

The Truth About
"What must We do
to be Saved?"



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“For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Joh. 3:16)

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Act. 4:12)



The Prophetic Truth of Tomorrow

Presented by

The Congregation of Yehovah

A Hebraic Roots Church of God

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Chapter 1

What is Salvation?

Part 1 – The Two Choices

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16-17). “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Gen. 3:6).

God told the first man and woman not to eat of the Tree of the Knowledge of Good and Evil, and if they did that they would die. By eating the fruit of that tree they were rejecting God’s command and were deciding for themselves what they thought was right and wrong, in this case eating the forbidden fruit.

God was obviously not saying that they were going to die then, as they did not. But that they would no longer have access to eternal life because they had sinned in breaking His command. They made this choice for themselves and for all the children that would come from them. “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” (Rom. 5:12). “For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). From moment Adam and Eve sinned it was determined that all would need a Savior to be redeemed and receive eternal life or they would receive eternal death. Speaking to Satan God said, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (the first prophecy of the Yeshua’s death). “But with the precious blood of Christ, as of a **lamb** without blemish and without spot: Who verily **was foreordained before the foundation of the world**, but was manifest in these last times for you” (1 Pet. 1:19-20). “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the **Lamb slain from the foundation of the world**” (Rev. 13:8).

God promised this Messiah through His covenant with Abraham. “And in thy **seed** shall all the nations of the earth be blessed; because thou hast obeyed My voice” (Gen. 22:18). Which would come through his grandson Jacob (Israel)’s descendants. “...and in thee and in thy **seed** shall all the families of the earth be blessed” (Gen. 28:14b). He would be a descendant of David. “Behold, the days come, saith Yehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, YEHOVAH OUR RIGHTEOUSNESS” (Jer. 23:5-6).

We all are given the same two choices, obey God’s commands and live, or choose our own right and wrong and die. “See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Yehovah thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and Yehovah thy God shall bless thee in the land whither thou goest to possess it...I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: **therefore choose life**, that both thou and thy seed may live” (Deu. 30:15-16,19).

Part 2 – Eternal Death

Sin is the breaking of God's commands and law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 Joh. 3:4). There is no sin apart from the law as the law defines what sin is. "but sin is not imputed when there is no law" (Rom. 5:13b). "for where no law is, there is no transgression" (Rom. 4:15b).

All have sinned. "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" (Rom. 5:12). "For all have sinned, and come short of the glory of God" (Rom. 3:23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Joh. 1:8).

The punishment for sin is eternal death, to perish forever. "**For the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "That whosoever believeth in him should not **perish**, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life" (Joh. 3:15-16). These are the two opposite outcomes, eternal life, and eternal death.

The final punishment of those not redeemed is the second death, an everlasting destruction in which the wicked will be completely destroyed. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Yehovah of hosts, that it shall leave them neither root nor branch... And ye shall tread down **the wicked**; for they **shall be ashes under the soles of your feet** in the day that I shall do this, saith the Yehovah of hosts" (Mal. 4:1,3). Let the sinners be consumed out of the earth, and **let the wicked be no more**. Bless thou Yehovah, O my soul. Praise ye Yehovah" (Psa. 104:35). "Yehovah preserveth all them that love Him: but all **the wicked will He destroy**" (Psa. 145:20). "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that **leadeth to destruction**, and many there be which go in thereat" (Mat. 7:13). "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with **everlasting destruction** from the presence of the Lord, and from the glory of His power" (2 The. 1:8-9). "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall **devour the adversaries**... It is a fearful thing to fall into the hands of the living God" (Heb. 10:25-27,31). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is **the second death**" (Rev. 21:8).

Part 3 – Eternal Life

We are offered the gift of eternal life through Yeshua. "For the wages of sin is death; but **the gift of God is eternal life through Jesus Christ our Lord**" (Rom. 6:23). "That whosoever believeth in Him should not perish, but **have eternal life**. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but **have everlasting life**" (Joh. 3:15-16). "My sheep hear my voice, and I know them, and they follow me: And I **give unto them eternal life**; and they shall never perish, neither shall any man pluck them out of my hand" (Joh. 10:27-28). "And this is the record, that God hath **given to us eternal life**, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have **eternal life**, and that ye may believe on the name of the Son of God" (1 Joh. 5:11-13). "He that believeth on the Son hath **everlasting life**: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Joh. 3:36). "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of

the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath **eternal life**; and I will raise him up at the last day” (Joh. 6:53-54).

Part 4 – How is Yeshua able to Save us?

Through sin we are guilty of the punishment of eternal death. So exactly how is Yeshua able to give us eternal life?

Yeshua was the one who created man at the Father’s direction. . “God...hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds” (Heb. 1:1a, 2). “All things were made by Him; and without Him was not any thing made that was made... He was in the world, and the world was made by Him, and the world knew Him not” (Joh. 1:3, 10). “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist” (Col 1:16-17). “But to us there is but one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him” (1 Cor. 8:6). “And God said, Let **us** make man in **our** image, after **our** likeness...” (Gen. 1:26a).

Since Yeshua was the Creator of man even three days of His death was more than equal to that of all mankind, His creation. That is providing He became a man and being tempted never sinned.

Yeshua became a human man. “And the Word was made 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” (Joh. 1:14). “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy spirit” (Mat. 1:18). “But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men” (Phi. 2:7). “But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law” (Gal. 4:4). “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3:16).

Yeshua was tempted by Satan and defeated him. “Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him” (Mat.4:1-11).

He was tempted in all ways and never sinned. “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). “Who did no sin, neither was guile found in his mouth” (1 Pet. 2:22). “For he hath made

him to be sin for us, who knew no sin" (2 Cor. 5:21a). "And ye know that he was manifested to take away our sins; and in him is no sin" (1 Joh. 3:5).

By becoming human and being tempted of sin, yet never sinning, Yeshua was able to die for us in our place to pay the penalty for our breaking of God's law.

Yeshua gave His life for us. "Hereby perceive we the love of God, because **he laid down his life for us**: and we ought to lay down our lives for the brethren" (1 Joh. 3:16). "Therefore doth my Father love me, because **I lay down my life**, that I might take it again. No man taketh it from me, but **I lay it down of myself**. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Joh. 10;17-18). "Greater love hath no man than this, that a man lay down his life for his friends" (Joh. 15:13). "How much more shall the blood of Christ, who through the eternal spirit **offered Himself** without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). "As the Father knoweth me, even so know I the Father: and **I lay down my life** for the sheep" (Joh. 10:15). "And walk in love, as Christ also hath loved us, and **hath given Himself** for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2).

The Father sent Yeshua to give up His life. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 Joh. 4:10).

Part 5 – Salvation is about Life – Not where We go

Only Yeshua has went to Heaven. "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (Joh. 3:13). All the righteous dead will be resurrected at the same time. "By faith Abraham...looked for a city which hath foundations, whose builder and maker is God... And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:8a,10,39-40). The dead are currently asleep in their graves. "Marvel not at this: for the hour is coming, in the which **all that are in the graves** shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Joh. 5:28-29). Upon their resurrection the Church will rule on earth. "And I saw thrones, and they sat upon them, and judgment was given unto them...and they lived and reigned with Christ a thousand years" (Rev. 20:4). "and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). After the Millennium the New Jerusalem will come down to Earth for God to dwell with His children. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:1-2). Heaven is not the reward of the saved.

