the frequent mention of the appointment of multiple leadership in a city. An example is Paul's convening of the elders of the city of Ephesus (Acts 20) - where the context implies more than two or three elders in the city. Or the instruction to Titus to appoint elders in every Cretan city.

This doesn't mean that there were few brethren - simply that no matter how numerous they chose to meet regularly in such assemblies. And as a reading of Roman 16 confirms, there were fraternal relations between the assemblies - they were all known to one another. Apostolic letters were sent for the benefit of all the Christians in a city - e.g. Corinth, Ephesus, Philippi. There was a network of inter-reacting assemblies.

Origins

But the core assemblies were the house groups. Where a small number met together in the name of Jesus he was there in their midst. This did not, of course, exclude larger meetings. There

would be frequent and regular occasions when several local assemblies would meet together as in the church festivals or other special events (e.g. Acts 6 and 15. I Corinthians 11:20). The house churches in a specific area (e.g. a city) were closely linked by ties of family, leadership, activities etc.

This concept emerged from the synagogue and from the judicial system of Israel which was the seed-bed of the Christian church. There could be several synagogues in a city (Acts 6:9, 9:2). Each was independently organized, but subscribed to common teachings and traditions of worship. And the pattern of tens, fifties etc introduced by Moses (Exodus 18:1311) with divine approval (v.23) - and endorsed by Jesus (Mark 6:391) - was firmly entrenched among Israelites. Indeed synagogue and judicial system were intertwined.

Unitary Churches

There is, or at least can be, in large churches a dynamism generated by large numbers. It's encouraging to be "a part of something big". Activities denied an assembly become possible in a larger church - musical variety, wider fellowship, more extensive activities. But it has serious limitations.

A large church tends to establish cliques - brethren regularly fellowship with the same group, the more so the larger the church! There is a

remoteness from other brethren and even from the pastor. Visitors can be overwhelmed or ignored. "Quiet" brethren are left out, side-lined from church activity with spiritual gifts and natural talent neglected.

Some larger churches recognize such limits and try to redress them. There are youth clubs, "wrinkly" clubs, singles clubs, sports clubs. Some even establish a network of "assemblies"!

Small Groups

Linked into a network of similar assemblies, a small group church has advantages over a unitary church. It is far from "second best".

With a dozen or so present one of the prime functions of our calling is enhanced - close relationships with one another. Enhanced is our ability to relate to and support the needs of our brethren. pray together in a personal way for one another, perhaps weep together. The Biblical instruction to "...one another" (e.g. Romans 12:10, 15:7 & 14; Galatians 5:13; 6:2; James 5:16 etc) can be applied most effectively in assemblies rather than in a large church.

In such an assembly spiritual gifts and natural talents of *all* present can flourish. A reading of the "gift chapters" (Romans 12, I Corinthians 12, 14) suggests numerous brethren exercising a variety of gifts - a situation facilitated by many small assemblies rather than by the large church.

A further advantage is the face-to-face interaction in study of the Scriptures, and the opportunity to relate Biblical principles to the individual circumstances of those in the fellowship. There's a multi-way interaction that's impossible in a situation in which we sit merely listening to a one-way sermon - or even in a Bible Study where questions may be asked but the answer comes only

from the minister.

Outreach Ministry

The essence of an assembly is that it remains small in order to better accomplish its four-fold purpose worship, instruction, loving relationships, outreach. Its dynamics, motivated by the Holy Spirit, is for growth. The members seek ways to enlarge the assembly - to the point where another fellowship can be formed! Especially if meeting in a home, friends and neighbors can experience fellowship in a nonthreatening environment. As it enlarges, perhaps within three or four ears a new assembly is formed. Individual members can move to a more convenient geographical assembly. Key, gifted and experienced members may plant a new' fellowship elsewhere.

Those who attend are not necessarily baptized - but in general are *disciples*. That is, they are committed to following Jesus Christ but may still be in process of coming to commitment and baptism. The dynamics of such an assembly greatly assists the process: doubts can be directly addressed. specific doctrinal queries explained in a personal way etc.

Leadership

In any group situation - even in a small group - there must be a recognized and accepted leadership structure to keep the fellowship on course. It is erroneous to imagine any group, secular or religious, can progress without such a structure. Paul, for example, went to several towns and "appointed elders" in recently-formed fellowships (Acts 14:23). These were able local men, acceptable to the brethren in the fellowships, and who were qualified by character, understanding and disposition for leadership (See I Timothy 3, Titus 1). [The word *appoint* in Acts 14:23 implies the consent of those present. *Williams* translation has "helped them

select elders in each church".]

