



Come to the House of Yahweh

“I was glad when they said unto me, Let us go into the House of Yahweh. (Psalm 122:1)”

“You shall not forsake our assemblies like that which is the custom of some but each of you shine all the more as you see the Day come near. (Hebrews 10:25)”

“Have we not all one Father? Did not one Elohim create us? Why do we profane the covenant of our fathers by breaking faith with one another? (Malachi 2:10)”

The Greek word for "**not forsake our assemblies**" is Strong's Greek #1997 "episunagoge," {ep-ee-soon-ag-o-gay} a verb meaning "to go to synagogue," we break it down as - **epi**- on, upon, at, by, near, over, on top of, go to, toward, against, among; **sunagoge** – synagogue, to draw together, to join together, to bring with oneself," a gathering together in one place; the (religious) assembly (of Believers). We as priests need the regular exposure to the special quality of awe that only comes from being in the presence of Yahweh with fellow Believers. Going to synagogue is like making a miniature aliyah or pilgrimage to Jerusalem. "The holy city is named "Yerushalayim," for she contains both yir'ah (awe) and shalom (peace). ("The Language of Truth," page 196)"

“If you love Me, keep My commandments. (John 14:15)”

What commandment is specifically involved in Hebrews 10:25? When Yahweh commanded His people to **“Keep the Sabbath Day Holy (Exodus 20:8),”** He commanded them to assemble together on the Sabbath day! **“Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation** (meaning we are "called together" to worship Him in an assembly) **(Leviticus 23:3).”** The reason the writer to the Hebrews mentions this is that certain people, weak people, were separating themselves from the people of Yahweh, staying home, doing their own thing; they were not assembling in a Holy Convocation where Yahweh was assembling with His people on the Sabbath day. We need to be attending Sabbath services, especially since the end is coming soon!

Recently, I heard a Christian make this statement: "I believe we are free from all law and rules which include Sabbath laws (misapplication of Acts 13:39 Rom 6:14). It does not increase or decrease ones righteousness to show up at a building the first day of the week every week to listen to one sermon and hear some praise music. Personally I listen to at least a sermon a day not one a week and I listen to praise and worship music on my own. Paul said "not forsaking the assembling of ourselves together as some do" which is misapplied to require Sunday church attendance. This does not mean I am required to go to church on Sunday or must submit to the authority of a local church. First off, Sunday is not the Sabbath but we are not under a Sabbath rule anyway. Secondly, what church would I go to? I know of no local church that does not teach blatant error. Third on a personal note I work 10-12 hrs every sat night keeping small children from dying as a nurse so I am sleeping when mainstream Christianity shows up for their church so I would be excused from mainstream church attendance even if it were required. Fourthly I fellowship constantly online with fellow like minded believers and am encouraged and learn more from them then I ever did from any church. All I have seen in formal churches is horrible legalistic bondage and guilt manipulation and error. The church is the body of Christ wherever it may be. Paul went house to house and met in private homes. In short.. formal church attendance is not required to get or keep salvation

.Furthermore the verse Heb 10:25 I believe has been misinterpreted." ("gracetoyou" egroup "Heb 10:25 not forsaking church?")

The writer to the Hebrews was speaking of the SYNAGOGUE which is an assembly dedicated to the Study of the Word of Yahweh not a Church. Church is derived from the word Kirk named after the goddess Circe the "holy whore" of Greco-Roman mythology. Her form of "worship" was called "threskia" translated "worshipping" in Colossians 2:18, where it refers to a false ceremonial observance involving the *unspiritual* vanity of worshipping angels and similar idle notions which was invented by Orpheus where Homer was READ or recited as the way to honor Circe followed by sensuous ecstatic music.

Someone told me once, "The Sabbath is a tradition not a law." It is interesting to me that the "Ten Commandments" is the only part of the Torah that Yahweh originally did not let Moses write. It was written by the very finger of Yahweh. The reason for this is that these specific commandments convey His passion, the foundation upon which the rest of the Word stands. Keeping the Sabbath is not a "tradition," it is a direct, eternally binding sign of the Covenant of Yahweh, so we should do everything we can never to forsake the assembling of ourselves on it.

"I am Yahweh your Elohim; follow my decrees and be careful to keep my laws. Keep my Sabbaths holy, that they may be a sign between us. Then you will know that I am Yahweh your Elohim. (Ezekiel 20:19, 20)"

What about Rabbi Sha'ul that the world knows as Paul did he forsake the synagogue for home fellowships as some would have you believe. Rabbi Sha'ul always went to the synagogue first. On Rabbi Sha'ul's first missionary journey he traveled about 1400 miles but on the Sabbath he was at synagogue.