Chapter 2

You must be Called

Part 1 – The Church was Predestined to be Called

God had predestined that He would call the Church at this time. “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will... In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will:” (Eph. 1:4-5,11). “And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified” (Rom. 8:28-30). “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath **from the beginning chosen you** to salvation through sanctification of the Spirit and belief of the truth” (2 The. 2:13). “Elect according to the **foreknowledge** of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Pet. 1:2). “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus **before the world began**” (2 Tim. 1:9).

Part 2 – Most are Spiritually Blinded at this Time

At this time all but a very few have been spiritually blinded to the truth of salvation. “But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them” (Joh. 12:37-40). “And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them” (Mar. 4:11-12).

“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them” (Mat. 13:10-17).

“Even so then at this present time also there is a remnant according to the election of grace... What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day” (Rom. 11:5,7-8).

God allows Satan to blind the world at this time. “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4). “[B]ut their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away” (2 Cor. 3:14-16).

All those who are spiritually blind and do not have the knowledge of salvation will have that veil lifted in a future physical resurrection for their opportunity at salvation. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9). “For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4). “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Rom. 11:25-26). “For more on this resurrection when the blindness will be removed see our book *God’s Calendar and Holy Festivals* - Chapter 8 Hoshana Rabbah.

Part 3 – We must be Called of the Father

No one can come to Yeshua unless they are individually elected or called to Him by the Father. “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (John. 6:44). “Knowing, brethren beloved, your election of God” (1 The. 1:4).

We are called or drawn to Yeshua before we repent. “For the gifts and calling of God are without repentance” (Rom. 11:29).

We are first sanctified – set apart for a holy purpose – by the Father when He calls us to Yeshua. “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called” (Jud. 1).

Those who God has called or elected at this time are no longer spiritually blind but now have spiritual understanding to believe the truth of the Bible. “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded” (Rom. 11:7). But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through **sanctification of the spirit and belief of the truth**” (1 The. 2:13). “Sanctify them through thy truth: Thy word is truth” (Joh. 17:17).

Once one is called of God He directs our life, including trials, for the positive. “And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).

God does not typically call the important or rich, or because someone has done works. “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath

chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence” (1 Cor. 1:25-29). “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?” (Jam. 2:5). “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim. 1:9).

Part 4 – We are Called into the Church now – and then into the Kingdom

God calls us into His Church. “Wherefore, holy brethren, **partakers of the heavenly calling**, consider the Apostle and High Priest of our profession, Christ Jesus” (Heb. 3:1). “God is faithful, by whom ye were **called unto the fellowship** of His Son Jesus Christ our Lord” (1 Cor. 1:9). “And let the peace of God rule in your hearts, to the which also ye are **called in one body**; and be ye thankful” (Col. 3:15). “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and **called**” (Jud. 1). “To all that be in Rome, beloved of God, **called to be saints**” (Rom. 1:7a). “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, **called to be saints**” (1 Cor. 1:2).

We are called into a life of holiness. “For God hath not called us unto uncleanness, but unto holiness” (1 The. 4:7). “But as He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy” (1 Pet. 1:15-16). “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness” (Col 3:12-14).

The Church is called to ultimately be given eternal life and glory in the Kingdom of God. “That ye would walk worthy of God, Who hath called you unto His kingdom and glory” (1 The. 2:12). “Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ” (2 The. 2:14). “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Tim. 6:12). “...they which are called might receive the promise of eternal inheritance” (Heb. 9:15b). “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus” (1 Pet. 5:10a). “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified” (Rom. 8:30). Please see our book *The Kingdom of God*.

Chapter 3

The Faith needed for Salvation

Part 1 – Believe the Gospel

We must believe the Gospel of the Kingdom of God to receive salvation. “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mar. 1:14-15).

This is a message about being born into the Kingdom of God, God’s family as a spirit being. “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God... Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit” (Joh. 3:3,5-8).

We must believe that we will receive eternal life in God’s Kingdom in order to obtain it. “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Rom. 1:16). “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” (Joh. 1:12). “For ye are all the children of God by faith in Christ Jesus.” (Gal. 3:26). For more about the Kingdom of God see our book *The Kingdom of God*.

Part 2 – Yeshua’s Sacrifice

“Then released he Barabbas unto them: and when he had **scourged Jesus**, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him” (Mat. 27:26-31).

“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isa.50:6).

Yeshua’s brutal scourging was prophesied. “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men” (Isa. 52:14). “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” (Isa. 53:5). We can receive divine healing thorough these stripes. “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 Pet. 2:24).

“And it was the preparation of the passover, and about **the sixth hour**: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. (Joh. 19:13-16).

After being judged at the sixth hour He spent the night in the dungeon and was nailed to the stake at the third hour the following day. “**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” (Isa. 53:8).

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha” (Joh. 19:17).

“And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was **the third hour**, and they crucified him” (Mar. 15:23-25).

This agony was prophesied. “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” (Psa. 22:14-18).

“And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross (*starous* - stake). Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross (*starous* - stake), and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. *Then another took a spear and thrust it into his side, and out came water and blood.* Jesus, when he had cried again with a loud voice, yielded up the spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God” (Mat. 27:39-54).

For more on verse 49 “*Then another took a spear and thrust it into his side, and out came water and blood*” see Part 3 p.15.

“For I delivered unto you first of all that which I also received, how that Christ died for our sins **according to the scriptures**” (1 Cor. 15:3).

Part 3 – Belief in Yeshua’s Sacrifice

To be justified (made right), with God, we must have faith that our sins are forgiven by Yeshua’s sacrifice. “Who was delivered for our offences, and was raised again for our justification” (Rom. 4:25). “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed” (Gal. 3:8). “Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith” (Rom. 3:30). “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

No amount of correctly keeping of God's law or doing good works can forgive past sins to make us justified with God. We can only be forgiven of sin through Yeshua's sacrifice, He paid that debt for us. And it is applied to us when we have belief in it through faith. "Therefore by the deeds of the law there shall no flesh be justified in his sight. . . Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:20a,28). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal. 3:11). If you attempt to have your sins forgiven in another way other than Yeshua's sacrifice, then it does not apply to you. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

Yeshua's sacrifice to forgive our sins is not something we can earn, it is rather grace – free unmerited pardon, "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). "But not as the offence, so also is the free gift. For if through the offence of one [Adam] many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. 5:15). "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:2). "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:7). "For the grace of God that

Animal sacrifices never actually forgave sin, but were symbolic of Yeshua's sacrifice. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Cor. 5:7). "But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19). "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

There can be no forgiveness without the shedding of blood. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). Yeshua had to shed His blood to forgive our sins. "But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (Joh. 19:33-34). Here John is explaining why they did not need to break His legs, because previously He had been stabbed and died. A clearer understanding of the order of when this happened is recorded in the last half of Mat. 27:49 which was removed from the KJV but is recorded in other translations as the Moffat and Fenton. "But the others said, 'Stop, let us see if Elijah does come to save him!' (Seizing a lance, another pricked [pierced] his side, and out came water and blood.) Jesus again uttered a loud scream, and gave up his spirit" (Mat. 27:49-50) Moffat. "But another taking a spear pierced His side, when blood and water came out. Jesus, however, having again called out with a loud voice, resigned His spirit" (Mat. 27:50) The Ferrar Fenton translation, *The Holy Bible in Modern English*. The RSV and NRSV include the following footnote. "Other ancient authorities insert 'And another took a spear and pierced his side, and out came water and blood'". Yeshua died by shedding His blood after being pierced by a spear.

It is Yeshua's death through the shedding of His blood that forgives our sins. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 Joh. 1:7). "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12). "And, having made peace through the blood of His cross (*staurou* – stake), by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven" (Col. 1:20). "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ"

(1 Pet. 1:2a). "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood" (Rev. 1:5). "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:8-9).

