

The Faith

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Number 2

ACTS 8:35-37

Then Philip opened his mouth, and began at the same scripture, and preached unto him Yahshua.

And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Yahshua the Messiah is the Son of Elohim.

ROMANS 14:11

For it is written, *As* I live, saith Yahweh, every knee shall bow to me, and every tongue shall confess to Elohim.

PHILIPPIANS 2:10

That at the name of Yahshua every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Contending for The Faith which was once for all delivered to the saints. Jude 3

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This magazine is published for the sake of truth in honor of our Heavenly Father and His only begotten Son. It upholds the originally inspired Scriptures, teaching to declare all the counsel of The Almighty One. It proclaims the Father's scholarly recognized name, YAHWEH, and the Son's, YAHSHUA, rather than substitutions. It upholds the Ten Commandments, recognizing the name, Yahweh, in the third, and the seventh day Sabbath (not the first day of the week) in the fourth. It stands for baptism (immersion) in the name, Yahshua, the Messiah, according to Acts 2:38 and Matthew 28:19; the ordinance of feet washing and the commemoration of the Messiah's death, at the Passover season; the set times of Unleavened Bread, Weeks (Pentecost), Tabernacles, with all the yearly set apart convocation days of Leviticus 23. It advocates tithing and the observance of Yahweh's laws for our well being including clean foods. It teaches repentance of sin (disobeying Yahweh), and justification by faith in Yahshua, the Messiah, in whom we have redemption through His blood; making right the whole man, physically and spiritually; stressing the importance of the set apart righteous life, and the Power of Yahweh's Spirit of separation teaching the obedient to do His will. It is supported by "called out ones of Yahweh," which is the meaning of "Assembly of Yahweh." It is for those hearing and heeding the call of Revelation 18:4, and is proclaiming to the world that Yahweh reigns, Psalm 96.

Original editor, C.O. Dodd (Deceased)

Our motto: FORWARD WITH THE
ORIGINALLY INSPIRED
SCRIPTURES!

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The Faith

EDITORIAL

PASSOVER AND FEAST OF UNLEAVENED

2026

The Eaton Rapids Assembly of Yahweh hosted the Passover Memorial and the seven days of Unleavened Bread (Leviticus 23), gathering in the sanctuary at 1017 North Gunnell Road. The Passover Memorial service was well attended with many saints staying on for the Feast of Unleavened in cabins on the campground, camper, and in guest houses on the property.

Looking back, we celebrated three annual Moeds in succession; the Passover Memorial, the 7th day Sabbath, and the first day of the Feast of Unleavened, with testimonies, prayer, sermons, special songs, and congregational prayer and songs. We felt the Joy of serving Yahweh according to His commands in Leviticus 23:1-44, Numbers 28:1-31, Deuteronomy 16:1-16. All of Yahweh's Feasts have deep spiritual meaning, that are still for us today.

The Passover service is on the 14th day of Abib, the first month of the year. We start the new year being reminded of our Savior Yahshua, his acts of love, the trials and abuse that he endured (both physical and verbal), and his death on that cruel stake and his burial. Then, Halleluyah, his resurrection!

Yahshua mentions several times in the scriptures to follow him. Matthew 4:19 – And he saith unto them, Follow me, and I will make you fishers of men. They left their nets and followed him. In Matthew 9:9, Yahshua said to Matthew, Follow me. And he arose and followed him. Yahshua told the young man (Matthew 19:21) to sell what he had and give to the poor and come and follow him. Let us follow after Yahshua in all our ways.

The Feasts of Yahweh are such a break from normal routines, etc., a time to focus and feast on Yahweh's Words. A time to rejoice and to praise Yahweh and His Son Yahshua the Messiah. Elder Joe Brechting spoke on Righteousness by Faith, to Overcome the World, and to Walk in Faith; Brother Jeff Kopp, Trust in Yahweh and Surrender; Brother John Mencl, Yahweh's Covenant of Covering, Redemption, and Separation; the Passover Service - Samuel Graham and readings from scriptures regarding the Feasts. Many readings of the Psalms and testimonials would qualify as mini sermons.

Special Note: the neighbor's Angus cattle kept finding ways to go through the fences and coming to the Assembly campground as the Feast was on. Why not? Psalm 50:10 – For every beast of the forest is mine and the cattle upon a thousand hills. Eagles were spotted at the Feast. Luke 17:37 - ... Whosoever the body is, thither will the eagles be gathered.