"From Paphos, Rabbi Sha'ul and his companions sailed to Perga in Pamphylia, where Rabbi Yochannan left them to return to Jerusalem. From Perga they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down. After the reading from the Torah and the Prophets (Haftorah), the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please speak." (Acts 13:13-15)"

Why did the Rabbis of Antioch allow Rabbi Sha'ul to speak so readily in the synagogue? As a student of Gamaliel from Jerusalem, the Rabbis of the synagogue would have respected him and might have even known him by name or have heard something about him. Rabbi Sha'ul certainly would have had the knowledge, ordination and reputation that would cause the Rabbis to invite him to participate and even teach in the synagogue.

On his second missionary journey, Rabbi Sha'ul and his companions, Rabbi Silas and Timothy, had just left Philippi to arrive at Thessalonica. As was his custom, Rabbi Sha'ul immediately located the synagogue and reasoned with the Jews for three Sabbaths concerning Messiah YahShua.

"When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. As his custom was, Rabbi Sha'ul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Messiah had to suffer and rise from the dead. "This YahShua I am proclaiming to you is the Messiah," he said. Some of the Jews were persuaded and joined Rabbi Sha'ul and Rabbi Silas, as did a large number of Yahweh-fearing Greeks and not a few prominent women. (Acts 17:1-4)"

Even in Athens, the seat of Greek Mythology, Rabbi Sha'ul went first to the synagogue.

"While Rabbi Sha'ul was waiting for [Rabbi Silas and Timothy] in Athens, he was greatly distressed to see that the city was full of idols. So he reasoned in the synagogue with the Jews and the Yahweh-fearing Greeks, as well as in the marketplace day by day with those who happened to be there. (Acts 17:16-17)"

When Rabbi Sha'ul went to Ephesus, in modern Turkey, he went first to the synagogue.

"Rabbi Sha'ul entered the synagogue and spoke boldly there for three months, arguing persuasively about the Kingdom of Yahweh. But some of them became obstinate; they refused to believe and publicly maligned 'the Way.' So Rabbi Sha'ul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the Word of Yahweh. (Acts 19:8-10)"

There never was any rejection of synagogue or the Jews by Rabbi Sha'ul or any Netzarim. Until the end he always went to the synagogue first, even when he arrived in Rome in chains.

"When we got to Rome, Rabbi Sha'ul was allowed to live by himself, with a soldier to guard him. Three days later he called together the leaders of the Jews. When they had assembled, Rabbi Sha'ul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans. They examined me

and wanted to release me, because I was not guilty of any crime deserving death. But when the Jews objected, I was compelled to appeal to Caesar—not that I had any charge to bring against my own people. For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain."

They replied, "We have not received any letters from Judea concerning you, and none of the brothers who have come from there has reported or said anything bad about you. But we want to hear what your views are, for we know that people everywhere are talking against this sect." (Acts 28:16-22)"

Why did Rabbi Sha'ul and the rest of the Talmidim go to the synagogue? Because it was the custom of our Rebbe.

"So [Rebbe YahShua] came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. (Luke 4:15-17)"

Going "house to house" was an evangelistic tool but never a preferred or changed form of worship. **"The apostles...Day after day, in the Temple courts and from house to house, they never stopped teaching and proclaiming the good news that YahShua is the Messiah. (Acts 5:41-43)"**

By Rebbe YahShua's day, the synagogue was already a well established institution in Judaism -- both in the Diaspora and in the Land of Israel. It had been established by Ezra the Scribe to inoculate the people with the Word that they might never again receive Yahweh's judgment. The synagogue was a supplement to the worship in the Temple. In the cities of the countryside or the Diaspora the synagogue became a must for spiritual growth. Originally the Israelites called them the Bet haK'nesset, the place of assembly; it was the Greeks that began to call them "synagogues" from the Greek word *sunagogei*, meaning, "to come together".

The ministry of the priests was organized into 24 divisions, according to the 24 families of priests listed in 1 Chronicles 24:1-19 & Nehemiah 12:1-4. Each division would come up to Jerusalem and serve in the Temple for two weeks twice a year. When they weren't serving they were dispersed into the synagogues of the communities in the Land of Israel. When it was time for them to serve, they would bring with them the Temple offerings of their communities, accompanied by the Levites and a representative Rabbi from the Community who acted on behalf of the Community. The Community gathered in the synagogues and prayed the same prayers that accompanied their offerings in the Temple, at the time the offering was being presented. When the Rabbi, Priest and Levite assigned to that Community came back they brought with them prayers and songs from the Temple, which they taught the people updating the Liturgy. Thus the synagogue service developed parallel to the Temple without becoming a rival to it.