We are redeemed – "bought back" – through the blood of Yeshua. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). "In whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:14). "Neither by the blood of goats and calves, but by His own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

We are redeemed from the death penalty, "For the wages of sin is death" (Rom. 6:23a). "And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance... So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:15,28). "To redeem them that were under the [penalty of the] law, that we might receive the adoption of sons" (Gal. 4:5). "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. 2:14). "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

He ransomed our lives back with His. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mat. 20:28). "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mar. 10:45).

If we accept this forgiveness our lives no longer belong to ourselves as they are purchased with Yeshua's blood. "Ye are bought with a price; be not ye the servants of men" (1 Cor. 7:23). "...to feed the church of God, which He hath purchased with His own blood" (Act. 20:28b). "What? know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

Our redemption will be sealed for eternity at the resurrection from the dead. "And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption [sonship], to wit, the redemption of our body" (Rom. 8:23). "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. 1:14). "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luk. 21:28). "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are [spiritual] virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev. 14:3-4).

The only way to salvation and access to God the Father is through Yeshua's sacrifice. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole...Neither is there salvation in any other: for there is none other name under heaven given

among men, whereby we must be saved” (Act. 4:12,14). “For there is one God, and one mediator between God and men, the man Christ Jesus” (1Tim. 2:5). “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Joh. 14:6).

Part 4 – The Faith of Yeshua

Faith is the absolute proof of things we cannot see. “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 1:1). Without believing God exists and that He will give us eternal life it is impossible to do the things He wants us to do. “But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 1:6).

The faith needed for salvation does not come from ourselves but rather is Yeshua’s faith given to us. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph. 2:8). We must believe in Yeshua’s sacrifice by *His* faith that He puts *in us*. “Knowing that a man is not justified by the works of the law, but by the faith **of** Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith **of** Christ, and not by the works of the law: for by the works of the law shall no flesh be justified... I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith **of** the Son of God, who loved me, and gave Himself for me.” (Gal. 2:16,20). “Looking unto **Jesus the author and finisher of our faith**; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2). “Here is the patience of the saints: here are they that keep the commandments of God, and the faith **of** Jesus” (Rev. 14:12).

Chapter 4

Repentance

Part 1 – Obedience to God’s Law is Required

Yeshua taught we must repent of sinning. “And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mar. 1:15). “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand” (Mat. 4:17). “...for I am not come to call the righteous, but **sinner to repentance**” (Mat. 9:13b). “I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Luk. 13:5). “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that **repentance and remission of sins** should be preached in His name among all nations, beginning at Jerusalem” (Luk. 24:46-47).

Repentance is required for salvation. “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy spirit” (Act.2:37-38). “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Act. 3:19). “And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Act. 17:30).

Sin is breaking God’s law. “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 Joh. 3:4). There is no sin without law because the law defines what sin is. “Because the law worketh wrath: for where no law is, there is no transgression” (Rom. 4:15). We can no longer continue to sin. “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?... What then? shall we sin, because we are not under the [penalty of the] law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Rom. 6:1-2,15-16).

False ministers teach that forgiveness allows us to sin without punishment. “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jud. 4).

Yeshua taught to receive eternal life we must keep God’s commandments. “And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself” (Mat. 19:16-19). “And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live” (Luk. 10:25-28).

Yeshua did not remove God’s law, but rather taught we are to obey and teach even the least of God’s laws. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments,

and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Mat. 5:19).

Yeshua is our example to no longer break God’s law. “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Pet. 4:1-2).

“For not the hearers of the law are just before God, but the doers of the law shall be justified” (Rom.2:13).

Part 2 – How to Love God

Yeshua explains the two great commandments. “Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Mat. 22:35-40). The first four of the ten commandments are how we love God, the last six are how we love our fellow man.

We are only to worship the Father and His Son Yeshua. “I am Yehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. **Thou shalt have no other gods before Me**” (Exo. 20:2-3). “And thou shalt love Yehovah thy God with all thine heart, and with all thy soul, and with all thy might” (Deu. 6:5). Worshipping a false image of God is having a false god as well. Please see our book *The Mystery of God’s Nature – Revealed*.

We are to have no part of worship that originates in idolatry. “**Thou shalt not make unto thee any graven image, or any likeness of any thing** that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: **Thou shalt not bow down thyself to them**, nor serve them: for I Yehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; And shewing mercy unto thousands of them that love Me, and keep My commandments” (Exo. 20:4-6).

“Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto Yehovah thy God: for every abomination to Yehovah, which He hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods” (Deu. 12:30-31). “Thus saith Yehovah, **Learn not the way of the heathen**” (Jer. 10:2a).

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore **come out from among them, and be ye separate**, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty” (2 Cor. 6:14-18).

We are not to use God’s names in vain. “**Thou shalt not take the name of Yehovah thy God in vain**; for Yehovah will not hold him guiltless that taketh His name in vain” (Exo. 20:7). We are not to

apply God's titles to men. "But be not ye called Rabbi (Teacher): for one is your Master (Teacher), even Christ; 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 Christ. Only God is to be called Reverend. "He sent redemption unto His people: He hath commanded His covenant for ever: holy and reverend is His name" (Psa. 111:9).

The correct pronunciation of God's name is Ye-ho-vah (Psa. 83:18).

We must keep God's seventh day Sabbath. "**Remember the sabbath day, to keep it holy.** Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of Yehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days Yehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yehovah blessed the sabbath day, and hallowed it" (Exo. 20:8-11). "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of Yehovah in all your dwellings" (Lev. 23:3). "There remaineth therefore a rest to the people of God" (Heb. 4:9). The word for "rest" here is *sabbatismos* meaning "a keeping of the Sabbath". "There remains, then, a Sabbath-rest for the people of God" NIV.

We must also keep God's seven annual Sabbath days as listed in Leviticus 23, The First and Last days Unleavened Bread, Pentecost, Trumpets, Atonement, the First Day of Tabernacles, and the Eighth Day. "These are the feasts of Yehovah, even holy convocations, which ye shall proclaim in their seasons" (Lev. 23:4). Paul said we must keep the days of Unleavened Bread. "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. 5:8). All the world will be forced to keep the Feast of Tabernacles when Yeshua returns. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yehovah of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yehovah of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith Yehovah will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zec. 14:16-19).

Part 3 – How to Love Our Fellow Man

Concerning loving our neighbor, we read "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:9-10). "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (Jam. 2:8). "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Gal. 5:14).

"**Honor thy father and thy mother** that thy days may be long upon the land which Yehovah thy God giveth thee" (Exo. 20:12). "Children, obey your parents in the Lord, for this is right. Honour thy father and mother, (which is the first commandment with promise), That is may be well with thee, and thou mayest live long on the earth (Eph. 6:1-3). "Children, obey your parents in all things, for this is well pleasing unto the Lord" (Col. 3:20).

“Thou shalt not kill” (Exo. 20:13). The Hebrew word for kill here is *“ratsach”*, meaning murder. Yeshua taught hate was of the spirit of murder. “Ye have heard that it said by them of old time. Thou shalt not kill, and whosoever shall kill shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement, and whosoever shall say to his brother, *Raca* (worthless), shall be in danger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire” (Mat. 5:21-22).

“Thou shalt not commit adultery” (Exo. 20:14). Yeshua teaches lust is the spirit of adultery. “Ye have heard that it was said by them of old time, thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mat. 5:27-28).

Worshipping other gods is spiritual adultery. “...because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols, and they shall lothe themselves for the evils which they have committed in all their abominations” (Eze. 6:9b). “Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them” (Eze. 16:36).