There were many special songs and sharings, giving thankfulness and praise to Yahweh and Yahshua. Bernice Averye offered with her voice and autoharp and original songs given to her through the Kodesh Spirit. Martha Meddaugh and Nenita Allmaras

offered songs and choruses, Max Rambo sang many old favorites, Pam Kopp testimonials and favorite songs, John Mencl newer in praises in song, Pam Joy shared a special song of praise and testified that she and her two children were baptized 14 years ago by Pastor Samuel Graham. Jeanne Fangboner played the piano for congregational singing and several of her own specials along with Stella Sullivan playing for congregational singing. Pastor Graham offered trumpet solos in honor of Yahweh, recounting the scriptures regarding the sound of the trumpet calling of the assembly, etc. 1 Corinthians 15:52 - ...the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Keith and Sharron Mbelu and family led us in choruses throughout the Feast.

The Eaton Rapids Assembly opens and closes each meeting/service with the blowing of the trumpet, shofars, and ram's horns (for the calling of the Assembly and after the reciting of Numbers 6:22-27 and the closing prayer).

There is much joy (unspeakable) during and at the close of the Feast. The parting of brethren at the end of the Feast brings to mind a few lines from an old song – Blest be the tie that binds, our hearts in Yahweh's love, The fellowship of kindred minds, is like to that above, But we shall still be joined in heart, and hope to meet again. Yahweh's Feasts take us out of the world (strife, confusion, etc.) and we receive joy, peace, edification, and love in honoring Yahweh, Yahshua and the Word. Psalm 48:1 – Great is Yahweh, and greatly to be praised!

Pastor Samuel A. Graham

NUMBERS 9:4, 5

And Moses spake unto the children of Israel, that they should keep the passover.

And they kept the passover on the fourteenth day of the first month between the evenings in the wilderness of Sinai: according to all that Yahweh commanded Moses, so did the children of Israel.

PUTTING PAUL IN HIS PLACE

(PART II – Tackling the Problems)

Greetings brethren, in Yahweh and Yahshua's Name! In the previous article I laid the groundwork for an in-depth study of the Apostle Paul and his writings. I started there with three assertions which I would like to repeat here:

1. Paul was a faithful Jew to the end of his life always working to bring the Gentiles into the Family of Yahweh at the end of the age. He expected Yahshua's return in his own lifetime.
2. The two main issues he deals with in his letters are Circumcision and Idolatry and that knowing this is the key to understanding his writings. The Gentiles he wrote to were already learning the basics of Torah from their local Jewish communities.
3. There is nothing in his letters that suggests he was founding a new religion or was teaching something different than the Apostles in Jerusalem. Rather, everything he says can be understood from within a Messianic Jewish context.

In this article I intend on further elaborating on point two. As the Apostle to the Gentiles, Paul was tasked with bringing this previously alienated community into full fellowship with Yahweh's people. This was no small task. It's tough for us to imagine today but the people of that time were living in a rigid society with a highly stratified social structure. Historians estimate that up to 1/3 of the population in some regions of the Roman Empire were enslaved. A thorough reading of the New Testament will bear out the fact that many of the early believers were either slaves or members of the lowest classes of society. There are exceptions of course but many of these new believers faced severe restrictions in their daily lives and even in what religious beliefs and practices they were allowed to follow.

Those wishing to convert to the new Messianic Faith found themselves in between two worlds: Judaism and State Religion. Similar to the social stratification we just discussed, Romans were tightly controlled in spiritual matters. Despite periodic persecution, Judaism was a legal religion within the Roman Empire. By and large adherents were given exemptions from pagan ceremonies and allowed to keep the Torah as they saw fit. The population as a whole, however, was expected to engage in emperor worship and all of the associated pagan rituals. Many of the loosely attached G-d Fearers mentioned in the New Testament and elsewhere presumably did both; attended Synagogue on the Sabbath and worshiped Ceasar and local deities during the week.

The new Messianic Faith put Gentile believers in a tough position. Not Jews by birth, but called to a new life dedicated to belief in Yahshua as their savior, what were they to do? Fully embrace Judaism at the expense of their new belief in the Messiah? Continue in the state religion of the time despite the clear contradiction with everything they had learned from studying Torah? They were under severe pressure from both sides with limited freedom in most cases to restructure their lives as they saw best.

This is the situation Paul had to work in. As a Roman citizen and full-fledged member of the Jewish community these are not problems he had to face. He was given a mission to the Gentiles from Yahshua himself, however, and he was bound and determined to see it through. He was not one to hide from conflict or seek a compromise. He faced things head on. Let's learn together how he tackled these two important problems in the early Gentile Messianic Community.