Membering, Dis-membering or Re-membering

It is Yahweh that is assembling the Body. It is He that brought you here making you a member. When you **"forsake our assemblies"** you are busy working contrary to Him.

"Yahweh added to their number daily those who were being saved. (Acts 2:47)"

"For the promise is to you, and to your children, and to all that are far off, even as many as Yahweh our Elohim shall call. And with many other words did he testify and exhort them, saying, Save yourselves from this sinful generation. Then they that gladly received his word were immersed: and the same day there were added to them about three thousand beings. (Acts 2:39-41)"

"But many of them who heard the word believed; and the number of the men were about five thousand. (Acts 4:4)"

"And they continued steadfastly in the apostles' teaching and fellowship, and in the breaking of the bread, and in prayers (Acts 2:42)."

It concerns me when I see people from time to time stay away. Instead of dis-membering themselves from the Body of Messiah they should be re-membering themselves to the Body of Messiah and remembering why they attached themselves to Body to begin with. The writer of the Book of Hebrews mentions that there are some even in the first century of our Movement that were in the habit of missing the assemblies. Rabbi Sha'ul grieved over this fact when he said: **"...How shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Full Messianic Message of peace, and bring glad tidings of good things! (Romans 10:14-15)"** According to the Scriptures — preachers are the primary dispatchers of truth, and very little would be heard without us.

You might quote: **"But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. (1 John 2:27)"** "You see, I don't need anyone to teach me, I got the Spirit teaching me!" You know that is a misapplication of truth. Yes, the Spirit is our guide: **"...Spirit of Truth...will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. (John 16:13)"** How does He primarily do this? **"He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe. It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare Yahweh's people for works of service, so that the body of Messiah may be built up until we all reach unity in the faith and in the knowledge of the Son of Yahweh and become mature, attaining to the whole measure of the fullness of Messiah. (Ephesians 4:10-13)"** The problem is not in listening to someone teach or preach, the problem is not hearing properly. Rebbe YahShua warned us in **Luke 8:18**, saying, **"Take heed therefore how you hear."** If the Spirit does not teach it, that letter can kill. The most dangerous thing in the world is the Scriptures in the wrong hands. **"He has made us competent as ministers of a New Covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. (2 Corinthians 3:6)"**

When I receive a message, it is the Spirit of Truth that gives me the revelation of the message for that specific hour; it is by hearing that the Spirit that abides within you teaches you. **"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a proclaimer? And how shall they proclaim, except they be sent? As it is written, How beautiful are the feet of the Messengers that proclaim the Full Messianic Message (besorah) of Peace (shalom), and the Messengers of good (tov) things! But they have not all obeyed the Full Messianic Message. For Isaiah says, 'Yahweh, who has believed our report? So then, Faith (emunah) comes by hearing, and hearing by the word of Yahweh. But I say, Have they not heard? Yes truly, their sound went into all the earth, and their words to the ends of the World (olam hazeh). (Romans 10:14-18)"** **,"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. (John 14:26)"**

So why am I so concerned about you if you don't attend? Those who miss services are likely to be ensnared by sin. **"Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries (Hebrews 10:23-27)." Usually the first warning sign of weakness or hurt in a member of our Community is withdrawal, lack of attendance. When people fall away from Yahweh, it is usually not a sudden thing. They usually start by forsaking the assembly of Wednesday night study. Then they start missing Erev Shabbat worship. Next they stop coming to Torah study; and then finally they stop coming to Sabbath worship. This is the usual path of withdrawal. **"And let us not grow weary while doing good, for in due season we shall reap if we do not loose heart. (Galatians 6:9)"****

The phrase **"Let us hold fast the confession of our hope"** literally means "to hold in a firm grasp, to have in full and secure possession our Faith. **"Who join themselves to Yahweh, to serve Him, and to love the name of Yahweh, to be His servants— everyone who keeps from defiling the Sabbath, and holds fast My covenant— even them I will bring to My holy mountain, and make them joyful in My House of Prayer. (Isaiah 56:6,7)"**

What Grounds Do You Have?