Worshipping with the great false Church and her daughter Churches is spiritual adultery. “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” (Rev. 17:4-5). “For all nations have drunk of the wine of the wrath of her **fornication**, and the kings of the earth have committed **fornication** with her” (Rev. 18:3a).

“Thou shalt not steal” (Exo. 20:15). Not paying tithes is stealing. “Will a man rob God? Yet ye have robbed Me. But ye say, ‘Wherein have we robbed Thee?’ In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation” (Mal. 3: 8-9). Yeshua taught, “But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God, **these ought ye to have done, And not leave the other undone**” (Luk. 11:42) also (Mat. 23:23).

“Thou shalt not bear false witness against thy neighbor” (Exo. 20:16). Whoever loves and makes a lie will not be in the New Jerusalem (in the Kingdom of God) or have access to the tree of life (and have eternal life). “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and **whosoever loveth and maketh a lie**” (Rev. 22:14-15).

“Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s” (Exo. 20:17). “For this ye know, that no whoremonger, nor unclean person, **nor covetous man, who is an idolater**, hath any inheritance in the kingdom of Christ and of God.” (Eph. 5:5).

Part 4 – We must Obey All Scripture

We are to obey everything in the Bible, the word of God. “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mat. 4:4). “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in

righteousness, so that the servant of God may be thoroughly equipped for every good work” (1 Tim. 3:16-17) NIV.

“But be ye doers of the word, and not hearers only, deceiving your own selves” (Jam. 1:22).

Some are partial in God’s law, picking and choosing which laws they will obey. “Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law” (Mal. 2:9). If we break one part of God’s law we are guilty of breaking all of it. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (Jam. 2:10).

This includes all of God’s laws concerning eating unclean meat in Leviticus 20 and Deuteronomy 14. “And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you” (Lev. 11:7-8). This law was in effect from the beginning. “And Yehovah said unto Noah...Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female” (Gen. 7:1a,2). When Yeshua returns and punishes the sinful He specifically singles out those who eat swine. “For, behold, Yehovah will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will Yehovah plead with all flesh: and the slain of Yehovah shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith Yehovah” (Isa. 66:15-17).

Part 5 – We must continue to Repent

Yeshua encourages His church to continue to repent. “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:5). “Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth” (Rev. 2:16). “Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev. 3:3). “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:19).

If after be converted and receiving the holy spirit we return to a lifestyle of sin we will receive eternal death. “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God” (Heb. 10:26-31).

Those “Christians” who do not keep God’s law will be cast out. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (lawlessness)” (Mat. 7:21-23)

Chapter 5

Baptism

Part 1 – Baptism by Immersion is Required

We are commanded to be baptized. “Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God” (Joh. 3:5). “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy spirit” (Act. 2:38).

The Greek word *baptizo* means immerse. You must be fully immersed in water. That is why it took “much water” to baptize. “And John also was baptizing in Ænon near to Salim, because there was much water there, and they came, and were baptized” (Joh. 3:23).

Yeshua was also baptized. “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him, And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Mat. 3:13-17). Also (Mar. 1:9-11) and (Luk. 3:21-22). Yeshua was baptized as an example for us. “... because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2:21b). “He that saith he abideth in Him ought himself also so to walk, even as he walked” (1 Joh. 2:6).

Ancient Israel was baptized in the Red Sea as an example. “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea... Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:1-2,11).

You must be baptized even if you already have the holy spirit. “Can any man forbid water, that these should not be baptized, which have received the holy spirit as well as we? And he commanded them to be baptized in the name of the Lord” (Act. 10:47-48a).

Part 2 – Baptism into the Name of Yeshua or Jesus

Throughout the New Testament, we are told to baptize only in name of Jesus. “... be baptized every one of you in the name of Jesus Christ for the remission of sins...” (Act. 2:38b). “But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (Act. 8:12). “(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)” (Act. 8:16) “And he commanded them to be baptized in the name of the Lord” (Act. 10:48a). “When they heard this, they were baptized in the name of Lord Jesus” (Act. 19:5). “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Act. 22:16).

In Matthew 28:19, the words “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” were added. The early church historian and bishop of Caesarea Eusebius records the original text of Matthew 28:19 as, “Go, and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you” (*Demonstratio* 3.6).

The original Hebrew Gospel of Matthew (not the modern Hebrew translation of Matthew) records Matthew 28:19-20 as, "Go, and teach them to carry out all the things which I have commanded you forever."

The Messiah's name in Hebrew is Yeshua, Jesus is the English transliteration of the Greek *Iēsoûs*.

Part 3 – Raised to a New Life

Baptism represents the death of our former selves and being raised to a new life in Yeshua. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3-6)

Chapter 6

The Holy Spirit

Part 1 – What is the Holy Spirit?

The holy spirit is the power of God.

“But truly I am full of power by the spirit of Yehovah” (Mic. 3:8).

“The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee” (Luk. 1:35b).

“And Jesus returned in the power of the spirit into Galilee” (Luk. 4:14a).

“But ye shall receive power, after that the holy spirit is come upon you” (Act. 1:8a).

“How God anointed Jesus of Nazareth with the holy spirit and with power” (Act. 10:38a).

“Now the God of hope fill you with all joy ... through the power of the holy spirit” (Rom. 15:13).

“Through mighty signs and wonders by the power of the spirit of God; ... I have fully preached the gospel of Christ” (Rom. 15:19).

“For God hath not given us the spirit of fear; but of power” (2 Tim. 1:7a).

“But as many as received him, to them gave He power to become the Sons of God” (Joh. 1:12).

For more on this subject please see our book *The Mystery of God’s Nature – Revealed*.

Part 2 – Receiving the Holy Spirit

We must receive the holy spirit for salvation. “Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God” (Joh. 3:5).

Which we receive after repentance and baptism. “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy spirit” (Act. 2:38).

We must obey God to receive the holy spirit. “And we are His witnesses of these things; and so is also the holy spirit, whom God hath given to them that obey Him” (Act. 5:32).

Yeshua sacrifice forgives our sins, but His life provides the holy spirit that allows us to overcome and bear fruit to complete the process of salvation. “...but according to his mercy He saved us, by the washing of regeneration, and renewing of the holy spirit” (Tit. 3:5b). “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Rom. 5:10).

It is having the holy spirit that makes us a Christian, not belonging to an organization. “Now if any man have not the spirit of Christ, he is none of His” (Rom. 8:9b).

Part 3 – The Laying on of Hands

Baptism is typically followed by the laying on of hands. “When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy spirit came on them, and they spake with tongues, and prophesied” (Act. 19:5-6). When baptized, but not yet having received the holy spirit, hands were laid on them. “Who, when they were come down, prayed for them, that they might receive the holy spirit, (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the holy spirit And when Simon saw that through laying on of the apostles' hands the holy spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy spirit” (Act. 8:15-19).

When the disciples received the holy spirit on the day of Pentecost it was without the laying on of hands. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance" (Act. 2:1-4).

The first group of Gentiles also received the holy spirit without the laying on of hands. "While Peter yet spake these words, the holy spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy spirit as well as we? And he commanded them to be baptized in the name of the Lord" (Act. 10:44-48a).

Famous Sabbath-keeping Church of God minister, Herbert W. Armstrong and prominent Hebraic Roots minister, William F. Dankenbring both were baptized by non-Sabbath Keepers, without the laying on of hands, and yet received the holy spirit, showing it is not important who baptizes you, but the sincerity of your repentance.

Part 4 – What the Holy Spirit provides

The holy spirit provides spiritual understanding. "But God hath revealed them unto us by His Spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the holy spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:10-14).