Circumcision

An obvious solution to this predicament was for the Gentiles to fully convert to Judaism. This would have provided protection from state persecution through membership in a permitted religious faith. There was a process for this already established within Judaism in proselyte conversion. We can see from the Book of Galatians that this was a tempting path for many new believers.

Circumcision was one of if not the biggest issue of the day within the new community of believers. I won't discuss it in detail here, but it was the main topic of the Jerusalem Council in Acts 15 so often referenced by mainstream Christianity in opposition to Law observance in general. In fact, many of the more controversial passages found within Paul's letters actually center around this topic. That circumcision received so much attention lends credence to the fact that the Gentile converts of the time were generally expected to keep the Law – why else would circumcision even be a question?

Paul states quite emphatically in Galatians 5:2 that "Behold I Paul say unto you, that if ye be circumcised, the Messiah shall profit you nothing." We have to be careful to consider the context of passages like this brethren. A careful reading of Galatians, for example, will support the fact that the issues there were much larger than just circumcision. Commentators have often portrayed the antagonists Paul is railing against as Jewish Christians associated with the Assembly in Jerusalem. However, it is much more logical to see this as an internal conflict with the leaders of the local Synagogues in that area. The new Gentile believers were being asked to fully convert to Judaism – circumcision was just one part of that process; temple sacrifices were usually another expectation for example. Paul was adamant that the Gentiles did not need to undergo circumcision much less full proselyte conversion. Indeed, doing that would compromise their new-found belief in Yahshua and diminish the value of the sacrifice he made.

It is clear, however, that Paul was not opposed to circumcision wholesale as he did circumcise Timothy when the situation required it (Acts 16:3). He says nothing of circumcision within the existing Jewish population (Acts 21:20-24) nor of the next generation of Gentile believers for that matter. He is, however, adamant that the Messiah's sacrifice is enough for all people to enter the Family of Yahweh as they are. His council is to remain in the state wherein we are called: "Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of Yahweh (*is everything*)." (1 Cor. 7:18, 19)

For Paul, a new age has arrived, and a New Covenant has been instituted with the death and resurrection of Yahshua. The coming Kingdom is imminent, where Jews and

Gentiles alike will partake in the blessings of the most High. “Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the Elohim of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one Elohim, which shall justify the circumcision by faith and uncircumcision through faith. Do we then make void the law through faith? May that never be so: yea, **we establish the law.**” (Rom. 3:28-31)

I realize that there are differing views on this topic within the Body of the Messiah. We should be careful in applying these passages too broadly and beyond their original context. Paul does make it clear, however, that physical circumcision is not a requirement for inclusion in the New Covenant and membership in Yahweh’s Family. Yahshua has fulfilled that requirement for us (Rom. 2:28, 29, Col. 2:8-13) and we recognize that through our baptism in his Holy Name. That is as true for us now as it was for all those adult male slaves first coming to the truth almost 2,000 years ago now. Is this a new and radical teaching on the part of Paul? Hardly, it was predicted by the Prophets long ago in passages such as Deuteronomy 30, Jeremiah 30 and Ezekiel 36.

Leaving Idolatry

Unlike many societies today, there was no separation of church and state in ancient Rome. There were well over a hundred religious/civic holidays a year in the Roman Empire. Many of these required all daily business to cease and sacrifices to be made in the local temple. Roman temples in the first century AD can rightfully be thought of as meat wholesalers to their surrounding communities. Typically, when animal sacrifices were made only the internal organs were sacrificed directly to the pagan gods. The remaining meat ended up being sold in stalls attached to the temple or in local butcher shops. Not only was the meat found in such shops sacrificed to the local gods but was also not slaughtered according to biblical requirements. Even clean animals did not have the blood properly drained in most cases and thus presented a problem for not only Jews in the local community but also any new converts to the Messianic faith.

It is against this backdrop that we have so much discussion in Paul’s letters related to the eating of food sacrificed to idols. Before we take a look at his specific comments it behooves us to remember what was said at the Jerusalem Council: “Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to Elohim: But that we write unto them, that they abstain from pollutions of idols, and from fornication and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.” (Acts 15:19-21). Here James, gives the conclusion of what appears to be a very heated discussion centered around circumcision and requirements of the Law in general. There are many things that could have been said here so the fact that he concentrates on the question of idolatry and by association the meat sacrificed to idols is significant. Even the mention of fornication in this context alludes to the prevalence of prostitution connected with Roman temples and the pagan religious practices associated with it.