The work of God in a city or town was overseen by the collective leaders of the assemblies - the *presbytery*. By observing fraternal links with similar assemblies, accountability is maintained - for example in doctrine or in ethical matters. Yet there is the flexibility which allows for minor variation. Assembly leaders (elders) should, in a spirit of unity, regularly associate with one another. By this means doctrinal excess can be avoided. "Fathers in the faith" can in humility impart understanding and expertise to newer assemblies.

In addressing the elders from the Ephesian assemblies, Paul outlined their responsibility to shepherd those in their care and to guard them from false teachers (Acts 20:17ff). Without a godly and dedicated shepherd the sheep scatter! They scatter not only by leaving but also by accepting destructive heretical beliefs. The responsibility of the leadership in the church of God is awesome. All are responsible to the Head of the church, Jesus the Messiah!

Leadership training is integral to growth. For example Paul taught Timothy to train others at Ephesus so that they in turn could teach others (II Timothy 2:2). The intimacy of an assembly is an ideal training ground.

An Integrated Church

The church of God, then, is best served when its building blocks are seen as small self-contained units, and not an arbitrary sectioning of a large unitary church. As the units grow, so the church in a location will grow.

In the tradition of the Sabbatarian churches, there is everything to be gained by the establishment of assemblies as here described, with voluntary co-operation among them.

[Note: Article reprinted by permission 7/13/2014.]

(Cont'd from page 5)

persecution against Paul and Barnabas to expel them from their region (Acts 13:45-46, 50). Just as Yah'shua, the Apostles, and the saints were marked, they were considered as outlaws, according to their law

[their oral tradition, or oracles], and sought after for their destruction.

Tertullus, a Latin professional orator, was employed by the high priest Ananias to prosecute Paul before Felix. He begins his accusations about Paul

saying,

... Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, We accept [it] always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man [a] pestilent [fellow], and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. (Acts 24:2-6)

It's not difficult to look Back into the History of the Hebrew faith to see that men of the Temple [or of the cloth for Christian readers] began corrupting themselves long before today. Since the days of antiquity and the village temple, to the founding of our USA and their humble village places of worship, through times of great revival, denominational, and corporate worship organizations these *creeps* have infiltrated the saints by establishing their organizations under the rulership of tax collecting state regulations that tell them what they can or cannot speak from behind their podiums.

Corporate worship, or Elohim worship?

As it is for workers of iniquity, so shall it be for the priests who share in their iniquity, suggested Isaiah (vs. 24:2).

It was cheekingly said once by a Southern Baptist, "Some preachers preach for free and they are worth every penny of it." What does that tell about its speaker? The word 'hireling' comes to my mind. And so it is by so many today calling themselves righteous ministers and pastors who all have subjected them and their congregations to the state through, among other means, IRS's 503(c?) status. My question to those who justify such an act is this, Who are you to presume to subject YAHWEH authority over the congregations to the wiles of the governments of men?

Should the saint feel any less about their convictions when found in this deceitful situation? After all, it is they [and sometime the Apostles] who elect their elders (Acts 16:4). Heaven forbid! You cannot demoralize a true saint by subjecting them to the scrutiny of the state or by self-serving *creeps*. Neither is the saint, except for the err of neglect [insufficient vetting], accountable for their congregational ruler's iniquities. As it was in the new found congregations under the New Covenant, it is the presbyters and elders who select their spokespersons

from among themselves after all, and from among whom the higher elders are appointed as well. How then can this be avoided?

King David wrote this eloquent prayer to the Ultimate teacher.

So teach us to number our days, that we may apply our hearts unto wisdom. (Ps 90:12, RNKJV)

If the saints were to diligently seek to discover their gifts and talents, to delve into the Word of Yahweh as the Bereans, and as King David's example, communicate daily with their Spiritual Father asking for His guidance, and put on the full armour of Elohim who can stand against them!?



FYI

When asked "what changes did the new covenant address?" we usually hear things like: No more animal sacrifices, no more wearing of tzitzit, no more sin offerings, etc. ... but what did it really change?

The book of Hebrews [<70 AD] is of long disputed authorship. Most believe it was the work of Paul. However, the chronology and writing styles revealed in it's texts suggests that it was written after his death. The wording too seems to lack Paul's certain authority, although his influence is read throughout, it adopts the more eloquent flow attributed to Apollos' knowledge of the scriptures and manner of speech. It is now more commonly accepted that this work was written by several authors including Barnabas and Apollos. Among others suggested are, Luke, Priscilla, Silas, Philip, and even Tertius – Paul's *amanuensis* (scribe). Its intended audience were those early Jewish converts so called the sect of the Nazarenes.