The holy spirit helps us to remember spiritual knowledge. "But the comforter, which is the holy spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Joh. 14:26).

The holy spirit allows us to bear spiritual fruit. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal. 5:22-23). "And now abideth faith, hope, charity (*agape-love*), these three" (1 Cor. 13:13a).

The holy spirit provides spirit gifts to some to edify the Church. "Now concerning spiritual gifts, brethren, I would not have you ignorant... Now there are diversities of gifts, but the same spirit... But the manifestation of the spirit is given to every man to profit withal... For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit... To another faith by the same spirit; to another the gifts of healing by the same spirit... To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame spirit, dividing to every man severally as he will" (1 Cor. 12:1,4,7-10).

The holy spirit provides a sound mind without fear. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

The holy spirit provides intercession to God with the things we can not express. "Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

The holy spirit begets us, the Church as children of God. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **begotten us again** unto a lively hope by the resurrection of Jesus Christ from the dead...Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:3,23). The word "born" here and in the following passages is from the Greek word *gennaó* meaning both begotten and born.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (Joh. 3:5-7). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Joh. 1:12-13). "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:10-11).

God's holy spirit combines with our spirit to make us a child of god. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50).

The holy spirit allows us to overcome Satan and sin. "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world" (1 Joh. 4:4). Yeshua is in us through the holy spirit. "But ye are not in the flesh, but in the spirit, if so be that the **spirit of God dwell in you**. Now if any man have not **the spirit of Christ**, he is none of His" (Rom. 8:9). Satan is the god of this world. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (2 cor. 4:4). "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (rev. 12:9).

Part 5 – God will Resurrect Us with the Holy Spirit

"And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you" (Rom. 10-11).

Part 6 – We must Continue to Receive the Holy Spirit

We must continue to be renewed with the holy spirit. "And be renewed in the spirit of your mind" (Eph. 4:23). "...but according to his mercy He saved us, by the washing of regeneration, and renewing of the holy spirit" (Tit. 3:5b). "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10).

We are to stir up the holy spirit in us. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6). And not quench it. "Quench not the Spirit" (1 The. 5:19).

Chapter 7

We must Bear Spiritual Fruit

Part 1 – Fruit of the Holy Spirit

“...the tree of life, which bare twelve manner of fruits, and yielded her fruit every month” (Rev. 22:2b). “But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance, against such there is no law” (Gal. 5:22-23). “And now abideth faith, hope, charity (*agape*, love), these three” (1 Cor. 13:13a). “...for the fruit of the Spirit is in all goodness and righteousness and truth” (Eph. 5:9).

Love, *agape* in Greek, meaning an action, not a feeling. God’s love is keeping His law. “For this is the love of God, that we keep His commandments, and His commandments are not grievous” (1 Joh. 5:3). “Love worketh no ill to his neighbour, therefore love is the fulfilling of the law” (Rom. 13:10). We know God’s love by keeping His commands, “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected, hereby know we that we are in Him” (1Joh. 2:4-5). We love Christ by keeping the commandments. “If ye love me, keep my commandments” (Joh. 14:15). “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in His love” (Joh. 15:10).

Joy, from the Greek *chara*, joy or gladness. Obeying God’s law brings joy. “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Joh. 15:10-11). “... but he that keepeth the law, happy is he” (Pro. 29:18b).

Peace, *eirene* in Greek. In Greek thought, *eirene* is the absence of conflict, while in Old Testament Hebrew *shalom* is positive, entailing the perfection of relationships. Peace comes from obeying God. “Great peace have they which love thy law, and nothing shall offend them” (Psa. 119:165).

Longsuffering, from *makrothumia* in Greek, forbearance, patience, longsuffering, (*makros*, long, *thumos*, temper). Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish, it is the opposite of anger, and is associated with mercy, and is used of God. (Exo. 34:6 [Septuagint]), (Rom. 2:4) (1 Pet. 3:20). Patience is the quality that does not surrender to circumstances or succumb under trial, it is the opposite of despondency and is associated with hope (Vines, pp 446-447, Forbear).

Gentleness, from *chrēstotēs* in Greek, kindness, denotes goodness (a) in the sense of what is upright, righteous, (b) in the sense of kindness of heart or act. It signifies “not merely goodness as a quality, rather it is goodness in action, goodness expressing itself in deeds, yet not goodness expressing itself in indignation against sin, for it is contrasted with severity in (Rom. 11:22), but in grace and tenderness and compassion (Vines, pg. 495, Goodness).

Goodness, here it is *agthōsunē* in Greek, goodness, being in moral quality, character or constitution. Trench, following Jerome, distinguishes between *chrēstotēs* and *agthōsunē* in that the former describes the kindlier aspects of goodness, the latter includes also the sterner qualities by which doing good to the others is not necessarily by gentle means. He illustrates the latter by the act of Christ in cleansing the temple, (Mat. 21:12,13) and in denouncing the scribes and Pharisees, (Mat. 23:13-19) but *chrēstotēs* by His dealings with the penitent woman, (Luk. 7:37-50). Lightfoot regards *chrēstotēs* as a kindly disposition toward others, *agthōsunē* as a kindly activity on their behalf (Vines, pg. 495, Goodness).

Faith, *pistis* in Greek, primarily firm persuasion, a conviction based upon hearing (akin to *peitho*, to persuade) is used in the New Testament always of faith in God or Christ, or things spiritual. “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). “But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 11:6). “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord” (Jam. 1:6-7).

Meekness, *praütes* in Greek, denotes meekness. The meaning of *praütes* “is not readily expressed in English, for terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or lesser extent, whereas *praütes* does nothing of the kind. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all” (Vines, pg. 728, Meekness).

Temperance, *enkrateia* in Greek, (from *kratos*, strength) meaning self-control. We must have self-control and be able to deny ourselves “He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city” (Pro. 16:32). “He that hath no rule over his own spirit is like a city that is broken down, and without walls” (Pro. 25:28 “Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross (*stauros*, stake), and follow me” (Mat. 16:24). We must have moderation. “Let your moderation be known unto all men, the Lord is at hand” (Php. 4:5).

Hope, from *elpis* in Greek, meaning a favorable and confident expectation. “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). So to have faith in something, we must first have hope of it. This is by visualizing it happening. “Where there is no vision, the people perish...” (Pro. 29:18a). So, if we do not visualize ourselves being in God’s Kingdom, we will not be there, and we will perish.

Righteousness is keeping God’s commandments. “... for all Thy commandments are righteousness” (Psa. 119:172b). “And it shall be our righteousness, if we observe to do all these commandments before Yehovah our God, as He hath commanded us” (Deu. 6:25

Truth is the Word of God; we are to live by the truth of the Scriptures. “Sanctify them through thy truth, thy word is truth” (Joh. 17:17). “But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mat. 4:4). “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto good works” (2 Tim. 3:16-17). “Prove all things, hold fast that which is good” (1 The. 5:21). “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Act. 17:11).

Part 2 – We must Bear Fruit or be Destroyed

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain” (Joh. 15:16a).

“that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:10).

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Mat. 21:43).

“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them” (Mat. 7:19-20). “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father, for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees, every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire” (Luk. 3:8-9) also (Mat. 3:8-10). “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... 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” (Joh. 15:2, 6).

“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down” (Luk. 13:6-9).

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots” (Jud. 12).

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Mat. 25:14-30).

Chapter 8

We must Produce Good Works

Part 1 – Faith that does not Produce is Worthless

Faith without works is dead or worthless. “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God, thou doest well, the devils also believe, and tremble, But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also” (Jam. 2:14-26).