"... continue in the Faith grounded and settled, and be not moved away from the hope of the Full Messianic Message... (Colossians 1:23)"

"When anyone hears the word of the Kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside (Matthew 13:19)."

These are Believers that so spasmodically attend and never truly **understand** what we teach. They fall away from the Faith because they rarely attended Torah Classes and Worship Services as a result

they only have partial protection. On January 6th 2006 a secret Pentagon study was released finding that at least 80 % of the marines who have been killed in the War in Iraq from wounds to their upper body could have survived if they had adequate body armor. That armor has been available since 2003 but until recently the Pentagon has largely declined to supply it to the troops despite calls from the field for additional protection, according to military officials. The ceramic plates in the vests currently worn by the soldiers in Iraq cover only some of the chest and back. In at least 74 of the 93 fatal wounds that were analyzed in the Pentagon study of marines from March 2003 through June 2005, bullets and shrapnel struck the marines' shoulders, sides or areas of the torso where the plates do not cover. For the first time, the study by the military's medical examiner shows the cost in lost lives from inadequate armor. It is dangerous to only have a partial covering.

"But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles (Matthew 13:20-21)."

These are the high maintenance Believers. Can I be so bold as to say, it is the spirit of antichrist to **"wear out the saints of the most High (Daniel 7:25)"** They consume a lot of time, but don't have endurance. They are led by feelings primarily because they do not have enough grounding in the Word or confidence in the love of the Community. They are enthusiastic at the beginning, but because of the pressure of opposition or conflict they fizzle out. Because they have little Torah knowledge to anchor their souls, they easily become discouraged at the slightest difficulty real or imagined.

"Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful (Matthew 13:22)."

This is a selfish Believer that makes his interaction with his affairs and becoming upwardly mobile the priority of his life. This is a proud deception. They come when it is convenient. They let **"the cares of this world and the deceitfulness of riches"** come before serving Yahweh. **"A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, come for all things are now ready. But they all with one accord began to make excuses. The first said to him, I have bought a piece of ground, and I must go and see it. I ask you to have me excused. And another said, I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused. Still another said, I have married a wife, and therefore I cannot come. (Luke 14:16-20)"** Since there will always be so many other things that need to be done they just wither away sometime with little notice because they never really seemed plugged in. Because of this, the Community protects itself by accepting them as a semi-regular visitor. **"For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? (Mark 8:36-37)" "For I say unto you that none of those men who were invited shall taste my supper. (Luke 14:24)" "For what is your life? It is even as a vapor that appears for a little time and then vanishes away. (James 4:14)"**

Are there reasons to stay home on the Sabbath or miss services? Of course. Personal or family sickness, like when a child is ill. Business trips and family vacations will interfere occasionally with attending services, but we can get the CDs and printed studies and sermons. However, we can plan and prioritize to avoid these situations on a regular basis so we can attend services.

Rabbi Zelig Pliskin tells this story "Although Rabbi Yechezkel Sarna, the head of the Chevron Yeshiva, was ill and very weak, he exerted himself one Sabbath night - a few weeks before he passed away - to go to the yeshiva in order to pray with the students the evening prayers. As he was walking up the steps, he and the person accompanying him realized that the students had finished praying. Nevertheless, Rabbi Sarna continued up the steps. "Why are you troubling yourself?" asked his companion. "They have already finished praying!" Rabbi Sarna responded: "Praying with the congregation is the fulfillment of a rabbinical obligation, but blessing the students to have a good week is the fulfillment of "Love your neighbor" - a Torah commandment!" Although he missed the opportunity to pray with the congregation, he could still fulfill the mitzvah of loving others through blessing them. ("Love Your Neighbor" by Rabbi Zelig Pliskin)"

"But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty (Matthew 13:23)."

This is the True Believer. The "seed" spoken about in this text is the Torah. He listens and understands meaning that he is a diligent student. You don't gain understanding by hit-and-miss attendance.

Why am I so concerned if you don't regularly attend the services and classes? It is because the Word says: **"My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your Elohim, I**

also will forget your children (Hosea 4:6)." Walking alone causes stagnation. The lack of attendance leads to a lack of knowledge; a lack of knowledge leads to a lack of wisdom which leads to spiritual weakness and susceptibility to the attacks of the Dark Forces and the cravings of your evil inclination. Since sin is breaking Yahweh's law (1 John 3:4), then not studying and not attending the House of Study are sins.

Should We Withdraw From Those That Withdraw From Us

It is only natural to withdraw from people that withdraw from you. It is a defense mechanism, but we are a super-natural people.