Paul was not only present at the Jerusalem Council but along with Barnabas and Silas was one of the main missionaries appointed to spread this edict among the fledgling Gentile believers. It’s easy to see that Paul would have been inundated with questions on

how to apply this directive to the daily lives of the new believers. Unlike the tight knit Jewish diaspora communities of the time most of these Gentile converts did not have access to their own butcher shops and as I explained above had very little control of their day to day activities. We should be able to identify with this brethren. How many of us know where our meat comes from or how it was killed? Not to mention all of the state holidays we still deal with today – many of them direct descendants of those ancient Roman festivals.

The two primary passages in Paul's letters on this topic are Romans 14 and 1 Corinthians 8-10. One of the main metaphors used in both of these arguments is the Weak and the Strong. Historically, those from the mainstream Christian church have interpreted the Weak as Jewish Christians who continued to follow Torah and the Strong as Gentile or even some Jewish Christians who no longer felt obliged to keep any of the requirements of the Law. Modern scholarship is starting to challenge this view, however, and again see this as an internal struggle within the local Synagogues. When we recognize that the Apostle Paul was a Jew through and through and continued to follow Torah even after his Damascus Road experience we end up looking at his letters through a different lens. Everyone, whether they realize it or not, is working from a given set of assumptions when they read any text and this directly affects their interpretation.

Paul says in 1 Corinthians: "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love Elohim, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world and that there is none other Elohim but one. For though there be that are called elohim, whether in heaven or in earth, (as there be elohim many, and masters many,) But to us there is but one Elohim, the Father of whom are all things, and we in him; and one Master Yahshua the Messiah, by whom are all things, and we by him." (1 Cor. 8:1-6) He then goes on to explain the importance of conscience in all matters related to food. Everything we do should be for the strengthening of the faith of those around us. (1 Cor. 8:7-13)

As I said earlier Brethren, we should be able to identify with all those Gentiles first coming to the faith 2,000 years ago. We also live in a contaminated society. Much of our food is questionable at best, we are constantly bombarded with secular state holidays. The lesson for us today is the same as it was then: "I beseech you therefore, brethren, by the mercies of Elohim, that ye present your bodies a living sacrifice, holy, acceptable unto Elohim, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Elohim." (Rom. 12:1, 2) HalleluYah!

In the next article I will be taking a few of the more controversial passages from Paul's letters and talking through them in detail. There are a few passages in Galatians, Ephesians and Colossians, in particular, that those in mainstream Christianity like to take out of context to justify their positions. We will examine these together and draw different conclusions. Please stay with me as we continue our journey through Paul's life and writings...

Mark Biggs - Hebron, CT

Page Eight

The Faith

A FOOL'S HEALING

Did you know the Bible has a lot to say about "words?" Sure, it has a lot of words in it, but it has a lot to say about *"the Word"* which is something really special.

Have you ever thought about the meaning of words, or just words in general? Would you agree that we can't really know someone apart from their words (considering we can't know anyone by their thoughts)? Or about how the air we breathe in and the air we breathe out gives us the ability to speak words?

When we think about our Creator as the originator and author of all life (including you and me), we can see in the scriptures that He used words to create life. By the power of what He spoke, that power came through those words. And the breath required to make these words are what's known in the scripture as "spirit," or in the Hebrew, "Ruach."

These three things (Creator, Spirit (breath) and Word) all originate from one source. Just like you and me, we are a being with breath in our lungs with the capacity to make words. Without breath or wind, we cannot speak let alone speak words. And lastly, without a being, there's no breath or words to take place as none can exist outside of itself. This pattern built into our own design becomes an important clue, because the New Testament picks up this very idea and reveals something far greater built on it when we look to the Son of the Creator or the Messiah who is called, "The Word."

Check out these verses:

John 1:14 - *"And the Word became flesh and dwelt among us..."*

Revelation 19:13 - *"And He was dressed in a robe dipped in blood, and His Name is called: The Word of Elohim."*

1 John 5:7 (in many manuscripts) - *"For there are three that bear witness in heaven: the Father, the Word, and the Set-apart Spirit..."*

1 John 1:1-4 - *"What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled, concerning the Word of life: And the life was manifested, and we have seen, and bear witness, and declare to you that everlasting life which was with the Father and was manifested to us. We announce to you what we have seen and heard, so that you too might have fellowship with us, and truly our fellowship is with the Father and with His Son יהושע (Yahshua) Messiah. And we write this to you in order that your joy might be complete."*

1 Peter 1:24, 25 - *"...because 'All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away, but the Word of Elohim remains forever.' And this is the Word, announced as Good News to you."*

Imagine having the power to turn your WORDS into a living, breathing person! Because that's exactly what our Creator did when He brought forth His Son. Imagine it's you, and you had the power to make your words into a person. As an extension of you, this would be like a child, or a son or daughter, would it not?