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works” (Tit. 3:8). “In all things shewing thyself a pattern of good works” (Tit. 2:7a). “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10). “that the man of God may be perfect, throughly furnished unto all good works” (2 Tim. 3:17). “and let us consider one another to provoke unto love and to good works” (Heb. 10:24).

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mat. 5:16). “having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pet. 2:12).

Part 2 – We must take Care of Others

Those who do not help fellow Christians will be condemned. “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave Me no meat, I was thirsty, and ye gave Me no drink. I was a stranger, and ye took Me not in, naked, ye clothed Me not, sick and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did

not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment, but the righteous into life eternal” (Mat. 25:31-46).

It is our responsibility to help the poor. “Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just” (Luk. 14:12-14).

The rich must help the poor. “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18that they do good, that they be rich in good works, ready to distribute, willing to communicate” (1 Tim. 6:17-18).

Part 3 – We must take Care of our own Families

We must take care of our families. “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel (unbeliever)” (1 Tim. 5:8)

Yeshua taught, “For Moses said, Honour thy father and thy mother, and Whoso curseth father or mother, let him die the death. But ye say, if a man shall say to his father or mother, it is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother, Making the word of God of none effect through your tradition, which ye have delivered, and many such like things do ye (Mar. 7:10-13). Also (Mat. 15:4-6) Corban refers to a gift dedicated to God.

Yeshua made arrangements for His mother’s care. “Now there stood by the cross (*stauros*, stake) of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, ‘Woman, behold thy son!’ Then saith he to the disciple, ‘Behold thy mother!’ And from that hour that disciple took her unto his own home” (Joh. 19:25-27).

Chapter 9

The Christian Fight

Part 1 – Spiritual Warfare

Christians are engaged in spiritual warfare against evil spirits. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12).

Against which we must employ the Armour of God. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil... Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth [“Sanctify them through thy truth: thy word is truth” (Joh. 17:17)], and having on the breastplate of righteousness [“all thy commandments are righteousness” (Psa. 119:172b)]; And your feet shod with the preparation of the gospel of peace [the Gospel of the Kingdom of God – see our book *The Kingdom of God*]; Above all, taking the shield of faith [the faith of Yeshua], wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation [which this book reveals], and the sword of the spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph. 6:11,13-18).

It is through the violence of spiritual warfare we attain the Kingdom of God. “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force” (Mat. 11:12).

Part 2 – We must Win the Fight to Obtain Salvation

We must finish the race, win the fight or be cast away. “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:24-27). “But he that shall endure unto the end, the same shall be saved” (Mat. 24:13). “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called” (1 Tim. 6:12a). “I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phi. 3:14).

Not many will achieve salvation in this age. “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Mat. 7:13-14). “Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luk. 13:23-24).

We can achieve victory through Yeshua. “But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:57). “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Joh. 5:4-5). “Be not overcome of evil, but overcome evil with good” (Rom. 12:21).

Part 3 – We must Endure Temptation

Yeshua taught us to pray that we would be delivered from temptations to sin. “And lead us not into temptation, but deliver us from the evil one” (Mat. 6:13a). “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mat. 26:41).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: for God 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** (Jam. 1:12-15). The lust of the human heart leads to sin, and sin ultimately leads to eternal death. “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23).

Yeshua taught it is a sin to allow lust to enter our hearts. “but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mat. 5:28). “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” (Mar. 7:20-23).

Lust can enter our hearts through the eye. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, **the lust of the flesh, and the lust of the eyes**, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Joh. 2:15-17).

We are given the examples in scripture to teach us the results of lust. “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:6-11).

God will always give us a way through temptation. “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor. 10:13). “the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pet. 2:9).

Overcoming temptations builds godly character. “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jam. 1:2-4).

It is through the power of the holy spirit we can overcome temptations. “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal. 5:16).

Part 4 – We must Overcome

The suffering of temptations will lead to joy, praise, honor, and glory. “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 Jesus Christ” (1 Pet. 1:6-7). “whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pet. 1:4).

We must continue to overcome the world, Satan and our own human nature. “And be not conformed to this world: but be ye transformed by the renewing of your mind” (Rom. 12:2a). “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Joh. 5:4-5). “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh [fornication, addictions], and the lust of the eyes [coveting, pornography] , and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Joh. 2:15-17). “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5:8) “Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world” (1 Joh. 4:4). “I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one” (1 Joh. 2:14b). “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7). “Mortify therefore your members which are upon the earth...and have put on the new man, which is renewed in knowledge after the image of Him that created him” (Col. 3:5a,10).

Part 5 – We must Focus on the Reward

We cannot achieve what God requires of us without focusing on the reward. “But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 11:6).

We must choose the everlasting pleasures in God’s kingdom over the passing pleasures of sin. “By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; **choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence [repayment] of the reward.** By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible” (Heb. 11:24-27).

The pleasures of sin and the sufferings of the righteous, are for few years, but the reward of God is forever. “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:17-18).

The pleasures of this world cannot compare to those of the world to come. “But as it is written,

Eye hath not seen, nor ear heard,
Neither have entered into the heart of man,
The things which God hath prepared for them that love him.

But God hath revealed them unto us by His spirit: for the spirit searcheth all things, yea, the deep things of God” (1 Cor. 2:9-10).

“The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:16-18).

Yeshua gives promises to those that overcome. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. 2:7b). “He that overcometh shall not be hurt of the second death” (Rev. 2:11b). “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it” (Rev. 2:17b). “And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star” (Rev. 2:26-28). “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before his angels” (Rev. 3:5). “Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name” (Rev. 3:12). “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” (Rev. 3:21). “He that overcometh shall inherit all things; and I will be his God, and he shall be My son” (Rev. 21:7).

Chapter 10

We will Suffer Trails

Part 1 – We are Promised Persecution

“[C]onfirming the souls of the disciples, and exhorting them to continue in the faith, and that **we must through much tribulation enter into the kingdom of God**” (Act. 14:22). “These things I have spoken unto you, that in me ye might have peace. **In the world ye shall have tribulation**: but be of good cheer; I have overcome the world” (Joh. 16:33). “For verily, when we were with you, we told you before that **we should suffer tribulation**; even as it came to pass, and ye know” (1 The. 3:4). “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and **all that will live godly in Christ Jesus shall suffer persecution**” (2 Tim. 3:10-12). “but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, **with persecutions**; and in the world to come eternal life” (Mar. 10:30). “For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 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 God. For even hereunto were ye called: because **Christ also suffered for us, leaving us an example**, that ye should follow his steps” (1 Pet. 2:19-21). “Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, **they will also persecute you**; if they have kept my saying, they will keep your's also” (Joh. 15:20). “But before all these, **they shall lay their hands on you, and persecute you**, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake” (Luk. 21:12 “For unto you it is given in the behalf of Christ, not only to believe on him, but also **to suffer for his sake**” (Phi. 1:29). “that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that **we should suffer tribulation**; even as it came to pass, and ye know” (1 The. 3:3-4). “For therefore we both labour and **suffer reproach**, because we trust in the living God, who is the Saviour of all men, specially of those that believe” (1 Tim. 4:10). “**choosing rather to suffer affliction** with the people of God, than to enjoy the pleasures of sin for a season” (Heb. 11:25). “Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but **be thou partaker of the afflictions** of the gospel according to the power of God” (2 Tim. 1:8). “But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions” (Heb. 10:32).

We are to partake of the sufferings of Yeshua. “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as **ye are partakers of the sufferings**, so shall ye be also of the consolation” (2 Cor. 1:3-7).

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; We are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:35-39).