"But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of Yahweh, waiting anxiously for the mercy of our King Messiah YahShua to eternal life. And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh (Jude 20-23)."

Each person requires a unique response of tough love. Why a person quits coming cannot be approached with a "one size fits all" mentality is what this passage is saying. We must address the problem in such a way that will most likely lead to success. People that are having a crisis of Faith need a compassionate response, gently guiding them back to the truth. The accuser needs a quick loving response of righteous rebuke and a no-nonsense reprove and correction with meekness before they are overcome by sin initially of rebellion which is the door to all kinds of transgression. However, when they leave the Faith and Community rebelling from Spiritual Authority and willfully sin, a very clear and loving black and white response spelling out clearly the danger they are in and creating a bridge for them to return by but cutting them off if they persist in their sin is required. This does two things: it creates Community value and allows the person to miss the Community. **"...let us consider one another to provoke unto love and to good works (Hebrews 10:24)."**

Assembled or Gathered

Traveling as I do, it is safe to say that most services I've attended are gatherings not Assemblies. I remember years ago, I got my first bike. It was a Dragster 500 with Chopper handle bars, banana seat, sissy bar, hand brakes and 3 speeds. It was cool! When they took it out of the box it was all in parts. Then I read the side of the box, "Some assembly required." Some? We dumped the box out and gathered the parts in one pile. It took most of the day to assemble my bike. I think you would agree in this case, there is a difference between gathered and assembled. To be a part of the Body you must be spiritually connected.

Many people have come through our own doors, sat in the Torah class, sang our songs, gone through the liturgy, listened to the sermon but were not part of the Assembly, they just gathered with us. Just showing up does not make you a part of a true Assembly.

It is good to attend these meetings; but the purpose of coming together is not being good but producing good. What is your motive? Is it to enrich your life by growing in Messiah and building up the Kingdom, or simply to eat and get fat?

There are givers and takers. The takers are like the one-cell amoeba, one of the most primitive life forms on this planet. Their whole existence is a life of taking and never giving. Never being full they live their whole life eating and desperately searching for food. The taker may come here, gather, receive a rich diet of the Word and consume all they can. But there is more to being part of the Community than just consuming and believing present- truth.

"Thou believest that there is one Elohim; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? (James 2:19-20)."

The Word doesn't say the Devils believe Yahweh's truths, only that they believe there is one Elohim. It's not enough to believe in Yahweh, we must surrender to him, fall in love with Him and keep His commandments and one of these is **"You shall not forsake our assemblies."**

"David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men. (1 Samuel 22:1-2)"

The Cave of Adullam became the Cave of Misfits when those that disconnected from the Commonwealth of Israel under King Sha'ul's administration met David, the fugitive prince, there. What did they hope for? Those that were **in distress** hoped to be comforted; those that were **in debt** hoped to be relieved; and those that were **discontented** wanted to be happy. Adullam means "justice of the people."

They were willing to overthrow Yahweh's anointed to get what they wanted. They should have been concerned with *Adlay*, meaning "justice of Yahweh!" This was not an assembly but a gathering of rebels. **"Touch not mine anointed, and do my prophets no harm. (1 Chronicles 16:22 & Psalm 105:15)"**

Believers who have given way to rebellion are in need of rescue from themselves. But this must be done with great care, compassion and understanding or else it can do more harm than good.

"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' Torah 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 Yahweh, 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 Yahweh. And again, Yahweh shall judge His people. It is a fearful thing to fall into the hands of the living Elohim. (Hebrews 10:26-31)"

Those who **sin wilfully** know what they are doing, they want what they want and feel that what they want is more sacred than the atoning blood of the **Son of Yahweh** (of which the Community is part of His Body) by which their sins were covered. They will withhold their attendance to extort from the Community their particular desire. When that is accomplished they will return until the next want.

Yahweh shall judge His people. Happiness is wanting what you have, not having what you want.