And imagine this word child, as it were, goes about walking around, speaking your words to all who are willing to hear. If we put ourselves in the shoes of the Creator and have our own word child walking around speaking our words, those words would have power, right? The power to speak life, to heal, to create, to bless, to comfort, to love?

Think about what your word child would say about you, or me... What words of yours would you want out in the world testifying? Would he or she speak words of life, or death? Healing, or hurting? Blessing, or cursing? Loving, or hating?

If we look at the Old Testament, or otherwise known as the "Tanakh," these contain our Creator's words. Words of life, blessing, comfort, healing, instructions and love...

Words for mankind.

And it's very unfortunate that modern religion teaches that the Old Testament is for the Jews only and that the New Testament is for Gentiles. Or that the Old Testament was for Israel, and that it's not for the American church. Sure, many Pastors will piecemeal anything they find useful there, or take what they want and call it the "moral law," but sadly, this is not the right way to view this very large portion of the book. Again, the words of the Bible are for mankind.

Now sure, the Creator chose a nation, yes - Israel. He gave them His right rulings, His good laws, His righteous commandments, His glorious statutes and ordinances. He gave it all to them so that they could be a light in this world, drawing anyone and everyone who has a heart to know and ears to hear about this amazing Being who made us and laid out instructions for us to be able to live our best lives here on earth (and after our lives end).

Incredibly, He also gave everyone the ability to be able to "graft into" this nation (*"You, though a wild olive shoot, were grafted in among them and now share in the nourishing root of the olive tree..."* Romans 11:17), to covenant with Him, to know Him, to love Him, to see His wonders, to live by HIS standards, to be blessed, comforted and healed. To come alongside - not replace - and *be* Israel.

So we have a really important question to ask: does it make sense that this Creator would send out His Word into the world; a living, breathing Word wrapped in human flesh, to tell people that the Old Testament is meaningless today? That those words are suddenly irrelevant? That it's actually *not* for mankind? That this Word put an end to those words? How could it even be possible that a very extension of the Creator would go on its own and go against the One who gave it breath?

It's impossible!

So let's take a step back and take a long hard look at the Bible... what do we see, really. A big book that's too hard to understand? A boring book? A book of fairy tales? A book that can only be taught by professionals? A book for people who need a crutch in life? A book that is used to wield power and/or fleece the poor?

What is a book *really* when it comes to knowing the One who made this world, made us all, while allowing suffering and joy to coexist?

How do we really know this book gives us Truth, or leads us to an afterlife? Or tells the Truth about the origin of this world and the origin of life? I mean, millions upon millions gather every week around the world to listen to the words of this book and worship the Creator, so what's it all about?

It's all about words.

And is it really all we have?

Let's ask some questions. What keeps you from believing these words, if you don't? What causes you to believe these words if you do?

Words have power, we know this. They have the ability to evoke emotion, bring com-

fort, draw outrage, give enlightenment or understanding, make us laugh (or cry), or educate us. Words are either empty, or they are alive. And that is what makes the Scriptures different from every other collection of sentences humans have strung together. These words don't simply inform... they also confront. They interpret us as much as we interpret them. They expose motives we didn't know we had. They describe the human condition with a clarity that shouldn't be possible from writers separated by centuries, cultures, languages, and experiences.

Because if Scripture is nothing more than ink and parchment, then it shouldn't be able to reshape lives, mend consciences, break addictions, expose hypocrisy, or bring the proud to their knees. Empty words on paper can't do that.

However, if you *do* believe these words, it's not because the book is most widely known or revered - it's because something in you knows the Voice behind them. And if you don't believe yet, it may not be because the words are lacking, but because you're still deciding whether you want them to be true (because if they are true, then they demand something of you).

Many people find that fear is a great stopper to even starting or trying to read the Bible and that makes me sad. They feel like it's beyond them or that it's boring or that it's not practical. Or it's just simply too overwhelming. The best way to think of it is books within a book: you have books of history, songs, practical living, science texts, how to run an assembly, parenting, single and married life, worship instructions, how to love others, how to celebrate the Creator's festivals, how to be healthy, employment advice, things about the future, and lastly, the point of this post, what the living, breathing, talking Word of Yahweh did while He walked this earth.