The purpose of the book of Hebrews centers on Yah'shua, the significance of His arrival as part of YHWH's plan for mankind, His sacrifice, his ascent as son of man to High Priest in the Order of Melchezidek, his timeless authority as the High Priest and King of Kings on earth and in the Kingdom of Yahweh from before Adam's place-in-time throughout eternity.

This question is addressed in chapter seven of Hebrews. Although details can be garnered from other books through the teachings and examples of the many apostles [messengers] and Yah'shua Himself, the law

itself never changed. The balance of chapter 7 addresses physical sacrifices as payment for violations of the Torah and the replacement of the temple priesthood and its ministry. Yah'shua redeemed ALL through signing the new covenant with the signature of His blood. This act was final and inviolable. It is presumptuous for man to regress [to act as an apostate] to it.

And yes, for those who would call themselves the shepherds of the flocks, the would-be priests of the Levites, sons of Zadok and hierarchical ministers today (see [Eze 44:15-16](#)) ... you've been dismissed along with all your corporate gatherings and articles of faith. To the Jew or Gentile [Christian] alike, no more committees, no more abuses of authority, and finally, NO MORE PONITFICAING WHAT THE SAINTS ARE TO BELIEVE AND KNOWING THOSE INCONVENIENT TRUTHS OF THEIR AUTONOMUS RELATION WITH YAHWEH AND ITS IMPORTANCE REGARDING THEIR SPIRITUAL SALVATION! Your priest, Rabbi, and Master is Yah'shua and none other, His teachings are that which were from the beginning and for eternity. It's time that you [presumed priests] become humble servants, or risk rejection at the very door - as were the unprepared bridesmaids.

*And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, **Thou [art] a priest for ever after the order of Melchisedec.** ([Heb 7:15-17](#))*

FYC

How do you read the scriptures?

How do you read the following verse?

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. ([1Cor 12:28](#), RNKJV)

... or, do you read it like this?

And ^{G2532 G3739} YHVH ^{G2316} hath set ^{G5087} some ^{G3303} in ^{G1722} the church ^{G1577}, first ^{G4412} apostles ^{G652}, secondarily ^{G1208} prophets ^{G4396}, thirdly ^{G5154} teachers ^{G1320}, after that ^{G1899} miracles ^{G1411}, then ^{G1534} gifts ^{G5486} of healings ^{G2386}, helps ^{G484}, governments ^{G2941}, diversities ^{G1085} of tongues ^{G1100}.

It should not be so surprising that most read the scriptures and accept its literal rendition and presume it

to be complete. But is this enough to understand the mysteries of the Word?

Considering the source. Although we at TTSAOY may seem like KJV advocates, it is not used without serious consideration of its source. The translators and King himself were the product of over a millennium of the influence of the Church of England, a faith of doctrines heavily influenced by their Roman invaders from the 3-5th centuries. The English of the King used in its interpretation carries with it that influence. The culture of that time also is evident by its many unique syntactic expressions. Its sometime lofty sounding and poetic eloquence, however, does its job. As was the intention of Yah'shu'a parables, use of the King's language served to hide the truth from those other than whom Yahweh reveals his mysteries, as is His will. So how is it that the saints glean important information from a code?

One may accept biblical dialog verbatim, others apply *littera scripta manet* (L. ... the written word continues ... the weak word perishes]. The Berean like saints do not stop with first impressions. Before and during Yah'shua's place in time people had access to the Essen libraries of Qumran, and within their cities. Today, there are available such helps as *Strong's Concordance*, *the Ancient Hebrew Lexicon of the Bible*, *the Gesenius Hebrew Lexicon*, *Brown, Driver, & Briggs*, an early English dictionary such as the *Noah Webster's 1828 Dictionary of American English*, and many good Hebrew and Greek [koine preferred] dictionaries one has access to. These references help discover the deeper and sometimes hidden meanings contained in the scriptures.

In [1 Corinthians 12:28](#) for example, *apostles* refers to a set apart ambassador of the Gospel, or a special messenger; *prophets* – inspired speakers whom share scriptural insight; *miracles* – a person of powerful works, even miraculous powers; *gifts of healing* – those able to offer healing; ... *governments* – actually means 'to direct', a pilot as in a ship's Captain; *diversity of tongues* – a multi-lingual person.

Each having received these gifts according to measure ([Rom 12:6](#)), everyone can likely place a name or person in their lives that fits into one or more of these descriptions. Those caught up in the esoteric immediately spiritualize such sayings. However, except for those special servants such as Moses, Elijah, etc., through whom the power of the Spirit demonstrated itself more fully, the saints themselves are [or ought to be made] aware of these gifts and talents. They possess these treasures through the Spirit, for the Spirit compels them so, that they may serve one

another – first in their assemblies and further in outreach efforts to the lost sheep. Paul once celebrated these wonderful acts of service among the saints by saying,

We are bound to thank YHVH always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; (2Thess 1:3)

During one of his trips to the Corinthians, Paul also speaks this of its purpose.