Part 2 – We are Persecuted from many Sides

We are persecuted by Atheists and Pagans, Protestants and Catholics, Orthodox and Messianic Jews, and even Hebrew Roots organizations and Sabbath keeping Churches of God, for “not believing exactly as they do”.

We must continue to teach the scriptures, and pray for those who have made themselves our enemies. “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” (Mat. 5:44). “rejoicing in hope; patient in tribulation; continuing instant in prayer... Bless them which persecute you: bless, and curse not” (Rom. 12:12,14).

Some of the worse persecutions come from the family. “And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death” (Mat. 10:21). “Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And **a man's foes shall be they of his own household**. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me” (Mat. 10:34-38).

In some nations today people are being imprisoned and executed for professing Christ. They should always be in our prayers.

Part 3 – The Parable of the Sower

“Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty” (Mat. 13:18-23).

The seed sown on the wayside are those who do not understand it, and are not being called at that time. “And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them” (Mar. 4:11-12).

Those who receive the word on stony places are those who do not endure persecution. “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure” (Jam. 5:10-11a). “And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved” (Mat. 10:22).

Those that receive the word among the thorns are that let the cares of this world, and a focus on material things take precedence in their lives. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [money]. Therefore I say unto you, Take no thought for your life, what ye shall eat,

or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?... Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. **But seek ye first the kingdom of God, and His righteousness;** and all these things shall be added unto you” (Mat. 6:24-25,31-33).

The seed that fell on good soil are those hear, understand and bear good fruit. “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain” (Joh. 15:16a). “that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:10).

Part 4 – Financial Problems

Some Christians will suffer great financial problems. “I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me” (Phi. 4:12-13). “Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day” (1 Cor. 4:11-13). “and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom” (Luk. 16:20-22a).

Part 5 – Health Problems

The apostle Paul had health problem with his eyes. “Ye see how large a letter I have written unto you with mine own hand” (Gal. 6:11). When he wrote, he used large letters so he could see. Typically someone else would write it for him. “The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus” (1 Cor. 16:24). “The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas” (2 Cor. 13:14b).

If the Galatians had been able to give Paul their eyes they would have. “Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me” (Gal. 4:13-15).

This was Paul's thorn in the flesh. “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Cor. 12:7-9). God does not always heal us of afflictions in this life, but allows to grow through these trails.

Sometimes health problems arise because of sin. “Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee” (Joh. 5:14).

Part 6 – Joyful for Suffering

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience” (Rom. 5:3). “rejoicing in hope; patient in tribulation; continuing instant in prayer” (Rom. 12:12). “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong” (2 Cor. 12:10). “But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing” (1 Pet. 3:14-17). “And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy spirit” (1 The. 1:6).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous **scarcely** [Hebrew *molis* – ‘with difficulty’- # 3433] be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator” (1 Pet. 4:12-19).

Part 7 – Rewarded for Suffering

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17). “But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (1 Pet. 5:10). “so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer” (2 The. 1:4-5). “Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Mat. 5:10-12). “The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:16-18).

Part 8 – The Great Tribulation

There will be another great martyrdom of the Church. “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled” (Rev. 6:9-11). “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my

name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many” (Mat. 24:9-11).

Yeshua counsels the modern day church to repent, or to prove themselves in the great tribulation. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Rev. 3:14-19).

Only those who endure to the end of their lives will receive salvation. “But he that shall **endure** unto the end, the same shall be saved” (Mat. 24:13).

Chapter 11

The Christian Kiddush

Part 1 – The Sacred Fellowship Meal

“The first recorded kiddush was with Abraham and Melchizedek “And Melchizedek king of Salem brought forth bread and wine: and He was the priest of the Most High God. And He blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand” (Gen. 14:18-20a).

A kiddush, which means ‘sanctification’ (set apart for god’s use), is a prayer or blessing said over the bread and wine to recognize certain times as set apart for god’s use. Said on the Sabbath, Holy Days, New Moon and other special occasions.

The kiddush is the sacred fellowship meal. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread” (1 Cor. 10:16-17). The Greek word for communion here is *koinonia* meaning fellowship. The Church has fellowship one another though the blood and body of Yeshua represented in this meal.

During the evening of Yeshua’s last supper He taught His disciples the true meaning of the kiddush. “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 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, which is shed for many for the remission of sins” (Mat.26:26-28). “And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many” (Mar. 14:22-24). “And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves...And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luk. 22:17,19-20).

So. the broken bread represents Yeshua’s broken body, and the wine represents His blood shed at His death. This allows us to take part in the New Covenant, or Testament.

Part 2 – The New Covenant

The New Covenant allows forgiveness of sin through Yeshua so that God can put His spirit in us, and then will we are able to keep and love God’s law. “But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. **For finding fault with them,** He saith,

Behold, the days come, saith the Lord,
When I will make a new covenant 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 when I took them by the hand to lead them out of the land of Egypt;
Because they continued not in My covenant,
And I regarded them not, saith the Lord.
For this is the covenant that I will make with the house of Israel
After those days, saith the Lord;

I will put My laws into their mind,

And write them in their hearts:

And I will be to them a God,

And they shall be to Me a people:

And they shall not teach every man his neighbour,

And every man his brother, saying, Know the Lord:

For all shall know Me,

From the least to the greatest.

For I will be merciful to their unrighteousness,

And their sins and their iniquities will I remember no more.

[Paul quoted that passage from the prophecy of Jer. 31:31-34]

In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:6-13). And again, "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more." (Heb. 10:16-17).

Part 3 – The Bread of Life

Yeshua is the Bread of Eternal Life. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?... As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (Joh. 6:47-52,57-59).

We must ingest Yeshua, take Him into us and to make His life and ways part of us though the holy spirit that is in us." I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me: (Gal. 2:20). "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His" (Rom. 8:9). "Hereby know we that we dwell in Him, and He in us, because He hath given us of His spirit" (1 Joh. 4:13).

With Yeshua in us though His spirit we are to follow His example. "... because Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. 2:21b). "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 Joh. 2:6). "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross (*starous* - stake), and follow me" (Mat. 16:24). Paul said. "Follow my example, as I follow the example of Christ" (1 Cor. 11:1) NIV.

This can only come about by the continual renewal of the holy spirit. "And be renewed in the spirit of your mind" (Eph. 4:23). "...but according to his mercy He saved us, by the washing of regeneration, and renewing of the holy spirit" (Tit. 3:5b). "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10).

Part 4 – Partaking of the Kiddush is Necessary for Salvation

We must take part in the Kiddush to have eternal life. “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (Joh. 6:53-56).

Part 5 – The Broken Body of Yeshua

When we break bread at the kiddush it is a symbol of Yeshua’s body that was broken by a horrible scourging.” Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified” (Mat.27:26). “Then Pilate therefore took Jesus, and scourged him” (Joh. 19:1).

Yeshua’s scourging was more brutal than others. “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men” (Isa. 52:14).

This was something additional Yeshua suffered for us so that we can have divine healing. “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 Jehovah hath laid on him the iniquity of us all” (Isa. 53:5-6). “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 Pet. 2:24).

The sick can be taken to the elders in the Church for anointing with oil and prayer to receive healing. “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him” (Jam. 5:14-15). The disciples used oil and prayer for healing. “And they cast out many devils, and anointed with oil many that were sick, and healed them” (Mar. 6:13). Paul sent cloths he anointed with oil, which he prayed over, to people he couldn’t travel to. “And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them” (Act. 19:11-12).