And I think that we don't realize the significance of this enough - the very Words of our Creator put on a flesh suit and lived among us. He spoke all that this Creator, His Father, taught him to speak:

John 12:49, 50 - *"I do not speak from Myself... but what I speak, as the Father has told Me, so I speak."*

John 7:16 - *"Yahshua answered them and said, My doctrine is not Mine, but His who sent Me."*

Now you might be wondering what He was speaking... He was speaking all the things in the Old Testament, or in other words, the Torah. The first five books of the Bible. He came to deliver these words to everyone and we have to ask, why would He do that? He did it because back then, just like today, the religious leaders, or the majority of religious thought was based on man-made traditions and not the Creator's ways for mankind.

And this has always been since the beginning of time. Humans have always rebelled against the Creator and far too often we do it with good intentions, or we think our ways are better than His. Adam had one Law and look what happened! It is in our nature to not care or not believe that Yahweh's laws are good. It's why we have the largest religion in the world telling us that keeping those laws are not necessary or not for us, or that they curse us.

THINK ABOUT THE WORD.

The Word walked around and pointed to His Father. He spoke nothing different from His Father. He upheld the commandments and told others in Matthew 19:17 to "Keep the commandments and LIVE."

It is critical to point out that this Word would never teach something different or establish a religion separate from what the Creator already instituted. How do I know? Because the very identity of “the Word” means He is the perfect, faithful expression of the Father’s own mind, will, and instructions. If He were to announce a new doctrine, cancel the Torah, or redirect people to a different way of life than what Yahweh commanded, ***He would cease to be the Word***. He would become a contradiction. An ambassador speaking messages that do not match the One who sent Him.

The entire premise of being “the Word” is that He embodies and communicates Yahweh’s own voice without deviation, distortion, or innovation. He is not an independent authority creating a rival system. He is the exact representation of the One who spoke at Sinai. Therefore, any claim that the Messiah overturned Torah, abolished the commandments, or introduced a new religion is incompatible with the very definition of who the Messiah is. If He had done that, He would no longer be the faithful Word... meaning that He would be testifying *against* the Law, *against* the Prophets, *against* the covenants, and ultimately *against* the Father Himself!

But He doesn’t.

He can’t.

The Word aligns perfectly with the One who speaks. That’s how you know what is true.

The reason that I'm writing about this now is because the Word has been on my mind for a while now. It really hit home when I read Psalm 107 where a psalmist wrote about a fool, who because of his transgression and iniquities (aka, lawbreaking) had become afflicted. This fool came to abhor all manner of food and even drew near to the gates of death. But when the fool cried out to Yahweh, He sent His Word and healed him and delivered him from his distresses.

I'm so very glad that our Creator is benevolent. Aren't you? So very glad He sent His Word to us. It reminds me of the parable Yahshua spoke of about the owner of the vineyard in Matthew 21:33-46.

If you are not familiar with this story that Yahshua told, it goes like this:

It's a story about a man who planted a vineyard. He prepared it carefully, set a hedge around it, dug a winepress, built a watchtower and then rented it out to tenant farmers before leaving on a long journey.

When harvest time came, the owner sent his servants to collect the fruit that rightfully belonged to him. But the tenants didn’t want to give anything back. Instead, they beat the servants, or stoned them, and then even killed some! The owner sent more servants, and they did the same to them.

Finally, the vineyard owner decided to send his son, thinking, “Surely they will respect my son.” But when the tenants saw the son coming, they said among themselves, “This is the heir. Let’s kill him and seize the inheritance for ourselves.” So they threw him out of the vineyard and killed him.

This parable of the vineyard owner ultimately exposes a human tendency that spans every generation: we want the blessings of the vineyard without submitting to the One who owns it. Just like the tenants, people love the idea of receiving from Yahweh but resist His instructions, His boundaries, and His right rulings. The servants in the story represent all the ways Yahweh has reached out to a lawbreaking people: through His Word, through

conviction, through correction, through messengers... and yet people often push back, ignore, or reject what He says. When the Son arrives, the response reveals the heart: even when Yahweh sends His own Son, the Living Word, many still refuse to listen because they want the vineyard on their own terms.

Yahshua uses the parable to ask a piercing question: now that the Word Himself has come, why continue resisting the good laws of the Father? If the servants (the prophets, the Scriptures, the warnings, the invitations) weren't enough, the Son is the clearest expression of Yahweh's will for all people for all time. He embodies Yahweh's truth, His compassion, His authority, His laws and His instructions. The tragedy of the parable isn't merely historical, it's **present**. Yahweh has spoken through His Son, yet people still hold tightly to their own opinions, traditions, and desires, preferring autonomy over obedience. The parable becomes a mirror for us all: if Yahweh has given every opportunity to hear, respond, and obey, what excuse remains for refusing the One who came in the Father's full authority?