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the assembly. (1Cor 14:12)

Such are the ways of the presbyters and elders, to exhort and edify their fellow saints. Through thorough study and teaching of the scriptures, the saints themselves not only grow in understanding but also in the unity of common faith ... *the faith once delivered to the saints.*

So, fellow saints, elders, and presbyters, we ask,

Q: “How do you read the scriptures?” ... and, as a follow up, may we remind all to consider that it may be time to re-assess your Spiritual gifts.

The congregational body, or denomination?

denomination - Noun: denomination

1. A group of religious congregations having its own organization and a distinctive faith
2. A class of one kind of unit in a system of numbers or measures or weights or money
3. Identifying word or words by which someone or something is called and classified or distinguished from others. [WordWeb.info]

Synonyms and Types:

- appellation
- designation
- by name
- cognomen
- communion
- form of address
- moniker
- nickname
- Protestant denomination*
- sobriquet
- soubriquet
- street name*
- title

Congregation - Noun: congregation

1. A group of people who adhere to a common faith and habitually attend a given church [place of worship]
2. An assemblage of people or animals or things collected together
3. The act of congregating

Synonyms and Types:

- congregating
- faithful

fold
flock
[WordWeb.info]

Q: Which of these terms do the scriptures best relate to?

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There is a sacredness in tears. They are not the mark of weakness, but of power. ... They are messengers of overwhelming grief...and unspeakable love.

~ Washington Irving

Rosh Chodesh 5, July 2014

The new moon should be visible within the realm of Israel on **July 28, 2014** Jerusalem Standard Time [JST] after sunset [1][2][3].

The Data:

Sunset	7:39 PM (JST)
Moonset	8:19 PM
Age	1.8d/30 since last
Illumination	2% (marg. sighting)

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)

"It's not what we eat but what we digest that makes us strong; not what we gain but what we save that makes us rich; not what we read but what we remember that makes us learned; and not what we profess but what we practice that gives us integrity."

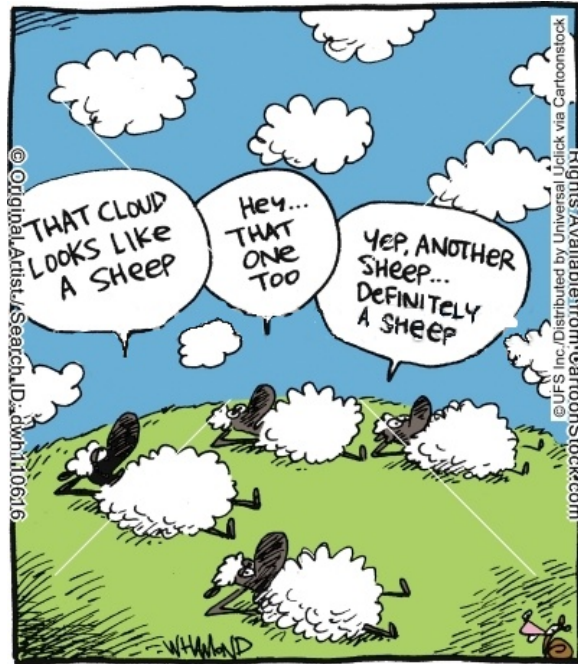
~ Sir Francis Bacon

Sir Francis Bacon, awarded the title 'father of 'impercism' - an established inductive methodologies for inquiry, a planned procedure of investigating all things natural or theoretical.

The Feast Days of Yahweh (2014)

-	Abib 1 (Starts @ sunset Mar 31)	-	Apr 1
-	Yah'shua's Kiddush	Abib 13	Apr 13
-	Passover Memorial (at even)	Abib 14	Apr 14
I, II	Passover Feast (DUB)	Abib 15-21	Apr 15-21
-	Wave Sheaf	Abib 16	Apr 16
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	Jun 4
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 27
V	Atonement	Day 10 of 7 th new moon	Oct 6
VI	Feast of Booths (FOT)	Day 15-21 of 7 th new moon	Oct 11-17
VII	Last Great Day (8 th Day)	Day 22 of 7 th new moon	Oct

The Lighter Side



Sheep having a 'groupthink' session.

"It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so."

~Mark Twain

An introspective moment,

You know, it's funny... until recently, I always thought of habits in terms of needing to acquire good habits; I never really considered I had BAD habits to get rid of. Wow, what a narcissist...

~a blog by Katy B.



Green pastures beside still waters ...

Notes:

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