"Now the children of Reuven and the children of Gad had a very great multitude of cattle: and when they saw the land of Yazer, and the land of Gilad, that the place was a good (tov) place for cattle; The children of Gad and the children of Reuven came and spoke to Moshe, and to El-Azar the Priest (kohen), and to the leaders of the congregation, saying, Ataroth, and Divon, and Yazer, and Nimrah, and Cheshbon, and Elealeh, and Shevam, and Nevo, and Beon, even the country which Yahweh smote before the congregation of Israel, is a land for cattle, and your servants (avadim) have cattle: Therefore, they said, If we have found favor in your sight, let this land be given to your servants for a possession, and bring us not over the Yarden River. And Moshe said to the children of Gad and to the children of Reuven, Shall your brothers go to war, while you shall sit here? And why do you discourage the heart (lev) of the children of Israel from going over into the land that Yahweh has given them? This did your Fathers (ahvot), when I sent them from Kadesh-Barnea to see the land. For when they went up to the Valley of Eshcol, and saw the land, they discouraged the hearts of the children of Israel, that they should not go into the land that Yahweh had given them. And Yahweh's anger was lit at the same time, and He swore, saying, Surely none of the men that came up out of Mitzrayim (Land of Oppression – Egypt), from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob; because they have not fully followed Me: except Kaleb ben Yephunneh the Kenezite, and Yahoshua ben Nun: for they have wholly followed Yahweh. And Yahweh's anger was lit against Israel, and He made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of Yahweh, was consumed. And, see, now you have risen up in your father's stead, an increase of sinful men, to add more to the fierce anger of Yahweh towards Israel. For if you turn away from after Him, He will yet again leave them in the wilderness; and you shall destroy this entire people. And they came near to him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel, until we have brought them to their place: and our little ones shall dwell in the fortified cities because of the inhabitants of the land. We will not return to our houses, until, the children of Israel have inherited every man his inheritance. For we will not inherit with them on the other side of the Yarden (Jordan), or beyond; because our inheritance has fallen to us on this side of the Yarden eastward. And Moshe said to them, If you will do this thing, if you will go armed before Yahweh to war, And will go all of you armed over the Yarden before Yahweh, until He has driven out His enemies from before Him, And the land shall be subdued before Yahweh: then afterward you shall return, and be guiltless before Yahweh, and before Israel; and this land shall be your possession before Yahweh. But if you will not do so, see, you will have sinned against Yahweh: and be sure your sin will find you out. (Numbers 32:1-12)"

There is a prevalent attitude amongst some Messianics. Since they had a bad experience inside the Church they do not need nor want to be a part of a congregation. They feel that it is not necessary for them to be a member of any particular group. They claim King Messiah YahShua as their leader and they reject any pastoral authority. I believe this passage in the Torah deals with that type of loner mentality.

Here in Numbers 32 Reuven, Gad and Menasheh could not just opt out of the Community and still expect Yahweh to bless them. In fact Moses' warning was that if they withdrew from the Community they could expect some kind of divine judgment, judgment that would most probably affect the whole Community. They had to join with their brothers in conflict and remain part of the Community .

As a Believer you are part of the Body of Messiah – the Commonwealth of Israel, there is no such thing as a loner in the Kingdom! We are all part of one Body and therefore we all must be part of the local congregation. I believe that we can view individual congregations as tribes, with the rabbi/pastor as the head of the tribe and the elders and deacons and acting as his advisors. As each tribe of Israel has its specific function so too does each congregation. However we are all, collectively, part of the same Body working together for the well being and for the benefit of each other and the furtherance of the Kingdom. You can not be out there all alone and expect to be blessed, you must be part of the Commonwealth.

President James A. Garfield Commander-in-Chief of the United States of America, took office March 4, 1881. On his first Weekend in Washington after his inauguration, a member of the cabinet insisted that a meeting must be called to discuss a matter that threatened national security. The President refused because he already had an appointment scheduled. The cabinet member then insisted that the national matter was of greater importance, and that President Garfield should break his engagement, but the President refused to do so. Then the cabinet member demanded: "I would be interested to know with whom you have an engagement so important it cannot be broken." President Garfield replied: "I will be as frank as you are. My engagement is with my Heavenly Father, to meet Him at His house at His table at 10:00 tomorrow morning, and I for one shall be there."

Messiah has made an appointment with you this Sabbath at the Assembly. This Sabbath He will be standing amongst his Assemblies causing the two-edged sword of Torah to be preached.

“I was in the Spirit on Yahweh's day (Sabbath), and heard behind me a great voice, as of a trumpet, Saying, I am Aleph and Tauv, the first and the last: and, What thou seest, write in a book, and send it unto the seven Assemblies which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden Menorahs; and in the midst of the seven Menorahs one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength... The mystery of the seven stars which thou sawest in my right hand, and the seven golden Menorahs. The seven stars are the angels of the seven Assemblies: and the seven Menorahs which thou sawest are the seven Assemblies. (Revelation 1:10-17, 20, 21)