The vineyard still belongs to Yahweh, and the question is whether we will finally honor His Son, the Word made flesh, or keep repeating the same pattern of rejecting the Father's Sabbaths, the Father's Festivals, the Father's instructions, the Father's commandments and the Father's diet.

THINK ABOUT THE WORD.

Let's not be the tenants in the story of the vineyard. We must listen to the Son, the very Word(s) of Yahweh in human flesh. He came to enforce, to uphold, to promote His Father's ways.

Let's not be the fool of Psalm 107 who because of law transgression and iniquity came to abhor food and drew near to the gates of death.

Let's be good, obedient children who trust the Father. Who trust that His laws are for our good. Let's endeavor to walk the same path as the Living Word walked by shunning man-made traditions, pagan holidays and unclean foods.

Let's honor the Word of our Creator with our very lives because He is so worthy.

Shalom.

J. Brock

ISAIAH 40:5-8

And the honour of Yahweh shall be revealed, and all flesh shall see *it* together:
for the mouth of Yahweh hath spoken *it*.

The voice said, Cry. And he said, What shall I cry? All flesh *is* grass,
and all the goodness thereof *is* as the flower of the field:

The grass withereth, the flower fadeth: because the spirit of Yahweh
bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the word of our Elohim
shall stand for ever.

Submitted by Russell Medina

A TESTIMONY OF TRUST, TIMING, AND THE FAITHFULNESS OF YAHWEH

Earlier this year, I stepped into a new role with genuine gratitude. I was thankful for the opportunity, hopeful about what lay ahead, and eager to serve well. Yet it became clear fairly quickly that the position was not a good fit. The leadership culture and expectations required a management style that conflicted with my convictions—pressuring people beyond what they could reasonably give and prioritizing efficiency over care. That misalignment created strain, not only professionally, but inwardly as well.

Over time, the signs became harder to ignore. Communication narrowed. Projects I would normally be included in passed me by. Then came a quiet but sobering moment: a trusted team member pulled me aside to warn me that plans appeared to be in motion to replace me. While I was still in the role, recruitment was underway. That knowledge landed heavily. It stirred fear, anxiety, and a deep concern for my family—how I would provide, what the future might hold, and whether I was about to be forced into uncertainty without warning.

Scripture tells us, *“When anxiety was great within me, Your consolation brought me joy” (Psalm 94:19)*. But in the moment, that consolation didn’t come all at once. I wrestled. I prayed. I questioned. I felt the weight of betrayal and the vulnerability of being exposed without control over the outcome.

Like many of us do when fear rises, I tried to act—to regain a sense of agency. I sent out application after application. Weeks passed. No responses. The silence only intensified the anxiety. And yet, beneath all of it, I kept praying that Yahweh would place me where He wanted me to be, not simply where I could escape discomfort.

Then something unexpected happened.

Out of nowhere, a recruiter reached out about a role I hadn’t seen posted—one I didn’t even know existed. From the first conversation, it was clear this position aligned perfectly with my experience, my strengths, and the kind of leadership I believe honors people. The process moved quickly. Each interview confirmed what the last had hinted at: mutual excitement, shared values, and a sense that this was the right fit.

As the process unfolded, I learned something astonishing. The previous manager had submitted his resignation the very day I was first warned that my own position might be in jeopardy. Before I even knew I would need another role, Yahweh had already made provision. The door was opened before I ever went looking for it.

The role was never publicly posted. The company had authorized the recruiter to find the right person quickly—and after meeting me, I was the only candidate he put forward. I watched, almost in disbelief, as every obstacle I feared failed to materialize. Instead, the path became clearer with each step.

“A man’s heart plans his way, but Yahweh directs his steps” (Proverbs 16:9).

Throughout this season, I kept thinking about the kings of Judah who found themselves cornered by enemies. Instead of seeking Yahweh first, some reached out to foreign alliances for security—and were rebuked for it. I felt a quiet, humbling parallel. While my faith was always in Yahweh, I still rushed to send applications as a way of coping, as if my

efforts alone could secure my future. In hindsight, I felt a kind of spiritual embarrassment—not condemnation, but a reminder that He had already gone ahead of me.

“Trust in Yahweh with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight” (Proverbs 3:5, 6).

On Monday afternoon, the offer came. A better company. A role far better suited to my gifts. A shorter commute. Improved compensation, with opportunity for growth. What began as a season of fear ended in provision beyond what I could have planned.