Since God can give us divine healing it does not mean medical services are somehow sinful or unfaithful to use. The author of the Book of Luke, and the Book of Acts was a beloved physician. “Luke, the beloved physician, and Demas, greet you” (Col. 4:14). Yeshua taught the sick need a doctor “And Jesus answering said unto them, They that are whole need not a physician; but they that are sick” (Luk. 5:31).

Part 6 – The Shed Blood of Yeshua

The wine of the kiddush symbolizes the blood Yeshua shed leading to His death, which paid the price for our sins and granting our forgiveness. “The rest said, Let be, let us see whether Elias will come to save him. *Then another took a spear and thrust it into his side, and out came water and blood.* Jesus, when he had cried again with a loud voice, yielded up the spirit” (Mat. 27:49-50). See page 13-14 for more on verse 49.

We still continue to make mistakes and sin, “but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say

that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us” (1 Joh. 1:7-10).

Whenever we sin after baptism, we again need Yeshua’s blood to forgive our sins. “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Eph. 1:7). “Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Rom. 5:9).

Repentance, like salvation itself is a process not a onetime event. Yeshua encourages His Church to repent. “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:19).

Part 7 – We must Examine Ourselves

Whenever have a kiddush we are to be remembering the things Yeshua suffered for us. “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus 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**. (1 Cor. 11:23-25). By doing this we are affirming our belief in forgiveness through Yeshua. “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come” (verse 26). We must always carefully examine whether we are growing spiritually and following God’s law or whether we are slipping back into sin so that we do not take Yeshua’s sacrifice for granted, or God will hold us guilty and will judge us. “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 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 Lord'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” (1 Cor. 11:27-31).

Part 8 – How often should We Partake of the Kiddush?

When Yeshua revealed the meaning of the Kiddush at the Last Supper it was not on the Passover. Yeshua was sacrificed at the same time the Passover lambs were being sacrificed on the 14th of Abib. The Last Supper was two days before that, as shown by Yeshua being judged at the sixth hour of the day and being nailed to the stake at the third hour the next day. “And it was the preparation of the Passover, and about **the sixth hour**: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. (Joh. 19:13-16). “And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was **the third hour**, and they crucified him” (Mar. 15:23-25).

The Last Supper was a *se’udat-siyum*, ‘a banquet of completion’, a graduation dinner. This is why leavened bread ‘*artos*’ was used and not unleavened bread ‘*azumos*’, as recorded in the Greek. Except during the Days of Unleavened Bread, leavened Challah bread or unleavened bread Matzah can be used.

Scripture tells us “as often as we do this”, not just on the Passover. “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus 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 Lord's death till He come" (1 Cor.11:23-26).

The Bible nowhere commands this to only be done on the Passover.

The Apostle Paul specifically tells us that we are not to recreate the Lord's Supper, His final meal, but rather, we are to keep the Kiddush with the meaning He expounded. "When ye come together therefore into one place, this **is not to eat the Lord's supper**. For in eating everyone 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 church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not" (1 Cor. 11:20-22).

Part 9 – How to Partake of the Christian Kiddush

After having prepared the bread and the wine a blessing is said over each. "Jesus took bread, and blessed, and brake it, and gave to them" (Mar. 14:22b). "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). And the then we give a prayer of thanks. "That the Lord Jesus 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: this do in remembrance of me" (1 Cor. 11:24). "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mar. 14:23).

The blessing of the bread:

"Blessed are you, O Yehovah, our god, King of the Universe, who provides the bread from the Earth."

In Hebrew: "*Baruch attah Yehovah, Elohenu, Melek ha olam, Ha motzi lechem min ha eretz.*"

Followed by a prayer of thanks, something similar to the following:

Thank You, Father, for this bread which represents the body of Yeshua Ha Mashiach, the bread of Life. Thank you for the eternal life we receive through the spirit. And for the healing we receive through Yeshua's stripes. We partake of this bread in remembrance of His sacrifice and proclaim our acceptance of this sacrifice. In Yeshua's name we pray, Amen.

The blessing of the wine:

"Blessed are you, O Yehovah, our god, King and Ruler of the Universe, who gives us the fruit of the vine."

In Hebrew: "*Baruch attah Yehovah, Elohenu, Melek ha olam, boray pre ha gafen.*"

Again, followed by a prayer of thanks similar to this:

Father, thank You for this wine, and the blood from Yeshua's sacrifice that it represents. And we acknowledge that it only can forgive our sins. We partake of this wine in remembrance of His death on the stake, and proclaim our acceptance of Yeshua as our Savior and King. In Yeshua's name we pray, Amen.

Chapter 12

The Foot Washing

Part 1 – Yeshua performs the Foot Washing

Yeshua teaches His disciples how to perform the foot washing ceremony. “Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 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 disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus 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. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, 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.” (Joh. 13:3-11).

Part 2 – The Foot Washing is Required for Salvation

We must perform the foot washing or we have no part with Yeshua. “Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me” (Joh. 13:8).

Yeshua performed this as an example of something we must do. “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 Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, 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 lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them” (Joh. 13:12-17).

The foot washing is an example of the service to one another we must continue throughout our lives as Christians. “I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Act. 20:35).

The foot washing is also an expression of humility, which is required for salvation. “And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Mat. 18:2-4).

To perform the foot washing simply pair off and wash each other's feet in a basin, and dry with a towel, as a act of service and humility.

Chapter 13

We must be Chosen

Part 1 – Yeshua will Choose

The Father has given all judgement of men over to Yeshua. “For the Father judgeth no man, but hath committed all judgment unto the Son” (Joh. “ 5:22). And those in the Church are being judged now. “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Pet. 4:17).

Yeshua can make judgement because He has been human Himself. “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).

After He has judged, He will choose those to be in the Kingdom of God.

Few of those that were called will finally end up being chosen. “So the last shall be first, and the first last: for many be called, but few chosen” (Mat. 20:16). “For many are called, but few are chosen” (Mat. 22:14).

We must be judged worthy of our calling. “Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power” (2 The. 1:11). “Wherefore the rather, brethren, **give diligence to make your calling and election sure**: for if ye do these things, ye shall never fall” (2 Pet. 1:10). “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Eph. 4:1). “As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, Who hath called you unto His kingdom and glory” (1 The. 2:12). “but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage [expect to Yeshua]: neither can they die any more: for they are equal unto the angels [in the sense of being immortal]; and are the children of God, being the children of the resurrection” (Luk. 20:35-36). “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luk. 21:36). “that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:10). “So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, **that ye may be counted worthy of the kingdom of God**, for which ye also suffer” (2 The. 1:4-5).

Those in God’s Kingdom will have been chosen. “These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful” (Rev. 17:14). “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light” (1 Pet. 2:9).

In Conclusion

Salvation is to receive eternal life rather than eternal death which is what we have earned from breaking God's laws. In order to be one of the few to receive salvation in this age we must be called, individually selected by God the Father to be drawn to Yeshua. Then we must believe we will receive eternal life in the Kingdom of God, which begins with forgiveness of sin by the blood sacrifice of Yeshua. The faith required for this is Yeshua's faith put into us. Then we must repent of breaking God's law and begin living by all of scripture. After this we must be baptized by full immersion in water in the name of Yeshua (*Iēsoûs*, Jesus, ect.). And then we will receive the holy spirit, typically by the laying on of hands. After this we must begin a new life of producing spiritual fruits and good works, and engage in spiritual warfare until the end of our lives, or Yeshua's return. Yeshua will judge us whether He will find us worthy to be chosen to be born into the Kingdom of God and receive eternal life. The only way to eternal life is forgiveness through Yeshua's death, and applying the holy spirit we receive through His life. Those who teach we do not have to apply the holy spirit to grow, and produce, and overcome are teaching the way to eternal death.