This experience reminded me that Yahweh is worthy of praise not only when outcomes are good, but when circumstances feel uncertain. It is easy to worship when doors open—but faith is forged when doors seem to close. And sometimes, when things feel like they are falling apart, Yahweh is simply rearranging what needs to move so that what is right can come into place.

“We know that all things work together for good for those who love Elohim, who are called according to His purpose” (Romans 8:28).

If you are reading this while walking through uncertainty—especially seasons where provision, identity, or stability feel threatened—I want to encourage you: hang in there. Trust Him. Seek Him first. Even when you cannot see it, Yahweh is already at work. The solution may already be set in motion before you even know you need it.

“The eyes of Yahweh range throughout the earth to strengthen those whose hearts are fully committed to Him” (2 Chronicles 16:9).

All praise belongs to Yahweh, who is faithful in all things!!

May Yahweh bless you and keep you!

Solomon Meyer

IN MEMORIAM

Marvin Thomas Wilson, age 84, a Celina, TX resident. He was born on Wednesday, October 15, 1941, to Hallie and Pearlie Lee (McDonald) Wilson, in Atoka, OK. Marvin passed away on Thursday, December 25, 2025, at Celina, TX.

He was an Electrical Engineer and a Business Consultant. Marvin proudly served his country in The United States Air Force. He married Renetta (Tomes) on Thursday, December 20, 1973, in Louisville, KY. They celebrated 52 years of marriage before his passing. Marvin is survived by his wife, children, grandchildren, great grandchildren, and numerous loved ones.

Marvin was a member of the North Texas Fellowship in YHWH. He was a dedicated student of the bible and spent much of his time in study. Marv was a published author of *“Yahweh in the Bible, Names, Titles and Attributes,” “Harmony of the Gospels,”* and *“Project Earth.”* He was also a student of Biblical archaeology. He and his wife sponsored two digs in Israel with the Israel Antiquities Authority and participated in others. They both felt archaeology was an important tool to prove the scriptures in many cases.

Renetta Wilson

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YAHSHUA'S JEWELS



Yahshua's Young People

"Let no man despise thy youth; but be thou an example of the believers, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12)

LET YAHSHUA BE YOUR JOY!



JOY = HAPPINESS, PEACE,

Yahshua's name means: Yahweh's salvation. Yahshua's key purpose is to save us. Yah so loved the world that he gave his only begotten son. (John 3:16a)

Yahshua also came to give us joy more abundantly. The world is not perfect and will fail us. We will feel sad and alone at times. Especially, in those moments when we think Yahshua is not there, he is there with open arms ready to hold us.

He wants us to overcome the challenges of this life, like he did. He was our example. He knows it is not easy for us, so he wants us to cast all our burdens (problems) on him. He got this...he understands everything. He wants us to feel joy in him and not let the stress of this world hold us down.

In Yahshua you can feel joy and peace that will make you shine and grow. Joy is yours in Yahshua. Give him a try. Repent of your sins and let the King of Glory in ... you will be amazed!

CHOOSE JOY: CHOOSE YAHSHUA

Yahshua is all of these & more



S	A	L	V	A	T	I	O	N	S	C	A	E	P	T	P
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T	R	O	F	M	O	C	H	Q	U	E	X	C	V	B	F

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HAPPINESS

JOY

COMFORT

FORGIVENESS

LOVE

PEACE

HUG

SUNSHINE

FRIEND

FUN

FOREVER

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REMEMBER TO PASS IT ON TO YOUR YOUNG PEOPLE.

Yahweh's 2026 Calendar

New Moon Days	YAHSHUA'S MEMORIAL (Passover) APRIL 3 Celebrate APRIL 2 after sunset	Annual Convocation Days
Jan. 20	FESTIVAL OF UNLEAVENED BREAD APRIL 4 through APRIL 10	April 4
Feb. 19		April 10
Mar. 21	FEAST (appointment) OF WEEKS MAY 24	May 24
Apr. 19	See Leviticus 23:10, 11, 15, 16, 21	Sept. 13
May 18		Sept. 22
(Borderline)		Sept. 27
June 17	FEAST (appointment) OF TRUMPETS SEPTEMBER 13	Oct. 4
July 16		
Aug. 14	DAY (appointment) OF ATONEMENT SEPTEMBER 22	
(Borderline)		
Sept. 13	FEAST OF TABERNACLES (Booths or Huts)	
Oct. 12	SEPTEMBER 27 through OCTOBER 3	
(Borderline)		
Nov. 11	LAST GREAT DAY OCTOBER 4	
Dec. 11		

**Begin YAHWEH's days with the sunset preceding the indicated Roman days
lasting till the next sunset.**

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